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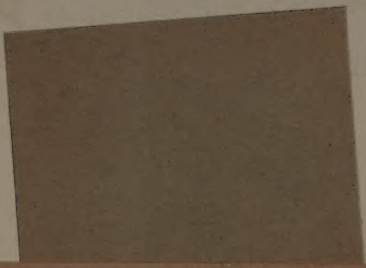

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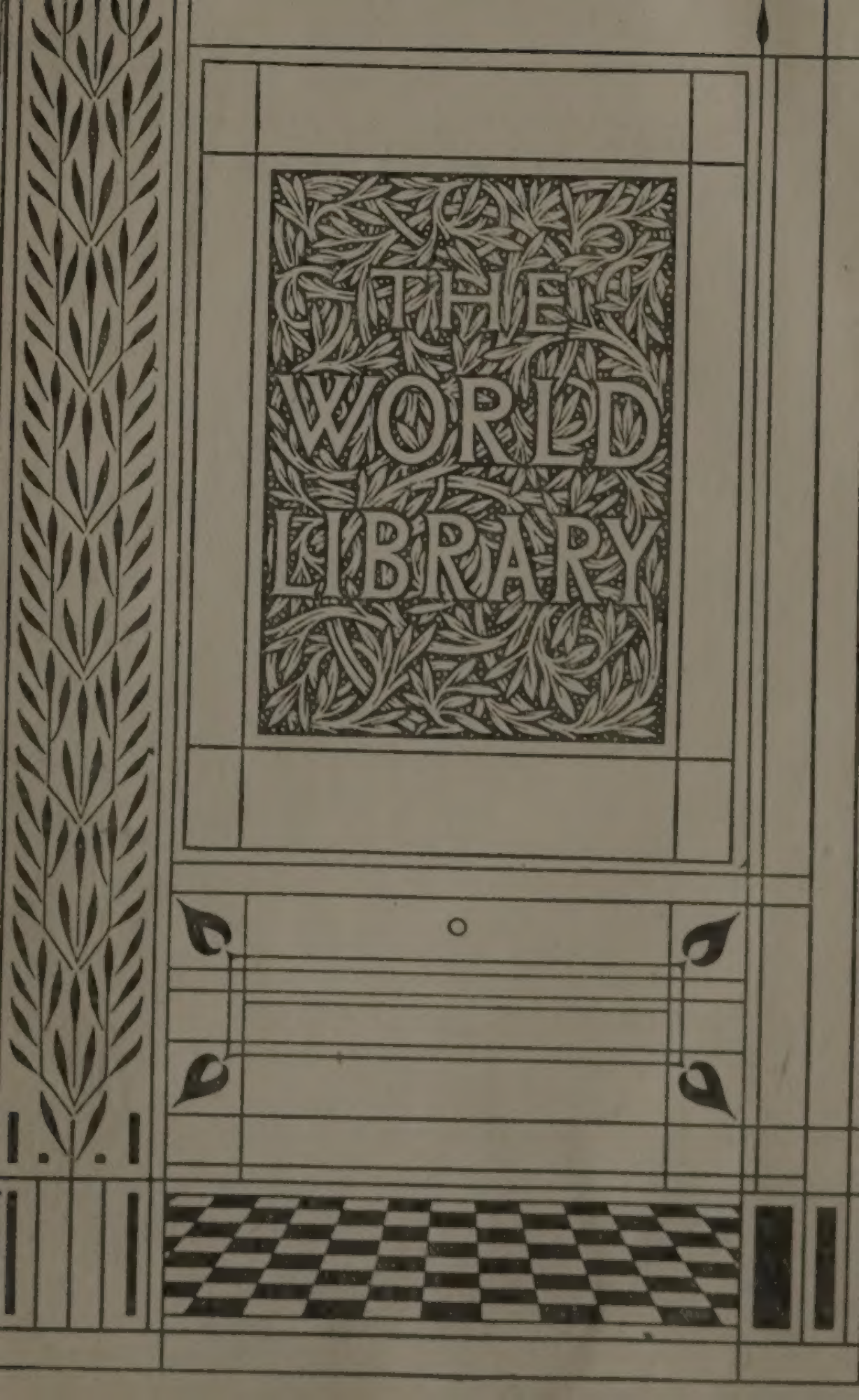
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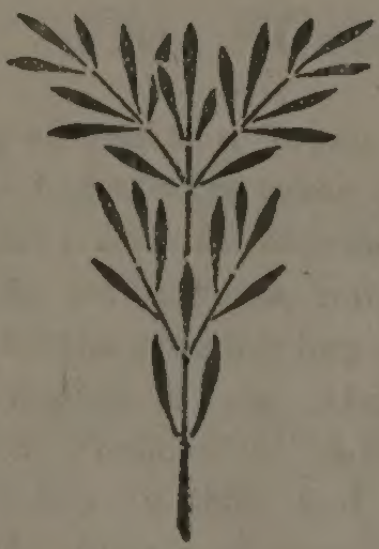

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Dedication

TO

SIR RODERICK IMPEY MURCHISON

PRESIDENT ROYAL GEOGRAPHICAL SOCIETY, F.R.S., V.P.G.S., CORR. INST. OF FRANCE, AND MEMBER OF THE ACADEMIES OF ST. PETERSBURG, BERLIN, STOCKHOLM COPENHAGEN, BRUSSELS, ETC.

This Work

Is affectionately offered as a Token of Gratitude for the kind interest he has always taken in the Author's pursuits and welfare; and to express admiration of his eminent scientific attainments, nowhere more strongly evidenced than by the striking hypothesis respecting the physical conformation of the African continent, promulgated in his Presidential Address to the Royal Geographical Society in 1852, and verified three years afterwards by the Author of these Travels.

DAVID LIVINGSTONE

LONDON, *Oct.* 1856

Preface

WHEN honoured with a special meeting of welcome by the Royal Geographical Society, a few days after my arrival in London in December last, Sir Roderick Murchison, the President, invited me to give to the world a narrative of my travels; and at a similar meeting of the Directors of the London Missionary Society I publicly stated my intention of sending a book to the press, instead of making many of those public appearances which were urged upon me. The preparation of this narrative[1] has taken much longer time than, from my inexperience in authorship, I had anticipated.

Greater smoothness of diction, and a saving of time, might have been secured by the employment of a person accustomed to compilation; but my journals having been kept for my own private purposes, no one else could have made use of them, or have entered with intelligence into the circumstances in which I was placed in Africa, far from any European companion. Those who have never carried a book through the press can form no idea of the amount of toil it involves. The process has increased my respect for authors and authoresses a thousand-fold.

I cannot refrain from referring, with sentiments of admiration

[1] Several attempts having been made to impose upon the public, as mine, spurious narratives of my travels, I beg to tender my thanks to the Editors of the *Times* and of the *Athenæum* for aiding to expose them, and to the booksellers of London for refusing to *subscribe* for any copies.

and gratitude, to my friend Thomas Maclear, Esq., the accomplished Astronomer Royal at the Cape. I shall never cease to remember his instructions and help with real gratitude. The intercourse I had the privilege to enjoy at the Observatory enabled me to form an idea of the almost infinite variety of acquirements necessary to form a true and great astronomer: and I was led to the conviction that it will be long before the world becomes overstocked with accomplished members of that profession. Let them be always honoured according to their deserts; and long may Maclear, Herschel, Airy, and others, live to make known the wonders and glory of creation, and to aid in rendering the pathway of the world safe to mariners, and the dark places of the earth open to Christians!

I beg to offer my hearty thanks to my friend Sir Roderick Murchison, and also to Dr. Norton Shaw, the secretary of the Royal Geographical Society, for aiding my researches by every means in their power.

His Faithful Majesty Don Pedro V., having kindly sent out orders to support my late companions until my return, relieved my mind of anxiety on their account. But for this act of liberality, I should certainly have been compelled to leave England in May last; and it has afforded me the pleasure of travelling over, in imagination, every scene again, and recalling the feelings which actuated me at the time. I have much pleasure in acknowledging my deep obligations to the hospitality and kindness of the Portuguese on many occasions.

I have not entered into the early labours, trials, and successes of the missionaries who preceded me in the Bechuana country, because that has been done by the much abler pen of my father-in-law, Rev. Robert Moffat, of Kuruman, who has been an energetic and devoted actor in the scene for upwards of forty years. A slight sketch only is given of my own attempts.

and the chief part of the book is taken up with a detail of the efforts made to open up a new field north of the Bechuana country to the sympathies of Christendom. The prospects there disclosed are fairer than I anticipated, and the capabilities of the new region lead me to hope, that, by the production of the raw materials of our manufactures, African and English interests will become more closely linked than heretofore — that both countries will be eventually benefited—and that the cause of freedom throughout the world will in some measure be promoted.

Dr. Hooker, of Kew, has had the kindness to name and classify for me, as far as possible, some of the new botanical specimens which I brought over; Dr. Andrew Smith (himself an African traveller) has aided me in the zoology; for which acts of liberality my thanks are deservedly due; as well as to my brother, who has rendered me willing aid as an amanuensis.

October, 1857.

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JOURNEYS AND RESEARCHES IN SOUTH AFRICA

INTRODUCTION

Personal sketch—Highland ancestors—Family traditions—Grandfather removes to the Lowlands—Parents—Early labours and efforts—Evening school—Love of reading—Religious impressions—Medical education—Youthful travels—Geology—Mental discipline—Study in Glasgow—London Missionary Society—Native village—Medical diploma—Theological studies—Departure for Africa—No claim to literary accomplishments.

My own inclination would lead me to say as little as possible about myself; but several friends, in whose judgment I have confidence, have suggested that, as the reader likes to know something about the author, a short account of his origin and early life would lend additional interest to this book. Such is my excuse for the following egotism; and, if an apology be necessary for giving a genealogy, I find it in the fact that it is not very long, and contains only one incident of which I have reason to be proud.

Our great-grandfather fell at the battle of Culloden, fighting for the old line of kings; and our grandfather was a small farmer in Ulva, where my father was born. It is one of that cluster of the Hebrides thus alluded to by Walter Scott:—

> "And Ulva dark, and Colonsay,
> And all the group of islets gay
> That guard famed Staffa round."

Our grandfather was intimately acquainted with all the traditionary legends which that great writer has since made use of in the *Tales of a Grandfather* and other works. As a boy I remember listening to him with delight, for his memory was stored with a never-ending stock of stories, many of which were wonderfully like those I have since heard while sitting by the African evening fires. Our grandmother, too, used to sing Gaelic songs, some of which, as she believed, had been composed by captive islanders languishing hopelessly among the Turks.

Grandfather could give particulars of the lives of his ancestors for six generations of the family before him; and the only point of the tradition I feel proud of is this: One of these poor hardy islanders was renowned in the district for great wisdom and prudence; and it is related that, when he was on his deathbed, he called all his children around him and said, "Now, in my lifetime, I have searched most carefully through all the traditions I could find of our family, and I never could discover that there was a dishonest man among our forefathers. If therefore any of you or any of your children should take to dishonest ways, it will not be because it runs in our blood; it does not belong to you. I leave this precept with you: Be honest." If therefore in the following pages I fall into any errors, I hope they will be dealt with as honest mistakes, and not as indicating that I have forgotten our ancient motto. This event took place at a time when the Highlanders, according to Macaulay, were much like the Cape Caffres, and any one, it was said, could escape punishment for cattle-stealing by presenting a share of the plunder to his chieftain. Our ancestors were Roman Catholics; they were made Protestants by the laird coming round with a man having a yellow staff, which would seem to have attracted more attention than his teaching, for the new religion went long afterwards, perhaps it does so still, by the name of "the religion of the yellow stick."

Finding his farm in Ulva insufficient to support a numerous family, my grandfather removed to Blantyre Works, a large cotton manufactory on the beautiful Clyde, above Glasgow; and his sons, having had the best education the Hebrides afforded, were gladly received as clerks by the proprietors, Monteith and Co. He himself, highly esteemed for his unflinching honesty, was employed in the conveyance of large sums of money from Glasgow to the works, and in old age was, according to the custom of that company, pensioned off, so as to spend his declining years in ease and comfort.

Our uncles all entered His Majesty's service during the last French war, either as soldiers or sailors; but my father remained at home, and, though too conscientious ever to become rich as a small tea-dealer, by his kindliness of manner and winning ways he made the heartstrings of his children twine around him as firmly as if he had possessed, and could have bestowed upon them, every worldly advantage. He reared his children in connection with the Kirk of Scotland—a religious establishment which has been an incalculable blessing to that country—but he afterwards left it, and during the last twenty years of his life held the office of deacon of an independent church in Hamilton, and deserved my lasting gratitude and homage for presenting

me from infancy with a continuously consistent pious example, such as that the ideal of which is so beautifully and truthfully portrayed in Burns' *Cottar's Saturday Night*. He died in February, 1856, in peaceful hope of that mercy which we all expect through the death of our Lord and Saviour: I was at the time on my way below Zumbo, expecting no greater pleasure in this country than sitting by our cottage fire and telling him my travels. I revere his memory.

The earliest recollection of my mother recalls a picture so often seen among the Scottish poor—that of the anxious housewife striving to make both ends meet. At the age of ten I was put into the factory as a "piecer," to aid by my earnings in lessening her anxiety. With a part of my first week's wages I purchased Ruddiman's *Rudiments of Latin*, and pursued the study of that language for many years afterwards, with unabated ardour, at an evening school, which met between the hours of eight and ten. The dictionary part of my labours was followed up till twelve o'clock, or later, if my mother did not interfere by jumping up and snatching the books out of my hands. I had to be back in the factory by six in the morning, and continue my work, with intervals for breakfast and dinner, till eight o'clock at night. I read in this way many of the classical authors, and knew Virgil and Horace better at sixteen than I do now. Our schoolmaster —happily still alive—was supported in part by the company; he was attentive and kind, and so moderate in his charges that all who wished for education might have obtained it. Many availed themselves of the privilege; and some of my schoolfellows now rank in positions far above what they appeared ever likely to come to when in the village school. If such a system were established in England, it would prove a never-ending blessing to the poor.

In reading, everything that I could lay my hands on was devoured except novels. Scientific works and books of travels were my especial delight; though my father, believing, with many of his time who ought to have known better, that the former were inimical to religion, would have preferred to have seen me poring over the *Cloud of Witnesses*, or Boston's *Fourfold State*. Our difference of opinion reached the point of open rebellion on my part, and his last application of the rod was on my refusal to peruse Wilberforce's *Practical Christianity*. This dislike to dry doctrinal reading, and to religious reading of every sort, continued for years afterwards; but having lighted on those admirable works of Dr. Thomas Dick, *The Philosophy of Religion*, and *The Philosophy of a Future State*, it was gratifying to find my own ideas, that religion and science are not hostile, but friendly to each other, fully proved and enforced.

Great pains had been taken by my parents to instil the doctrines of Christianity into my mind, and I had no difficulty in understanding the theory of our free salvation by the atonement of our Saviour, but it was only about this time that I really began to feel the necessity and value of a personal application of the provisions of that atonement to my own case. The change was like what may be supposed would take place were it possible to cure a case of "colour blindness." The perfect freeness with which the pardon of all our guilt is offered in God's book drew forth feelings of affectionate love to Him who bought us with His blood, and a sense of deep obligation to Him for His mercy has influenced, in some small measure, my conduct ever since. But I shall not again refer to the inner spiritual life which I believe then began, nor do I intend to specify with any prominence the evangelistic labours to which the love of Christ has since impelled me: this book will speak not so much of what has been done, as of what still remains to be performed before the gospel can be said to be preached to all nations.

In the glow of love which Christianity inspires, I soon resolved to devote my life to the alleviation of human misery. Turning this idea over in my mind, I felt that to be a pioneer of Christianity in China might lead to the material benefit of some portions of that immense empire; and therefore set myself to obtain a medical education, in order to be qualified for that enterprise.

In recognising the plants pointed out in my first medical book, that extraordinary old work on astrological medicine, Culpeper's *Herbal*, I had the guidance of a book on the plants of Lanarkshire, by Patrick. Limited as my time was, I found opportunities to scour the whole country-side, "collecting simples." Deep and anxious were my studies on the still deeper and more perplexing profundities of astrology, and I believe I got as far into that abyss of fantasies as my author said he dared to lead me. It seemed perilous ground to tread on farther, for the dark hint seemed to my youthful mind to loom towards "selling soul and body to the devil," as the price of the unfathomable knowledge of the stars. These excursions, often in company with brothers, one now in Canada, and the other a clergyman in the United States, gratified my intense love of nature; and though we generally returned so unmercifully hungry and fatigued that the embryo parson shed tears, yet we discovered so many to us new and interesting things, that he was always as eager to join us next time as he was the last.

On one of these exploring tours we entered a limestone quarry —long before geology was so popular as it is now. It is impossible to describe the delight and wonder with which I began

to collect the shells found in the carboniferous limestone which crops out in High Blantyre and Cambuslang. A quarryman, seeing a little boy so engaged, looked with that pitying eye which the benevolent assume when viewing the insane. Addressing him with, "How ever did these shells come into these rocks?" "When God made the rocks, he made the shells in them," was the damping reply. What a deal of trouble geologists might have saved themselves by adopting the Turk-like philosophy of this Scotchman!

My reading while at work was carried on by placing the book on a portion of the spinning-jenny, so that I could catch sentence after sentence as I passed at my work; I thus kept up a pretty constant study undisturbed by the roar of the machinery. To this part of my education I owe my present power of completely abstracting the mind from surrounding noises, so as to read and write with perfect comfort amidst the play of children or near the dancing and songs of savages. The toil of cotton-spinning, to which I was promoted in my nineteenth year, was excessively severe on a slim loose-jointed lad, but it was well paid for; and it enabled me to support myself while attending medical and Greek classes in Glasgow in winter, as also the divinity lectures of Dr. Wardlaw, by working with my hands in summer. I never received a farthing of aid from any one, and should have accomplished my project of going to China as a medical missionary in the course of time by my own efforts, had not some friends advised my joining the London Missionary Society on account of its perfectly unsectarian character. It "sends neither episcopacy, nor presbyterianism, nor independency, but the gospel of Christ to the heathen." This exactly agreed with my ideas of what a Missionary Society ought to do; but it was not without a pang that I offered myself, for it was not quite agreeable to one accustomed to work his own way to become in a measure dependent on others. And I would not have been much put about, though my offer had been rejected.

Looking back now on that life of toil, I cannot but feel thankful that it formed such a material part of my early education; and, were it possible, I should like to begin life over again in the same lowly style, and to pass through the same hardy training.

Time and travel have not effaced the feelings of respect I imbibed for the humble inhabitants of my native village. For morality, honesty, and intelligence they were in general good specimens of the Scottish poor. In a population of more than two thousand souls we had, of course, a variety of character. In addition to the common run of men, there were some characters of sterling worth and ability, who exerted a most beneficial influence on the children and youth of the place by imparting

gratuitous religious instruction.[1] Much intelligent interest was felt by the villagers in all public questions, and they furnished a proof that the possession of the means of education did not render them an unsafe portion of the population. They felt kindly towards each other, and much respected those of the neighbouring gentry who, like the late Lord Douglas, placed some confidence in their sense of honour. Through the kindness of that nobleman, the poorest among us could stroll at pleasure over the ancient domains of Bothwell, and other spots hallowed by the venerable associations of which our school-books and local traditions made us well aware; and few of us could view the dear memorials of the past without feeling that these carefully kept monuments were our own. The masses of the working people of Scotland have read history, and are no revolutionary levellers. They rejoice in the memories of "Wallace and Bruce and a' the lave," who are still much revered as the former champions of freedom. And while foreigners imagine that we want the spirit only to overturn capitalists and aristocracy, we are content to respect our laws till we can change them, and hate those stupid revolutions which might sweep away time-honoured institutions, dear alike to rich and poor.

Having finished the medical curriculum and presented a thesis on a subject which required the use of the stethoscope for its diagnosis, I unwittingly procured for myself an examination rather more severe and prolonged than usual among examining bodies. The reason was, that between me and the examiners a slight difference of opinion existed as to whether this instrument could do what was asserted. The wiser plan would have been to have had no opinion of my own. However, I was admitted a Licentiate of Faculty of Physicians and Surgeons. It was with unfeigned delight I became a member of a profession which is pre-eminently devoted to practical benevolence, and which with unwearied energy pursues from age to age its endeavours to lessen human woe.

But though now qualified for my original plan, the opium war was then raging, and it was deemed inexpedient for me to proceed to China. I had fondly hoped to have gained access to that then closed empire by means of the healing art; but there being no prospect of an early peace with the Chinese, and as another

[1] The reader will pardon my mentioning the names of two of these most worthy men—David Hogg, who addressed me on his death-bed with the words, "Now, lad! make religion the every-day business of your life, and not a thing of fits and starts; for if you do not, temptation and other things will get the better of you"; and Thomas Barker, an old Forty-second Peninsular soldier, who has been incessant and never weary in good works for about forty years. I was delighted to find him still alive; men like these are an honour to their country and profession.

inviting field was opening out through the labours of Mr. Moffat, I was induced to turn my thoughts to Africa; and after a more extended course of theological training in England than I had enjoyed in Glasgow, I embarked for Africa in 1840, and, after a voyage of three months, reached Cape Town. Spending but a short time there, I started for the interior by going round to Algoa Bay, and soon proceeded inland, and have spent the following sixteen years of my life, namely, from 1840 to 1856, in medical and missionary labours there without cost to the inhabitants.

As to those literary qualifications which are acquired by habits of writing, and which are so important to an author, my African life has not only not been favourable to the growth of such accomplishments, but quite the reverse: it has made composition irksome and laborious. I think I would rather cross the African continent again than undertake to write another book. It is far easier to travel than to write about it. I intended, on going to Africa, to continue my studies; but as I could not brook the idea of simply entering into other men's labours made ready to my hands, I entailed on myself, in addition to teaching, manual labour in building and other handicraft work, which made me generally as much exhausted and unfit for study in the evenings as ever I had been when a cotton-spinner. The want of time for self-improvement was the only source of regret that I experienced during my African career. The reader remembering this will make allowances for the mere gropings for light of a student who has the vanity to think himself "not yet too old to learn." More precise information on several subjects has necessarily been omitted in a popular work like the present; but I hope to give such details to the scientific reader through some other channel.

CHAPTER I

The Bakwáin country—Study of the language—Native ideas regarding comets—Mabótsa station—A lion encounter—Virus of the teeth of lions—Names of the Bechuána tribes—Sechéle—His ancestors—Obtains the chieftainship—His marriage and government—The Kotla—First public religious services—Sechele's questions—He learns to read—Novel mode for converting his tribe—Surprise at their indifference—Polygamy—Baptism of Sechele—Opposition of the natives—Purchase land at Chonuáne—Relations with the people—Their intelligence—Prolonged drought—Consequent trials—Rain-medicine—God's word blamed—Native reasoning—Rain-maker—Dispute between rain doctor and medical doctor—The hunting hopo—Salt or animal food a necessary of life—Duties of a missionary.

THE general instructions I received from the Directors of the London Missionary Society led me, as soon as I reached Kuruman or Lattakoo, then, as it is now, their farthest inland station from the Cape, to turn my attention to the north. Without waiting longer at Kuruman than was necessary to recruit the oxen, which were pretty well tired by the long journey from Algoa Bay, I proceeded, in company with another missionary, to the Bakuéna or Bakwain country, and found Sechele, with his tribe, located at Shokuáne. We shortly after retraced our steps to Kuruman; but as the objects in view were by no means to be attained by a temporary excursion of this sort, I determined to make a fresh start into the interior as soon as possible. Accordingly, after resting three months at Kuruman, which is a kind of head station in the country, I returned to a spot about fifteen miles south of Shokuane, called Lepelóle (now Litubarúba). Here, in order to obtain an accurate knowledge of the language, I cut myself off from all European society for about six months, and gained by this ordeal an insight into the habits, ways of thinking, laws, and language of that section of the Bechuanas, called Bakwains, which has proved of incalculable advantage in my intercourse with them ever since.

In this second journey to Lepelole—so called from a cavern of that name—I began preparations for a settlement, by making a canal to irrigate gardens, from a stream then flowing copiously but now quite dry. When these preparations were well advanced, I went northwards to visit the Bakáa and Bamangwáto

and the Makaláka, living between 22° and 23° south lat. The Bakaa mountains had been visited before by a trader, who, with his people, all perished from fever. In going round the northern part of these basaltic hills near Letlóche I was only ten days distant from the lower part of the Zouga, which passed by the same name as Lake Ngami;[1] and I might then (in 1842) have discovered that lake, had discovery alone been my object. Most part of this journey beyond Shokuane was performed on foot, in consequence of the draught oxen having become sick. Some of my companions who had recently joined us, and did not know that I understood a little of their speech, were overheard by me discussing my appearance and powers: "He is not strong, he is quite slim, and only appears stout because he puts himself into those bags (trousers); he will soon knock up." This caused my Highland blood to rise, and made me despise the fatigue of keeping them all at the top of their speed for days together, and until I heard them expressing proper opinions of my pedestrian powers.

Returning to Kuruman, in order to bring my luggage to our proposed settlement, I was followed by the news that the tribe of Bakwains, who had shown themselves so friendly towards me, had been driven from Lepelole by the Barolongs, so that my prospects for the time of forming a settlement there were at an end. One of those periodical outbreaks of war, which seem to have occurred from time immemorial, for the possession of cattle, had burst forth in the land, and had so changed the relations of the tribes to each other, that I was obliged to set out anew to look for a suitable locality for a mission station.

In going north again, a comet blazed on our sight, exciting the wonder of every tribe we visited. That of 1816 had been followed by an irruption of the Matebéle, the most cruel enemies the Bechuanas ever knew, and this they thought might portend something as bad, or it might only foreshadow the death of some great chief. On the subject of comets I knew little more than they did themselves, but I had that confidence in a kind over-ruling Providence which makes such a difference between Christians and both the ancient and modern heathen.

As some of the Bamangwato people had accompanied me to Kuruman, I was obliged to restore them and their goods to their chief Sekómi. This made a journey to the residence of that

[1] Several words in the African languages begin with the ringing sound heard in the end of the word "*coming*." If the reader puts an *i* to the beginning of the name of the lake, as Ingami, and then sounds the *i* as little as possible, he will have the correct pronunciation. The Spanish ñ is employed to denote this sound, and Ngami is spelt ñami—naka means a tusk, ñaka a doctor. Every vowel is sounded in all native words, and the emphasis in pronunciation is put upon the penultimate.

chief again necessary, and, for the first time, I performed a distance of some hundred miles on ox-back.

Returning towards Kuruman, I selected the beautiful valley of Mabotsa (lat. 25° 14′ south, long. 26° 30′?) as the site of a missionary station; and thither I removed in 1843. Here an occurrence took place concerning which I have frequently been questioned in England, and which, but for the importunities of friends, I meant to have kept in store to tell my children when in my dotage. The Bakátla of the village Mabotsa were much troubled by lions, which leaped into the cattle-pens by night, and destroyed their cows. They even attacked the herds in open day. This was so unusual an occurrence that the people believed that they were bewitched—"given," as they said, "into the power of the lions by a neighbouring tribe." They went once to attack the animals, but, being rather a cowardly people compared to Bechuanas in general on such occasions, they returned without killing any.

It is well known that if one in a troop of lions is killed the others take the hint and leave that part of the country. So the next time the herds were attacked, I went with the people, in order to encourage them to rid themselves of the annoyance by destroying one of the marauders. We found the lions on a small hill about a quarter of a mile in length, and covered with trees. A circle of men was formed round it, and they gradually closed up, ascending pretty near to each other. Being down below on the plain with a native schoolmaster, named Mebálwe, a most excellent man, I saw one of the lions sitting on a piece of rock within the now closed circle of men. Mebalwe fired at him before I could, and the ball struck the rock on which the animal was sitting. He bit at the spot struck, as a dog does at a stick or stone thrown at him; then leaping away, broke through the opening circle and escaped unhurt. The men were afraid to attack him, perhaps on account of their belief in witchcraft. When the circle was re-formed, we saw two other lions in it; but we were afraid to fire lest we should strike the men, and they allowed the beasts to burst through also. If the Bakatla had acted according to the custom of the country, they would have speared the lions in their attempt to get out. Seeing we could not get them to kill one of the lions, we bent our footsteps towards the village; in going round the end of the hill however, I saw one of the beasts sitting on a piece of rock as before, but this time he had a little bush in front. Being about thirty yards off, I took a good aim at his body through the bush, and fired both barrels into it. The men then called out "He is shot, he is shot!" Others cried, "He has been shot by another man too; let us go to him!" I did not see any one

else shoot at him, but I saw the lion's tail erected in anger behind the bush, and, turning to the people, said, "Stop a little till I load again." When in the act of ramming down the bullets I heard a shout. Starting, and looking half round, I saw the lion just in the act of springing upon me. I was upon a little height; he caught my shoulder as he sprang, and we both came to the ground below together. Growling horribly close to my ear, he shook me as a terrier dog does a rat. The shock produced a stupor similar to that which seems to be felt by a mouse after the first shake of the cat. It caused a sort of dreaminess, in which there was no sense of pain nor feeling of terror, though quite conscious of all that was happening. It was like what patients partially under the influence of chloroform describe, who see all the operation, but feel not the knife. This singular condition was not the result of any mental process. The shake annihilated fear, and allowed no sense of horror in looking round at the beast. This peculiar state is probably produced in all animals killed by the carnivora; and if so, is a merciful provision by our benevolent Creator for lessening the pain of death. Turning round to relieve myself of the weight, as he had one paw on the back of my head, I saw his eyes directed to Mebalwe, who was trying to shoot him at a distance of ten or fifteen yards. His gun, a flint one, missed fire in both barrels; the lion immediately left me, and, attacking Mebalwe, bit his thigh. Another man, whose life I had saved before, after he had been tossed by a buffalo, attempted to spear the lion while he was biting Mebalwe. He left Mebalwe and caught this man by the shoulder, but at that moment the bullets he had received took effect, and he fell down dead. The whole was the work of a few moments, and must have been his paroxysm of dying rage. In order to take out the charm from him, the Bakatla on the following day made a huge bonfire over the carcase, which was declared to be that of the largest lion they had ever seen. Besides crunching the bone into splinters, he left eleven teeth wounds on the upper part of my arm.

A wound from this animal's tooth resembles a gun-shot wound; it is generally followed by a great deal of sloughing and discharge, and pains are felt in the part periodically ever afterwards. I had on a tartan jacket on the occasion, and I believe that it wiped off all the virus from the teeth that pierced the flesh, for my two companions in this affray have both suffered from the peculiar pains, while I have escaped with only the inconvenience of a false joint in my limb. The man whose shoulder was wounded showed me his wound actually burst forth afresh on the same month of the following year. This curious point deserves the attention of inquirers.

The different Bechuana tribes are named after certain animals, showing probably that in former times they were addicted to animal-worship like the ancient Egyptians. The term Bakatla means "they of the monkey"; Bakuena, "they of the alligator"; Batlápi, "they of the fish"; each tribe having a superstitious dread of the animal after which it is called. They also use the word "bina," to dance, in reference to the custom of thus naming themselves, so that, when you wish to ascertain what tribe they belong to, you say, "What do you dance?" It would seem as if that had been a part of the worship of old. A tribe never eats the animal which is its namesake, using the term "ila," hate or dread, in reference to killing it. We find traces of many ancient tribes in the country in individual members of those now extinct, as the Batáu, "they of the lion"; the Banóga, "they of the serpent"; though no such tribes now exist. The use of the personal pronoun they, Ba-Ma, Wa, Va, or Ova, Am-Ki, etc., prevails very extensively in the names of tribes in Africa. A single individual is indicated by the terms Mo or Le. Thus Mokwáin is a single person of the Bakwain tribe, and Lekóa is a single white man or Englishman—Makóa being Englishmen.

I attached myself to the tribe called Bakuena, or Bakwains, the chief of which, named Sechele, was then living with his people at a place called Shokuane. I was from the first struck by his intelligence, and by the marked manner in which we both felt drawn to each other. As this remarkable man has not only embraced Christianity, but expounds its doctrines to his people, I will here give a brief sketch of his career.

His great-grandfather Mochoaséle was a great traveller, and the first that ever told the Bakwains of the existence of white men. In his father's lifetime two white travellers, whom I suppose to have been Dr. Cowan and Captain Donovan, passed through the country (in 1808), and descending the river Limpópo, were, with their party, all cut off by fever. The rain-makers there, fearing lest their waggons might drive away the rain, ordered them to be thrown into the river. This is the true account of the end of that expedition, as related to me by the son of the chief at whose village they perished. He remembered, when a boy, eating part of one of the horses, and said it tasted like zebra's flesh. Thus, they were not killed by the Bangwakétse, as reported, for they passed the Bakwains as well. The Bakwains were then rich in cattle; and as one of the many evidences of the desiccation of the country, streams are pointed out where thousands and thousands of cattle formerly drank, but in which water now never flows, and where a single herd could not find fluid for its support.

When Sechele was still a boy, his father, also called Mochoasele, was murdered by his own people for taking to himself the wives of his rich underchiefs. The children being spared, their friends invited Sebituáne, the chief of the Makolólo, who was then in those parts, to reinstate them in the chieftainship. Sebituane surrounded the town of the Bakwains by night; and just as it began to dawn his herald proclaimed in a loud voice that he had come to revenge the death of Mochoasele. This was followed by Sebituane's people beating loudly on their shields all round the town. The panic was tremendous, and the rush like that from a theatre on fire, while the Makololo used their javelins on the terrified Bakwains with a dexterity which they alone can employ. Sebituane had given orders to his men to spare the sons of the chief; and one of them, meeting Sechele, put him in ward by giving him such a blow on the head with a club as to render him insensible. The usurper was put to death; and Sechele, reinstated in his chieftainship, felt much attached to Sebituane. The circumstances here noticed ultimately led me, as will be seen by-and-by, into the new well-watered country to which this same Sebituane had preceded me by many years.

Sechele married the daughters of three of his underchiefs, who had, on account of their blood relationship, stood by him in his adversity. This is one of the modes adopted for cementing the allegiance of a tribe. The government is patriarchal, each man being, by virtue of paternity, chief of his own children. They build their huts around his, and the greater the number of children the more his importance increases. Hence children are esteemed one of the greatest blessings, and are always treated kindly. Near the centre of each circle of huts there is a spot called a "kotla," with a fireplace; here they work, eat, or sit and gossip over the news of the day. A poor man attaches himself to the kotla of a rich one, and is considered a child of the latter. An underchief has a number of these circles around his; and the collection of kotlas around the great one in the middle of the whole, that of the principal chief, constitutes the town. The circle of huts immediately around the kotla of the chief is composed of the huts of his wives, and those of his blood relations. He attaches the underchiefs to himself and his government by marrying, as Sechele did, their daughters, or inducing his brothers to do so. They are fond of the relationship to great families. If you meet a party of strangers, and the head man's relationship to some uncle of a certain chief is not at once proclaimed by his attendants, you may hear him whispering, "Tell him who I am." This usually involves a counting on the fingers of a part of his genealogical tree; and

ends in the important announcement that the head of the party is half-cousin to some well-known ruler.

Sechele was thus seated in his chieftainship when I made his acquaintance. On the first occasion in which I ever attempted to hold a public religious service, he remarked that it was the custom of his nation, when any new subject was brought before them, to put questions on it; and he begged me to allow him to do the same in this case. On expressing my entire willingness to answer his questions, he inquired if my forefathers knew of a future judgment. I replied in the affirmative, and began to describe the scene of the "great white throne, and Him who shall sit on it, from whose face the heaven and earth shall flee away," etc. He said, "You startle me—these words make all my bones to shake—I have no more strength in me: but my forefathers were living at the same time yours were, and how is it that they did not send them word about these terrible things sooner? They all passed away into darkness without knowing whither they were going." I got out of the difficulty by explaining the geographical barriers in the North, and the gradual spread of knowledge from the South, to which we first had access by means of ships; and I expressed my belief that as Christ had said, the whole world would yet be enlightened by the gospel. Pointing to the great Kalahári desert, he said "You never can cross that country to the tribes beyond; it is utterly impossible even for us black men, except in certain seasons, when more than the usual supply of rain falls, and an extraordinary growth of water-melons follows. Even we who know the country would certainly perish without them." Re asserting my belief in the words of Christ, we parted; and it will be seen further on that Sechele himself assisted me in crossing that desert which had previously proved an insurmountable barrier to so many adventurers.

As soon as he had an opportunity of learning, he set himself to read with such close application that, from being comparatively thin, the effect of having been fond of the chase, he became quite corpulent from want of exercise. Mr. Oswell gave him his first lesson in figures, and he acquired the alphabet on the first day of my residence at Chonuane. He was by no means an ordinary specimen of the people, for I never went into the town but I was pressed to hear him read some chapters in the Bible. Isaiah was a great favourite with him; and he was wont to use the same phrase nearly which the professor of Greek at Glasgow, Sir D. K. Sandford, once used respecting the Apostle Paul, when reading his speeches in the Acts: "He was a fine fellow, that Paul!" "He was a fine man that Isaiah; he knew how to speak." Sechele invariably

offered me something to eat on every occasion of my visiting him.

Seeing me anxious that his people should believe the words of Christ, he once said, "Do you imagine these people will ever believe by your merely talking to them? I can make them do nothing except by thrashing them; and if you like I shall call my head men, and with our litupa (whips of rhinoceros-hide) we will soon make them all believe together." The idea of using entreaty and persuasion to subjects to become Christians—whose opinion on no other matter would he condescend to ask—was especially surprising to him. He considered that they ought only to be too happy to embrace Christianity at his command. During the space of two years and a half he continued to profess to his people his full conviction of the truth of Christianity; and in all discussions on the subject he took that side, acting at the same time in an upright manner in all the relations of life. He felt the difficulties of his situation long before I did, and often said, "Oh, I wish you had come to this country before I became entangled in the meshes of our customs!" In fact, he could not get rid of his superfluous wives, without appearing to be ungrateful to their parents, who had done so much for him in his adversity.

In the hope that others would be induced to join him in his attachment to Christianity, he asked me to begin family worship with him in his house. I did so; and by-and-by was surprised to hear how well he conducted the prayer in his own simple and beautiful style, for he was quite a master of his own language. At this time we were suffering from the effects of a drought, which will be described further on, and none except his family, whom he ordered to attend, came near his meeting. "In former times," said he, "when a chief was fond of hunting, all his people got dogs and became fond of hunting too. If he was fond of dancing or music, all showed a liking to these amusements too. If the chief loved beer, they all rejoiced in strong drink. But in this case it is different. I love the Word of God, and not one of my brethren will join me." One reason why we had no volunteer hypocrites was the hunger from drought, which was associated in their minds with the presence of Christian instruction; and hypocrisy is not prone to profess a creed which seems to ensure an empty stomach.

Sechele continued to make a consistent profession for about three years; and perceiving at last some of the difficulties of his case, and also feeling compassion for the poor women, who were by far the best of our scholars, I had no desire that he should be in any hurry to make a full profession by baptism, and putting away all his wives but one. His principal wife,

too, was about the most unlikely subject in the tribe ever to become anything else than an out-and-out greasy disciple of the old school. She has since become greatly altered, I hear, for the better; but again and again have I seen Sechele send her out of church to put her gown on, and away she would go with her lips shot out, the very picture of unutterable disgust at his new-fangled notions.

When he at last applied for baptism, I simply asked him how he, having the Bible in his hand, and able to read it, thought he ought to act. He went home, gave each of his superfluous wives new clothing, and all his own goods, which they had been accustomed to keep in their huts for him, and sent them to their parents with an intimation that he had no fault to find with them, but that in parting with them he wished to follow the will of God. On the day on which he and his children were baptized great numbers came to see the ceremony. Some thought, from a stupid calumny circulated by enemies to Christianity in the south, that the converts would be made to drink an infusion of "dead men's brains," and were astonished to find that water only was used at baptism. Seeing several of the old men actually in tears during the service, I asked them afterwards the cause of their weeping; they were crying to see their father, as the Scotch remark over a case of suicide, "*so far left to himself.*" They seemed to think that I had thrown the glamour over him and that he had become mine. Here commenced an opposition which we had not previously experienced. All the friends of the divorced wives became the opponents of our religion. The attendance at school and church diminished to very few besides the chief's own family. They all treated us still with respectful kindness, but to Sechele himself they said things which, as he often remarked, had they ventured on in former times, would have cost them their lives. It was trying, after all we had done, to see our labours so little appreciated; but we had sown the good seed, and have no doubt but it will yet spring up, though we may not live to see the fruits.

Leaving this sketch of the chief, I proceed to give an equally rapid one of our dealing with his people, the Bakuena, or Bakwains. A small piece of land, sufficient for a garden, was purchased when we first went to live with them, though that was scarcely necessary in a country where the idea of buying land was quite new. It was expected that a request for a suitable spot would have been made, and that we should have proceeded to occupy it, as any other member of the tribe would. But we explained to them that we wished to avoid any cause of future dispute when land had become more valuable; or when a foolish chief began to reign, and we had erected large or expensive

buildings, he might wish to claim the whole. These reasons were considered satisfactory. About £5 worth of goods were given for a piece of land, and an arrangement was come to that a similar piece should be allotted to any other missionary, at any other place to which the tribe might remove. The particulars of the sale sounded strangely in the ears of the tribe, but were nevertheless readily agreed to.

In our relations with this people we were simply strangers exercising no authority or control whatever. Our influence depended entirely on persuasion; and, having taught them by kind conversation as well as by public instruction, I expected them to do what their own sense of right and wrong dictated. We never wished them to do right merely because it would be pleasing to us, nor thought ourselves to blame when they did wrong, although we were quite aware of the absurd idea to that effect. We saw that our teaching did good to the general mind of the people by bringing new and better motives into play. Five instances are positively known to me in which by our influence on public opinion war was prevented; and where, in individual cases, we failed, the people did no worse than they did before we came into the country. In general they were slow, like all the African people hereafter to be described, in coming to a decision on religious subjects; but in questions affecting their worldly affairs they were keenly alive to their own interests. They might be called stupid in matters which had not come within the sphere of their observation, but in other things they showed more intelligence than is to be met with in our own uneducated peasantry. They are remarkably accurate in their knowledge of cattle, sheep, and goats, knowing exactly the kind of pasturage suited to each; and they select with great judgment the varieties of soil best suited to different kinds of grain. They are also familiar with the habits of wild animals, and in general are well up in the maxims which embody their ideas of political wisdom.

The place where we first settled with the Bakwains is called Chonuane, and it happened to be visited, during the first year of our residence there, by one of those droughts which occur from time to time in even the most favoured districts of Africa.

The belief in the gift or power of *rain-making* is one of the most deeply-rooted articles of faith in this country. The chief Sechele was himself a noted rain-doctor, and believed in it implicitly. He has often assured me that he found it more difficult to give up his faith in that than in anything else which Christianity required him to abjure. I pointed out to him that the only feasible way of watering the gardens was to select some good never-failing river, make a canal, and irrigate the adjacent lands. This suggestion was immediately adopted, and soon the

whole tribe was on the move to the Kolobeng, a stream about forty miles distant. The experiment succeeded admirably during the first year. The Bakwains made the canal and dam in exchange for my labour in assisting to build a square house for their chief. They also built their own school under my superintendence. Our house at the river Kolobeng, which gave a name to the settlement, was the third which I had reared with my own hands. A native smith taught me to weld iron; and having improved by scraps of information in that line from Mr. Moffat, and also in carpentering and gardening, I was becoming handy at almost any trade, besides doctoring and preaching; and as my wife could make candles, soap, and clothes, we came nearly up to what may be considered as indispensable in the accomplishments of a missionary family in Central Africa, namely, the husband to be a jack-of-all-trades without doors, and the wife a maid-of-all-work within. But in our second year again no rain fell. In the third the same extraordinary drought followed. Indeed, not ten inches of water fell during these two years, and the Kolobeng ran dry; so many fish were killed that the hyænas from the whole country round collected to the feast, and were unable to finish the putrid masses. A large old alligator, which had never been known to commit any depredations, was found left high and dry in the mud among the victims. The fourth year was equally unpropitious, the fall of rain being insufficient to bring the grain to maturity. Nothing could be more trying. We dug down in the bed of the river deeper and deeper as the water receded, striving to get a little to keep the fruit-trees alive for better times, but in vain. Needles lying out of doors for months did not rust; and a mixture of sulphuric acid and water, used in a galvanic battery, parted with all its water to the air, instead of imbibing more from it, as it would have done in England. The leaves of indigenous trees were all drooping, soft, and shrivelled, though not dead; and those of the mimosæ were closed at midday, the same as they are at night. In the midst of this dreary drought it was wonderful to see those tiny creatures the ants running about with their accustomed vivacity. I put the bulb of a thermometer three inches under the soil in the sun at midday, and found the mercury to stand at 132° to 134°; and if certain kinds of beetles were placed on the surface, they ran about a few seconds and expired. But this broiling heat only augmented the activity of the long-legged black ants: they never tire; their organs of motion seem endowed with the same power as is ascribed by physiologists to the muscles of the human heart, by which that part of the frame never becomes fatigued, and which may be imparted to all our bodily organs in that higher sphere to which we fondly hope to rise. Where do these ants get

their moisture? Our house was built on a hard ferruginous conglomerate, in order to be out of the way of the white ant, but they came in despite the precaution; and not only were they in this sultry weather able individually to moisten soil to the consistency of mortar for the formation of galleries, which in their way of working is done by night (so that they are screened from the observation of birds by day in passing and repassing towards any vegetable matter they may wish to devour), but, when their inner chambers were laid open, these were also surprisingly humid; yet there was no dew, and, the house being placed on a rock, they could have no subterranean passage to the bed of the river, which ran about three hundred yards below the hill. Can it be that they have the power of combining the oxygen and hydrogen of their vegetable food by vital force so as to form water?[1]

Rain, however, would not fall; the Bakwains believed that I had bound Sechele with some magic spell, and I received deputations in the evenings, of the old counsellors, entreating me to allow him to make only a few showers: "The corn will die if you refuse, and we shall become scattered. Only let him make rain this once, and we shall all, men, women, and children, come to the school and sing and pray as long as you please." It was in vain to protest that I wished Sechele to act just according to his own ideas of what was right, as he found the law laid down in the Bible; and it was distressing to appear hard-hearted to them. The clouds often collected promisingly over us, and rolling thunder seemed to portend refreshing showers, but next morning the sun would rise in a clear cloudless sky; indeed, even these lowering appearances were less frequent by far than days of sunshine are in London.

The natives, finding it irksome to sit and wait helplessly until God gives them rain from heaven, entertain the more comfortable idea that they can help themselves by a variety of preparations, such as charcoal made of burned bats, inspissated renal deposit of the mountain coney (*Hyrax capensis*) (which by the way is used in the form of pills as a good anti-spasmodic, under the name of "stone-sweat"[2]), the internal parts of different animals—as jackals' livers, baboons' and lions' hearts, and hairy calculi from the bowels of old cows—serpents' skins and vertebræ, and every kind of tuber, bulb, root, and plant to be found in the country. Although you disbelieve their efficacy in

[1] When we come to Angola I shall describe an insect there which distils several pints of water every night.

[2] The name arises from its being always voided on one spot, in the manner practised by others of the rhinocerontine family; and by the action of the sun it becomes a black pitchy substance.

charming the clouds to pour out their refreshing treasures, yet, conscious that civility is useful everywhere, you kindly state that you think they are mistaken as to their power; the rain-doctor selects a particular bulbous root, pounds it, and administers a cold infusion to a sheep, which in five minutes afterwards expires in convulsions. Part of the same bulb is converted into smoke, and ascends towards the sky; rain follows in a day or two. The inference is obvious. Were we as much harassed by droughts, the logic would be irresistible in England in 1857.

As the Bakwains believed that there must be some connection between the presence of "God's Word" in their town and these successive and distressing droughts, they looked with no good will at the church-bell, but still they invariably treated us with kindness and respect. I am not aware of ever having had an enemy in the tribe. The only avowed cause of dislike was expressed by a very influential and sensible man, the uncle of Sechele. "We like you as well as if you had been born among us; you are the only white man we can become familiar with (thoaëla); but we wish you to give up that everlasting preaching and praying; we cannot become familiar with that at all. You see we never get rain, while those tribes who never pray as we do obtain abundance." This was a fact; and we often saw it raining on the hills, ten miles off, while it would not look at us "even with one eye." If the Prince of the power of the air had no hand in scorching us up, I fear I often gave Him the credit of doing so.

As for the rain-makers, they carried the sympathies of the people along with them, and not without reason. With the following arguments they were all acquainted, and in order to understand their force we must place ourselves in their position, and believe, as they do, that all medicines act by a mysterious charm. The term for cure may be translated "charm" (*alaha*).

Medical Doctor.—Hail, friend! How very many medicines you have about you this morning! Why, you have every medicine in the country here.

Rain Doctor.—Very true, my friend; and I ought; for the whole country needs the rain which I am making.

M. D.—So you really believe that you can command the clouds? I think that can be done by God alone.

R. D.—We both believe the very same thing. It is God that makes the rain, but I pray to Him by means of these medicines, and, the rain coming, of course it is then mine. It was I who made it for the Bakwains for many years, when they were at Shokuane; through my wisdom, too, their women became fat and shining. Ask them; they will tell you the same as I do.

M. D.—But we are distinctly told in the parting words of our

Saviour that we can pray to God acceptably in His name alone, and not by means of medicines.

R. D.—Truly! but God told *us* differently. He made black men first, and did not love us, as He did the white men. He made you beautiful, and gave you clothing, and guns, and gunpowder, and horses, and waggons, and many other things about which we know nothing. But toward us He had no heart. He gave us nothing, except the assegai, and cattle, and rain-making; and He did not give us hearts like yours. We never love each other. Other tribes place medicines about our country to prevent the rain, so that we may be dispersed by hunger, and go to them, and augment their power. We must dissolve their charms by our medicines. God has given us one little thing, which you know nothing of. He has given us the knowledge of certain medicines by which we can make rain. *We* do not despise those things which you possess, though we are ignorant of them. We don't understand your book, yet we don't despise it. *You* ought not to despise our little knowledge, though you are ignorant of it.

M. D.—I don't despise what I am ignorant of; I only think you are mistaken in saying that you have medicines which can influence the rain at all.

R. D.—That's just the way people speak when they talk on a subject of which they have no knowledge. When we first opened our eyes, we found our forefathers making rain, and we follow in their footsteps. You, who send to Kuruman for corn, and irrigate your garden, may do without rain; *we* cannot manage in that way. If we had no rain, the cattle would have no pasture, the cows give no milk, our children become lean and die, our wives run away to other tribes who do make rain and have corn, and the whole tribe become dispersed and lost; our fire would go out.

M. D.—I quite agree with you as to the value of the rain; but you cannot charm the clouds by medicines. You wait till you see the clouds come, then you use your medicines, and take the credit which belongs to God only.

R. D.—I use my medicines, and you employ yours; we are both doctors, and doctors are not deceivers. You give a patient medicine. Sometimes God is pleased to heal him by means of your medicine: sometimes not—he dies. When he is cured, you take the credit of what God does. I do the same. Sometimes God grants us rain, sometimes not. When He does, we take the credit of the charm. When a patient dies, you don't giw up trust in your medicine, neither do I when rain fails. If you wish me to leave off my medicines, why continue your own?

M. D.—I give medicine to living creatures within my reach, and can see the effects though no cure follows; you pretend to

charm the clouds, which are so far above us that your medicines never reach them. The clouds usually lie in one direction, and your smoke goes in another. God alone can command the clouds. Only try and wait patiently; God will give us rain without your medicines.

R. D.—Mahala-ma-kapa-a-a!! Well, I always thought white men were wise till this morning. Who ever thought of making trial of starvation! Is death pleasant, then?

M. D.—Could you make it rain on one spot and not on another?

R. D.—I wouldn't think of trying. I like to see the whole country green, and all the people glad; the women clapping their hands and giving me their ornaments for thankfulness, and lullilooing for joy.

M. D.—I think you deceive both them and yourself.

R. D.—Well, then, there is a pair of us (meaning both are rogues).

The above is only a specimen of their way of reasoning, in which, when the language is well understood, they are perceived to be remarkably acute. These arguments are generally known, and I never succeeded in convincing a single individual of their fallacy, though I tried to do so in every way I could think of. Their faith in medicines as charms is unbounded. The general effect of argument is to produce the impression that you are not anxious for rain at all; and it is very undesirable to allow the idea to spread that you do not take a generous interest in their welfare. An angry opponent of rain-making in a tribe would be looked upon as were some Greek merchants in England during the Russian war.

The conduct of the people during this long-continued drought was remarkably good. The women parted with most of their ornaments to purchase corn from more fortunate tribes. The children scoured the country in search of the numerous bulbs and roots which can sustain life, and the men engaged in hunting. Very great numbers of the large game, buffaloes, zebras, giraffes, tsessébes, kamas or hartebeests, kokongs or gnus, pallas, rhinoceroses, etc., congregated at some fountains near Kolobeng, and the trap called "*hopo*" was constructed in the lands adjacent for their destruction. The hopo consists of two hedges in the form of the letter V, which are very high and thick near the angle. Instead of the hedges being joined there, they are made to form a lane of about fifty yards in length, at the extremity of which a pit is formed, six or eight feet deep, and about twelve or fifteen in breadth and length. Trunks of trees are laid across the margins of the pit, and more especially over that nearest the lane where the animals are expected to leap in, and over that farthest from

the lane, where it is supposed they will attempt to escape after they are in. The trees form an overlapping border, and render escape almost impossible. The whole is carefully decked with short green rushes, making the pit like a concealed pitfall. As the hedges are frequently about a mile long, and about as much apart at their extremities, a tribe making a circle three or four miles round the country adjacent to the opening, and gradually closing up, are almost sure to enclose a large body of game. Driving it up with shouts to the narrow part of the hopo, men secreted there throw their javelins into the affrighted herds, and on the animals rush to the opening presented at the converging hedges, and into the pit till that is full of a living mass. Some escape by running over the others, as a Smithfield market dog does over the sheeps' backs. It is a frightful scene. The men, wild with excitement, spear the lovely animals with mad delight; others of the poor creatures, borne down by the weight of their dead and dying companions, every now and then make the whole mass heave in their smothering agonies.

The Bakwains often killed between sixty and seventy head of large game at the different hopos in a single week; and as every one, both rich and poor, partook of the prey, the meat counteracted the bad effects of an exclusively vegetable diet. When the poor, who had no salt, were forced to live entirely on roots, they were often troubled with indigestion. Such cases we had frequent opportunities of seeing at other times, for, the district being destitute of salt, the rich alone could afford to buy it. The native doctors, aware of the cause of the malady, usually prescribed some of that ingredient with their medicines. The doctors themselves had none, so the poor resorted to us for aid. We took the hint, and henceforth cured the disease by giving a teaspoonful of salt, minus the other remedies. Either milk or meat had the same effect, though not so rapidly as salt. Long afterwards, when I was myself deprived of salt for four months, at two distinct periods, I felt no desire for that condiment, but I was plagued by very great longing for the above articles of food. This continued as long as I was confined to an exclusively vegetable diet, and when I procured a meal of flesh, though boiled in perfectly fresh rain-water, it tasted as pleasantly saltish as if slightly impregnated with the condiment. Milk or meat, obtained in however small quantities, removed entirely the excessive longing and dreaming about roasted ribs of fat oxen, and bowls of cool thick milk gurgling forth from the big-bellied calabashes; and I could then understand the thankfulness to Mrs. L—— often expressed by poor Bakwain women, in the interesting condition, for a very little of either.

In addition to other adverse influences, the general uncer-

tainty, though not absolute want, of food, and the necessity of frequent absence for the purpose of either hunting game or collecting roots and fruits, proved a serious barrier to the progress of the people in knowledge. Our own education in England is carried on at the comfortable breakfast and dinner table and by the cosy fire, as well as in the church and school. Few English people with stomachs painfully empty would be decorous at church any more than they are when these organs are overcharged. Ragged schools would have been a failure had not the teachers wisely provided food for the body as well as food for the mind; and not only must we show a friendly interest in the bodily comfort of the objects of our sympathy as a Christian duty, but we can no more hope for healthy feelings among the poor, either at home or abroad, without feeding them into them, than we can hope to see an ordinary working-bee reared into a queen-mother by the ordinary food of the hive.

Sending the Gospel to the heathen must, if this view be correct, include much more than is implied in the usual picture of a missionary, namely, a man going about with a Bible under his arm. The promotion of commerce ought to be specially attended to, as this, more speedily than anything else, demolishes that sense of isolation which heathenism engenders, and makes the tribes feel themselves mutually dependent on, and mutually beneficial to, each other. With a view to this the missionaries at Kuruman got permission from the Government for a trader to reside at the station, and a considerable trade has been the result; the trader himself has become rich enough to retire with a competence. Those laws which still prevent free commercial intercourse among the civilized nations seem to be nothing else but the remains of our own heathenism. My observations on this subject make me extremely desirous to promote the preparation of the raw materials of European manufactures in Africa, for by that means we may not only put a stop to the slave-trade, but introduce the negro family into the body corporate of nations, no one member of which can suffer without the others suffering with it. Success in this, in both Eastern and Western Africa, would lead, in the course of time, to a much larger diffusion of the blessings of civilization than efforts exclusively spiritual and educational confined to any one small tribe. These, however, it would of course be extremely desirable to carry on at the same time at large central and healthy stations, for neither civilization nor Christianity can be promoted alone. In fact they are inseparable.

CHAPTER II

The Boers—Their treatment of the natives—Seizure of native children for slaves—English traders—Alarm of the Boers—Native espionage—The tale of the cannon—The Boers threaten Sechele—In violation of treaty, they stop English traders and expel missionaries—They attack the Bakwains—Their mode of fighting—The natives killed and the school-children carried into slavery—Destruction of English property—African housebuilding and housekeeping—Mode of spending the day—Scarcity of food—Locusts—Edible frogs—Scavenger beetle—Continued hostility of the Boer—The journey north—Preparations—Fellow travellers—The Kalahari desert—Vegetation—Water-melons—The inhabitants—The Bushmen—Their nomade mode of life—Appearance—The Bakalahári—Their love for agriculture and for domestic animals—Timid character—Mode of obtaining water—Female water-suckers—The desert—Water hidden.

ANOTHER adverse influence with which the mission had to contend was the vicinity of the Boers of the Cashan Mountains, otherwise named "Magaliesberg." These are not to be confounded with the Cape colonists, who sometimes pass by the name. The word Boer simply means "farmer," and is not synonymous with our word boor. Indeed, to the Boers generally the latter term would be quite inappropriate, for they are a sober, industrious, and most hospitable body of peasantry. Those, however, who have fled from English law on various pretexts, and have been joined by English deserters and every other variety of bad character in their distant localities, are unfortunately of a very different stamp. The great objection many of the Boers had, and still have, to English law is that it makes no distinction between black men and white. They felt aggrieved by their supposed losses in the emancipation of their Hottentot slaves, and determined to erect themselves into a republic, in which they might pursue without molestation the "proper treatment of the blacks." It is almost needless to add that the "proper treatment" has always contained in it the essential element of slavery, namely, compulsory unpaid labour.

One section of this body, under the late Mr. Hendrick Potgeiter, penetrated the interior as far as the Cashan Mountains, whence a Zulu or Caffre chief, named Mosilikátze, had been expelled by the well-known Caffre Dingaan; and a glad welcome was given them by the Bechuana tribes, who had just escaped

the hard sway of that cruel chieftain. They came with the prestige of white men and deliverers; but the Bechuanas soon found, as they expressed it, "that Mosilikatze was cruel to his enemies, and kind to those he conquered; but that the Boers destroyed their enemies, and made slaves of their friends." The tribes who still retain the semblance of independence are forced to perform all the labour of the fields, such as manuring the land, weeding, reaping, building, making dams and canals, and at the same time to support themselves. I have myself been an eye-witness of Boers coming to a village, and, according to their usual custom, demanding twenty or thirty women to weed their gardens, and have seen these women proceed to the scene of unrequited toil, carrying their own food on their heads, their children on their backs, and instruments of labour on their shoulders. Nor have the Boers any wish to conceal the meanness of thus employing unpaid labour; on the contrary, every one of them, from Mr. Potgeiter and Mr. Gert Krieger, the commandants, downwards, lauded his own humanity and justice in making such an equitable regulation. "We make the people work for us, in consideration of allowing them to live in our country."

I can appeal to the Commandant Krieger if the foregoing is not a fair and impartial statement of the views of himself and his people. I am sensible of no mental bias towards or against these Boers; and during the several journeys I made to the poor enslaved tribes, I never avoided the whites, but tried to cure and did administer remedies to their sick, without money and without price. It is due to them to state that I was invariably treated with respect; but it is most unfortunate that they should have been left by their own Church for so many years to deteriorate and become as degraded as the blacks, whom the stupid prejudice against colour leads them to detest.

This new species of slavery which they have adopted serves to supply the lack of field-labour only. The demand for domestic servants must be met by forays on tribes which have good supplies of cattle. The Portuguese can quote instances in which blacks become so degraded by the love of strong drink as actually to sell themselves; but never in any one case, within the memory of man, has a Bechuana chief sold any of his people, or a Bechuana man his child. Hence the necessity for foray to seize children. And those individual Boers who would not engage in it for the sake of slaves can seldom resist the two-fold plea of a well-told story of an intended uprising of the devoted tribe, and the prospect of handsome pay in the division of the captured cattle besides.

It is difficult for a person in a civilised country to conceive

hat any body of men possessing the common attributes of umanity (and these Boers are by no means destitute of the etter feelings of our nature) should with one accord set out, fter loading their own wives and children with caresses, and roceed to shoot down in cold blood men and women, of a ifferent colour, it is true, but possessed of domestic feelings and ffections equal to their own. I saw and conversed with hildren in the houses of Boers who had by their own and their asters' account been captured, and in several instances I raced the parents of these unfortunates, though the plan pproved by the long-headed among the burghers is to take hildren so young that they soon forget their parents and their ative language also. It was long before I could give credit to he tales of bloodshed told by native witnesses, and had I re-eived no other testimony but theirs I should probably have ontinued sceptical to this day as to the truth of the accounts; ut when I found the Boers themselves, some bewailing and enouncing, others glorying in the bloody scenes in which they ad been themselves the actors, I was compelled to admit the alidity of the testimony, and try to account for the cruel nomaly. They are all traditionally religious, tracing their escent from some of the best men (Huguenots and Dutch) the orld ever saw. Hence they claim to themselves the title of Christians," and all the coloured race are "black property" or creatures." They being the chosen people of God, the heathen re given to them for an inheritance, and they are the rod of ivine vengeance on the heathen, as were the Jews of old. iving in the midst of a native population much larger than hemselves, and at fountains removed many miles from each ther, they feel somewhat in the same insecure position as do he Americans in the Southern States. The first question put y them to strangers is respecting peace; and when they receive eports from disaffected or envious natives against any tribe, he case assumes all the appearance and proportions of a regular nsurrection. Severe measures then appear to the most mildly isposed among them as imperatively called for, and, however loody the massacre that follows, no qualms of conscience ensue: t is a dire necessity for the sake of peace. Indeed, the late Mr. Hendrick Potgeiter most devoutly believed himself to be the reat peacemaker of the country.

But how is it that the natives, being so vastly superior in umbers to the Boers, do not rise and annihilate them? The eople among whom they live are Bechuanas, not Caffres, hough no one would ever learn that distinction from a Boer; nd history does not contain one single instance in which the Bechuanas, even those of them who possess fire-arms, have

attacked either the Boers or the English. If there is such an instance, I am certain it is not generally known, either beyond or in the Cape Colony. They have defended themselves when attacked, as in the case of Sechele, but have never engaged in offensive war with Europeans. We have a very different tale to tell of the Caffres, and the difference has always been so evident to these border Boers, that, ever since "those magnificent savages"[1] obtained possession of fire-arms, not one Boer has ever attempted to settle in Caffreland, or even face them as an enemy in the field. The Boers have generally manifested a marked antipathy to anything but "long-shot" warfare, and sidling away in their emigrations towards the more effeminate Bechuanas, have left their quarrels with the Caffres to be settled by the English, and their wars to be paid for by English gold.

The Bakwains at Kolobeng had the spectacle of various tribes enslaved before their eyes—the Bakatla, the Batlókua, the Bahúkeng, the Bamosétla, and two other tribes of Bakwains were all groaning under the oppression of unrequited labour. This would not have been felt as so great an evil but that the young men of those tribes, anxious to obtain cattle, the only means of rising to respectability and importance among their own people, were in the habit of sallying forth, like our Irish and Highland reapers, to procure work in the Cape Colony. After labouring there three or four years, in building stone dykes and dams for the Dutch farmers, they were well content if at the end of that time they could return with as many cows. On presenting one to their chief they ranked as respectable men in the tribe ever afterwards. These volunteers were highly esteemed among the Dutch, under the name of Mantáte. They were paid at the rate of one shilling a day, and a large loaf of bread between six of them. Numbers of them, who had formerly seen me about twelve hundred miles inland from the Cape, recognised me with the loud laughter of joy when I was passing them at their work in the Roggefelt and Bokkefeld within a few days of Cape Town. I conversed with them and with elders of the Dutch Church, for whom they were working, and found that the system was thoroughly satisfactory to both parties. I do not believe that there is one Boer, in the Cashan or Magaliesberg country, who would deny that a law was made in consequence of this labour passing to the colony, to deprive these labourers of their hardly-earned cattle, for the very cogent reason, that, "if they want to work, let them work for us their masters," though boasting that in their case it would not be paid for. I can never cease to be most unfeignedly thankful

[1] The *United Service Journal* so styles them.

hat I was not born in a land of slaves. No one can understand he effect of the unutterable meanness of the slave-system on he minds of those who, but for the strange obliquity which prevents them from feeling the degradation of not being gentlemen enough to pay for services rendered, would be equal in irtue to ourselves. Fraud becomes as natural to them as "paying one's way" is to the rest of mankind.

Wherever a missionary lives, traders are sure to come; they re mutually dependent, and each aids in the work of the other; ut experience shows that the two employments cannot very ell be combined in the same person. Such a combination ould not be morally wrong, for nothing would be more fair, nd apostolical too, than that the man who devotes his time to he spiritual welfare of a people should derive temporal advanage from upright commerce, which traders, who aim exclusively t their own enrichment, modestly imagine ought to be left to hem. But though it is right for missionaries to trade, the resent system of missions renders it inexpedient to spend time n so doing. No missionary with whom I ever came in contact raded; and while the traders, whom we introduced and renered secure in the country, waxed rich, the missionaries have nvariably remained poor, and have died so. The Jesuits, in frica at least, were wiser in their generation than we; theirs ere large influential communities, proceeding on the system of urning the abilities of every brother into that channel in which e was most likely to excel; one, fond of natural history, was llowed to follow his bent; another, fond of literature, found isure to pursue his studies; and he who was great in barter as sent in search of ivory and gold-dust; so that while in the ourse of performing the religious acts of his mission to distant ribes he found the means of aiding effectually the brethren hom he had left at the central settlement.[1] We Protestants, ith the comfortable conviction of superiority, have sent out issionaries with a bare subsistence only, and are unsparing in ur laudations of some for not being worldly-minded whom our iggardliness made to live as did the prodigal son. I do not peak for myself, nor need I to do so, but for that very reason I el at liberty to interpose a word in behalf of others. I have efore my mind at this moment facts and instances which arrant my putting the case in this way:—The command to

[1] The Dutch clergy, too, are not wanting in worldly wisdom. A fountain is ought, and the lands which it can irrigate parcelled out and let to villagers. s they increase in numbers the rents rise and the church becomes rich. With 00 per annum in addition from Government, the salary amounts to £400 or 00 a year. The clergymen then preach abstinence from politics as a Christian ty. It is quite clear that, with £400 a year, but little else except pure spiritu- ty is required.

"go into all the world and preach the gospel to every creature" must be obeyed by Christians either personally or by substitute. Now it is quite possible to find men whose love for the heathen and devotion to the work will make them ready to go forth on the terms "bare subsistence," but what can be thought of the justice, to say nothing of the generosity, of Christians and churches who not only work their substitutes at the lowest terms, but regard what they give as charity! The matter is the more grave in respect to the Protestant missionary, who may have a wife and family. The fact is, there are many cases in which it is right, virtuous, and praiseworthy for a man to sacrifice everything for a great object, but in which it would be very wrong for others, interested in the object as much as he, to suffer or accept the sacrifice, if they can prevent it.

English traders sold those articles which the Boers most dread, namely, arms and ammunition; and when the number of guns amounted to five, so much alarm was excited among our neighbours that an expedition of several hundred Boers was seriously planned to deprive the Bakwains of their guns. Knowing that the latter would rather have fled to the Kalahari Desert than deliver up their weapons and become slaves, I proceeded to the commandant, Mr. Gert Krieger, and, representing the evils of any such expedition, prevailed upon him to defer it; but that point being granted, the Boer wished to gain another, which was, that I should act as a spy over the Bakwains.

I explained the impossibility of my complying with his wish, even though my principles as an Englishman had not stood in the way, by referring to an instance in which Sechele had gone with his whole force to punish an under-chief without my knowledge. This man, whose name was Kāke, rebelled, and was going on in his rebellion by his father-in-law, who had been regicide in the case of Sechele's father. Several of those who remained faithful to that chief were maltreated by Kake while passing to the Desert in search of skins. We had just come to live with the Bakwains when this happened, and Sechele consulted me. I advised mild measures, but the messengers he sent to Kake were taunted with the words, "He only pretends to wish to follow the advice of the teacher: Sechele is a coward; let him come and fight if he dare." The next time the offence was repeated, Sechele told me he was going to hunt elephants; and as I knew the system of espionage which prevails among all the tribes, I never made any inquiries that would convey the opinion that I distrusted them. I gave credit to his statement. He asked the loan of a black-metal pot to cook with, as those of pottery are brittle. I gave it and a handful of salt, and desired him to send back two tit-bits, the proboscis and fore

of the elephant. He set off, and I heard nothing more until we saw the Bakwains carrying home their wounded, and heard some of the women uttering the loud wail of sorrow for the dead, and others pealing forth the clear scream of victory. It was then clear that Sechele had attacked and driven away the rebel.

Mentioning this to the commandant in proof of the impossibility of granting his request, I had soon an example how quickly a story can grow among idle people. The five guns were, within one month, multiplied into a tale of five hundred, and the cooking-pot, now in a museum at Cape Town, was magnified into a cannon; "I had myself confessed to the loan." Where the five hundred guns came from, it was easy to divine; for, knowing that I used a sextant, my connection with Government was a thing of course; and, as I must know all Her Majesty's counsels, I was questioned on the subject of the indistinct rumours which had reached them of Lord Rosse's telescope. "What right has your Government to set up that large glass at the Cape to look after us behind the Cashan Mountains?"

Many of the Boers visited us afterwards at Kolobeng, some for medical advice, and others to trade in those very articles which their own laws and policy forbid. When I happened to stumble upon any of them in the town, with his muskets and powder displayed, he would begin an apology, on the ground that he was a poor man, etc., which I always cut short by frankly saying that I had nothing to do with either the Boers or their laws. Many attempts were made during these visits to elicit the truth about the guns and cannon; and, ignorant of the system of espionage which prevails, eager inquiries were made by them among those who could jabber a little Dutch. It is noticeable that the system of espionage is as well developed among the savage tribes as in Austria or Russia. It is a proof of barbarism. Every man in a tribe feels himself bound to tell the chief everything that comes to his knowledge, and, when questioned by a stranger, either gives answers which exhibit the utmost stupidity, or such as he knows will be agreeable to his chief. I believe that in this way have arisen tales of their inability to count more than ten, as was asserted of the Bechuanas about the very time when Sechele's father counted out one thousand head of cattle as a beginning of the stock of his young son.

In the present case Sechele, knowing every question put to his people, asked me how they ought to answer. My reply was, "Tell the truth." Every one then declared that no cannon existed there; and our friends, judging the answer by what

they themselves would in the circumstances have said, were confirmed in the opinion that the Bakwains actually possessed artillery. This was in some degree beneficial to us, inasmuch as fear prevented any foray in our direction for eight years. During that time no winter passed without one or two tribes in the East country being plundered of both cattle and children by the Boers. The plan pursued is the following: one or two friendly tribes are forced to accompany a party of mounted Boers, and these expeditions can be got up only in the winter, when horses may be used without danger of being lost by disease. When they reach the tribe to be attacked, the friendly natives are ranged in front, to form, as they say, "a shield"; the Boers then coolly fire over their heads till the devoted people flee and leave cattle, wives, and children to the captors. This was done in nine cases during my residence in the interior, and on no occasion was a drop of Boer's blood shed. News of these deeds spread quickly among the Bakwains, and letters were repeatedly sent by the Boers to Sechele ordering him to come and surrender himself as their vassal, and stop English traders from proceeding into the country with firearms for sale. But the discovery of Lake Ngami, hereafter to be described, made the traders come in five-fold greater numbers, and Sechele replied, "I was made an independent chief and placed here by God, and not by you. I was never conquered by Mosilikatze, as those tribes whom you rule over; and the English are my friends. I get everything I wish from them. I cannot hinder them from going where they like." Those who are old enough to remember the threatened invasion of our own island may understand the effect which the constant danger of a Boerish invasion had on the minds of the Bakwains; but no others can conceive how worrying were the messages and threats from the endless self-constituted authorities of the Magaliesberg Boers; and when to all this harassing annoyance was added the scarcity produced by the drought, we could not wonder at, though we felt sorry for, their indisposition to receive instruction.

The myth of the black pot assumed serious proportions. I attempted to benefit the tribes among the Boers of Magaliesberg by placing native teachers at different points. "You must teach the blacks," said Mr. Hendrick Potgeiter, the commandant-in-chief, "that they are not equal to us." Other Boers told me, "I might as well teach the baboons on the rocks as the Africans," but declined the test which I proposed, namely, to examine whether they or my native attendants could read best. Two of their clergymen came to baptize the children of the Boers; so, supposing these good men would assist me in over-

coming the repugnance of their flock to the education of the blacks, I called on them; but my visit ended in a *ruse* practised by the Boerish commandant, whereby I was led, by professions of the greatest friendship, to retire to Kolobeng, while a letter passed me by another way to the other missionaries in the south, demanding my instant recall "for lending a cannon to their enemies." The Colonial Government was also gravely informed that the story was true; and I came to be looked upon as a most suspicious character in consequence.

These notices of the Boers are not intended to produce a sneer at their ignorance, but to excite the compassion of their friends. They are perpetually talking about their laws; but practically theirs is only the law of the strongest. The Bechuanas could never understand the changes which took place in their commandants. "Why, one can never know who is the chief among these Boers. Like the Bushmen, they have no king—they must be the Bushmen of the English." The idea that any tribe of men could be so senseless as not to have an hereditary chief was so absurd to these people that, in order not to appear equally stupid, I was obliged to tell them that we English were so anxious to preserve the royal blood that we had made a young lady our chief. This seemed to them a most convincing proof of our sound sense. We shall see farther on the confidence my account of our Queen inspired.

The Boers, encouraged by the accession of Mr. Pretorius, determined at last to put a stop to English traders going past Kolobeng, by dispersing the tribe of Bakwains, and expelling all the missionaries. Sir George Cathcart proclaimed the independence of the Boers, the best thing that could have been done had they been between us and the Caffres. A treaty was entered into with these Boers; an article for the free passage of Englishmen to the country beyond, and also another, that no slavery should be allowed in the independent territory, were duly inserted, as expressive of the views of Her Majesty's Government at home. "But what about the missionaries?" inquired the Boers. "*You may do as you please with them*," is said to have been the answer of the "Commissioner." This remark, if uttered at all, was probably made in joke: designing men, however, circulated it, and caused the general belief in its accuracy which now prevails all over the country, and doubtless led to the destruction of three mission stations immediately after. The Boers, four hundred in number, were sent by the late Mr. Pretorius to attack the Bakwains in 1852. Boasting that the English had given up all the blacks into their power, and had agreed to aid them in their subjugation by preventing all supplies of ammunition from coming into the Bechuana

country, they assaulted the Bakwains, and, besides killing a considerable number of adults, carried off two hundred of our school children into slavery. The natives under Sechele defended themselves till the approach of night enabled them to flee to the mountains; and having in that defence killed a number of the enemy, the very first ever slain in this country by Bechuanas, I received the credit of having taught the tribe to kill Boers! My house, which had stood perfectly secure for years under the protection of the natives, was plundered in revenge. English gentlemen, who had come in the footsteps of Mr. Cumming to hunt in the country beyond, and had deposited large quantities of stores in the same keeping, and upwards of eighty head of cattle as relays for the return journeys, were robbed of all; and when they came back to Kolobeng found the skeletons of the guardians strewed all over the place. The books of a good library—my solace in our solitude—were not taken away, but handfuls of the leaves were torn out and scattered over the place. My stock of medicines was smashed; and all our furniture and clothing carried off and sold at public auction to pay the expenses of the foray.

I do not mention these things by way of making a pitiful wail over my losses, nor in order to excite commiseration: for though I do feel sorry for the loss of lexicons, dictionaries, etc., which had been the companions of my boyhood, yet, after all, the plundering only set me entirely free for my expedition to the north, and I have never since had a moment's concern for anything I left behind. The Boers resolved to shut up the interior, and I determined to open the country; and we shall see who have been most successful in resolution—they or I.

A short sketch of African housekeeping may not prove uninteresting to the reader. The entire absence of shops led us to make everything we needed from the raw materials. You want bricks to build a house, and must forthwith proceed to the field, cut down a tree, and saw it into planks to make the brick-moulds; the materials for doors and windows, too, are standing in the forest; and, if you want to be respected by the natives, a house of decent dimensions, costing an immense amount of manual labour, must be built. The people cannot assist you much; for, though most willing to labour for wages, the Bakwains have a curious inability to make or put things square: like all Bechuanas, their dwellings are made round. In the case of three large houses, erected by myself at different times, every brick and stick had to be put square by my own right hand.

Having got the meal ground, the wife proceeds to make it into bread; an extempore oven is often constructed by scooping

out a large hole in an anthill, and using a slab of stone for a door. Another plan, which might be adopted by the Australians to produce something better than their "dampers," is to make a good fire on a level piece of ground, and, when the ground is thoroughly heated, place the dough in a small short-handled frying-pan, or simply on the hot ashes; invert any sort of metal pot over it, draw the ashes around, and then make a small fire on the top. Dough mixed with a little leaven from a former baking, and allowed to stand an hour or two in the sun, will by this process become excellent bread.

We made our own butter, a jar serving as a churn; and our own candles by means of moulds; and soap was procured from the ashes of the plant salsola, or from wood-ashes, which in Africa contain so little alkaline matter that the boiling of successive leys has to be continued for a month or six weeks before the fat is saponified. There is not much hardship in being almost entirely dependent on ourselves; there is something of the feeling which must have animated Alexander Selkirk on seeing conveniences springing up before him from his own ingenuity; and married life is all the sweeter when so many comforts emanate directly from the thrifty striving housewife's hands.

To some it may appear quite a romantic mode of life; it is one of active benevolence, such as the good may enjoy at home. Take a single day as a sample of the whole. We rose early, because, however hot the day may have been, the evening, night, and morning at Kolobeng were deliciously refreshing; cool is not the word, where you have neither an increase of cold nor heat to desire, and where you can sit out till midnight with no fear of coughs or rheumatism. After family worship and breakfast between six and seven, we went to keep school for all who would attend; men, women, and children being all invited. School over at eleven o'clock, while the missionary's wife was occupied in domestic matters, the missionary himself had some manual labour, as a smith, carpenter, or gardener, according to whatever was needed for ourselves or for the people; if for the latter, they worked for us in the garden, or at some other employment; skilled labour was thus exchanged for the unskilled. After dinner and an hour's rest the wife attended her infant-school, which the young, who were left by their parents entirely to their own caprice, liked amazingly, and generally mustered a hundred strong; or she varied that with a sewing-school, having classes of girls to learn the art. This, too, was equally well relished. During the day every operation must be superintended, and both husband and wife must labour till the sun declines. After sunset the husband went into the town to con-

verse with any one willing to do so; sometimes on general subjects, at other times on religion. On three nights of the week, as soon as the milking of the cows was over and it had become dark, we had a public religious service, and one of instruction on secular subjects, aided by pictures and specimens. These services were diversified by attending upon the sick and prescribing for them, giving food and otherwise assisting the poor and wretched. We tried to gain their affections by attending to the wants of the body. The smallest acts of friendship, an obliging word and civil look, are, as St. Xavier thought, no despicable part of the missionary armour. Nor ought the good opinion of the most abject to be uncared for, when politeness may secure it. Their good word in the aggregate forms a reputation which may be well employed in procuring favour for the gospel. Show kind attention to the reckless opponents of Christianity on the bed of sickness and pain, and they never can become your personal enemies. Here, if anywhere, love begets love.

When at Kolobeng, during the droughts we were entirely dependent on Kuruman for supplies of corn. Once we were reduced to living on bran, to convert which into fine meal we had to grind it three times over. We were much in want of animal food, which seems to be a greater necessary of life there than vegetarians would imagine. Being alone, we could not divide the butcher-meat of a slaughtered animal with a prospect of getting a return with regularity. Sechele had by right of chieftainship the breast of every animal slaughtered either at home or abroad, and he most obligingly sent us a liberal share during the whole period of our sojourn. But these supplies were necessarily so irregular that we were sometimes fain to accept a dish of locusts. These are quite a blessing in the country; so much so that the *rain-doctors* sometimes promised to bring them by their incantations. The locusts are strongly vegetable in taste, the flavour varying with the plants on which they feed. There is a physiological reason why locusts and honey should be eaten together. Some are roasted and pounded into meal, which, eaten with a little salt, is palatable. It will keep thus for months. Boiled they are disagreeable; but when they are roasted, I should much prefer locusts to shrimps, though I would avoid both if possible.

In travelling we sometimes suffered considerably from scarcity of meat, though not from absolute want of food. This was felt more especially by my children; and the natives, to show their sympathy, often gave them a large kind of caterpillar, which they seemed to relish; these insects could not be unwholesome, for the natives devoured them in large quantities themselves.

Another article of which our children partook with eagerness was a very large frog, called "Matlamétlo."[1]

These enormous frogs, which, when cooked, looked like chickens, are supposed by the natives to fall down from thunder-clouds, because after a heavy thunder-shower the pools, which are filled and retain water a few days, become instantly alive with this loud-croaking pugnacious game. This phenomenon takes place in the driest parts of the desert, and in places where to an ordinary observer there is not a sign of life. Having been once benighted in a district of the Kalahari where there was no prospect of getting water for our cattle for a day or two, I was surprised to hear in the fine still evening the croaking of frogs. Walking out until I was certain that the musicians were between me and our fire, I found that they could be merry on nothing else but a prospect of rain. From the Bushmen I afterwards learned that the matlametlo makes a hole at the root of certain bushes, and there ensconces himself during the months of drought. As he seldom emerges, a large variety of spider takes advantage of the hole, and makes its web across the orifice. He is thus furnished with a window and screen gratis; and no one but a Bushman would think of searching beneath a spider's web for a frog. They completely eluded my search on the occasion referred to; and as they rush forth into the hollows filled by the thunder-shower when the rain is actually falling, and the Bechuanas are cowering under their skin garments, the sudden chorus struck up simultaneously from all sides seems to indicate a descent from the clouds.

The presence of these matlametlo in the desert in a time of drought was rather a disappointment, for I had been accustomed to suppose that the note was always emitted by them when they were chin-deep in water. Their music was always regarded in other spots as the most pleasant sound that met the ear after crossing portions of the thirsty desert; and I could fully appreciate the sympathy for these animals shown by Æsop, himself an African, in his fable of the "Boys and the Frogs."

It is remarkable that attempts have not been made to any extent to domesticate some of the noble and useful creatures of Africa in England. The eland, which is the most magnificent of all antelopes, would grace the parks of our nobility more than deer. This animal, from the excellence of its flesh, would be appropriate to our own country; and as there is also a splendid esculent frog nearly as large as a chicken, it would no doubt

[1] The *Pyxicephalus adspersus* of Dr. Smith. Length of head and body, 5½ inches; forelegs, 3 inches; hindlegs, 6 inches. Width of head posteriorly, 3 inches; of body, 4½ inches.

tend to perpetuate the present alliance if we made a gift of that to France.

The scavenger beetle is one of the most useful of all insects, as it effectually answers the object indicated by the name. Where they abound, as at Kuruman, the villages are sweet and clean, for no sooner are animal excretions dropped than, attracted by the scent, the scavengers are heard coming booming up the wind. They roll away the droppings of cattle at once, in round pieces often as large as billiard-balls; and when they reach a place proper by its softness for the deposit of their eggs and the safety of their young, they dig the soil out from beneath the ball, till they have quite let it down and covered it: they then lay their eggs within the mass. While the larvæ are growing, they devour the inside of the ball before coming above ground to begin the world for themselves. The beetles with their gigantic balls look like Atlas with the world on his back; only they go backwards, and, with their heads down, push with the hind legs, as if a boy should roll a snow-ball with his legs, while standing on his head. As we recommend the eland to John Bull, and the gigantic frog to France, we can confidently recommend this beetle to the dirty Italian towns, and our own Sanitary Commissioners.

In trying to benefit the tribes living under the Boers of the Cashan Mountains, I twice performed a journey of about three hundred miles to the eastward of Kolobeng. Sechele had become so obnoxious to the Boers that, though anxious to accompany me in my journey, he dared not trust himself among them. This did not arise from the crime of cattle-stealing; for that crime, so common among the Caffres, was never charged against his tribe, nor, indeed, against any Bechuana tribe. It is, in fact, unknown in the country, except during actual warfare. His independence and love of the English were his only faults. In my last journey there, of about two hundred miles, on parting at the river Marikwe he gave me two servants, "to be," as he said, "his arms to serve me," and expressed regret that he could not come himself. "Suppose we went north," I said, "would you come?" He then told me the story of Sebituane having saved his life, and expatiated on the far-famed generosity of that really great man. This was the first time I had thought of crossing the desert to Lake Ngami.

The conduct of the Boers, who, as will be remembered, had sent a letter designed to procure my removal out of the country, and their well-known settled policy which I have already described, became more fully developed on this than on any former occasion. When I spoke to Mr. Hendrick Potgeiter of the danger of hindering the Gospel of Christ among these poor

savages, he became greatly excited, and called one of his followers to answer me. He threatened to attack any tribe that might receive a native teacher, yet he promised to use his influence to prevent those under him from throwing obstacles in our way. I could perceive plainly that nothing more could be done in that direction, so I commenced collecting all the information I could about the desert, with the intention of crossing it if possible. Sekomi, the chief of the Bamangwato, was acquainted with a route which he kept carefully to himself, because the Lake country abounded in ivory, and he drew large quantities thence periodically at but small cost to himself.

Sechele, who valued highly everything European, and was always fully alive to his own interest, was naturally anxious to get a share of that inviting field. He was most anxious to visit Sebituane too, partly, perhaps, from a wish to show off his new acquirements, but chiefly, I believe, from having very exalted ideas of the benefits he would derive from the liberality of that renowned chieftain. In age and family Sechele is the elder and superior of Sekomi; for when the original tribe broke up into Bamangwato, Bangwakétse, and Bakwains, the Bakwains retained the hereditary chieftainship; so their chief, Sechele, possesses certain advantages over Sekomi, the chief of the Bamangwato. If the two were travelling or hunting together, Sechele would take, by right, the heads of the game shot by Sekomi.

There are several vestiges besides of very ancient partitions and lordships of tribes. The elder brother of Sechele's father, becoming blind, gave over the chieftainship to Sechele's father. The descendants of this man pay no tribute to Sechele, though he is the actual ruler, and superior to the head of that family; and Sechele, while in every other respect supreme, calls him Kosi or Chief. The other tribes will not begin to eat the early pumpkins of a new crop until they hear that the Bahurutse have "bitten it," and there is a public ceremony on the occasion —the son of the chief being the first to taste of the new harvest

Sechele, by my advice, sent men to Sekomi, asking leave for me to pass along his path, accompanying the request with the present of an ox. Sekomi's mother, who possesses great influence over him, refused permission, because she had not been propitiated. This produced a fresh message; and the most honourable man in the Bakwain tribe, next to Sechele, was sent with an ox for both Sekomi and his mother. This, too, was met by refusal. It was said, "The Matebele, the mortal enemies of the Bechuanas, are in the direction of the lake, and, should they kill the white man, we shall incur great blame from all his nation."

The exact position of the Lake Ngami had, for half a century

at least, been correctly pointed out by the natives who had visited it when rains were more copious in the Desert than in more recent times, and many attempts had been made to reach it by passing through the Desert in the direction indicated; but it was found impossible, even for Griquas, who, having some Bushman blood in them, may be supposed more capable of enduring thirst than Europeans. It was clear, then, that our only chance of success was by going round, instead of through, the Desert. The best time for the attempt would have been about the end of the rainy season, in March or April, for then we should have been likely to meet with pools of rain-water, which always dry up during the rainless winter. I communicated my intention to an African traveller, Colonel Steele, then aide-de-camp to the Marquis of Tweedale, at Madras, and he made it known to two other gentlemen, whose friendship we had gained during their African travel, namely, Major Vardon and Mr Oswell. All of these gentlemen were so enamoured with African hunting and African discovery, that the two former must have envied the latter his good fortune in being able to leave India to undertake afresh the pleasures and pains of desert life. I believe Mr. Oswell came from his high position, at a very considerable pecuniary sacrifice, and with no other end in view but to extend the boundaries of geographical knowledge. Before I knew of his coming I had arranged that the payment for the guides furnished by Sechele should be the loan of my waggon, to bring back whatever ivory he might obtain from the chief at the lake. When at last Mr. Oswell came, bringing Mr. Murray with him, he undertook to defray the entire expenses of the guides, and fully executed his generous intention.

Sechele himself would have come with us, but, fearing that the much-talked-of assault of the Boers might take place during our absence, and blame be attached to me for taking him away, I dissuaded him against it by saying that he knew Mr. Oswell "would be as determined as himself to get through the Desert."

Before narrating the incidents of this journey, I may give some account of the great Kalahari Desert, in order that the reader may understand in some degree the nature of the difficulties we had to encounter.

The space from the Orange River in the south, lat. 29°, to Lake Ngami in the north, and from about 24° east long. to near the west coast, has been called a desert simply because it contains no running water, and very little water in wells. It is by no means destitute of vegetation and inhabitants, for it is covered with grass and a great variety of creeping plants; besides which there are large patches of bushes and even trees. It is remarkably flat, but intersected in different parts by the beds of ancient

rivers; and prodigious herds of certain antelopes, which require little or no water, roam over the trackless plains. The inhabitants, Bushmen and Bakalahari, prey on the game and on the countless rodentia and small species of the feline race which subsist on these. In general the soil is light-coloured soft sand, nearly pure silica. The beds of the ancient rivers contain much alluvial soil; and as that is baked hard by the burning sun, rain-water stands in pools in some of them for several months in the year.

The quantity of grass which grows on this remarkable region is astonishing, even to those who are familiar with India. It usually rises in tufts with bare spaces between, or the intervals are occupied by creeping plants, which, having their roots buried far beneath the soil, feel little the effects of the scorching sun The number of these which have tuberous roots is very great; and their structure is intended to supply nutriment and moisture when during the long droughts they can be obtained nowhere else. Here we have an example of a plant, not generally tuber-bearing, becoming so under circumstances where that appendage is necessary to act as a reservoir for preserving its life; and the same thing occurs in Angola to a species of grape-bearing vine, which is so furnished for the same purpose. The plant to which I at present refer is one of the cucurbitaceæ, which bears a small scarlet-coloured eatable cucumber. Another plant, named Leroshúa, is a blessing to the inhabitants of the Desert. We see a small plant with linear leaves, and a stalk not thicker than a crow's quill; on digging down a foot or eighteen inches beneath, we come to a tuber, often as large as the head of a young child; when the rind is removed, we find it to be a mass of cellular tissue, filled with fluid much like that in a young turnip. Owing to the depth beneath the soil at which it is found, it is generally deliciously cool and refreshing. Another kind, named Mokuri, is seen in other parts of the country, where long-continued heat parches the soil. This plant is a herbaceous creeper, and deposits underground a number of tubers, some as large as a man's head, at spots in a circle a yard or more, horizontally, from the stem. The natives strike the ground on the circumference of the circle with stones, till, by hearing a difference of sound, they know the water-bearing tuber to be beneath. They then dig down a foot or so, and find it.

But the most surprising plant of the Desert is the "Kengwe or Kēme" (*Cucumis caffer*), the water-melon. In years when more than the usual quantity of rain falls, vast tracks of the country are literally covered with these melons; this was the case annually when the fall of rain was greater than it is now, and the Bakwains sent trading parties every year to the lake.

It happens commonly once every ten or eleven years, and for last three times its occurrence has coincided with an ex ordinarily wet season. Then animals of every sort and na including man, rejoice in the rich supply. The elephant, lord of the forest, revels in this fruit, and so do the diffe species of rhinoceros, although naturally so diverse in their ch of pasture. The various kinds of antelopes feed on them w equal avidity, and lions, hyænas, jackals, and mice, all seem know and appreciate the common blessing. These melons not, however, all of them eatable; some are sweet, and other bitter that the whole are named by the Boers the "bitter wa melon." The natives select them by striking one melon a another with a hatchet, and applying the tongue to the gas They thus readily distinguish between the bitter and sw The bitter are deleterious, but the sweet are quite wholes This peculiarity of one species of plants bearing both sweet bitter fruits occurs also in a red eatable cucumber often met w in the country. It is about four inches long, and about an i and a half in diameter. It is of a bright scarlet colour w ripe. Many are bitter, others quite sweet. Even melons i garden may be made bitter by a few bitter kengwe in vicinity. The bees convey the pollen from one to other.

The human inhabitants of this tract of country consist Bushmen and Bakalahari. The former are probably aborigines of the southern portion of the continent, the la the remnants of the first emigration of Bechuanas. The Bu men live in the Desert from choice, the Bakalahari from com sion, and both possess an intense love of liberty. The Bush are exceptions in language, race, habits, and appearance. T are the only real nomades in the country; they never culti the soil nor rear any domestic animal, save wretched dogs. T are so intimately acquainted with the habits of the game, t they follow them in their migrations, and prey upon them f place to place, and thus prove as complete a check upon th inordinate increase as the other carnivora. The chief subsiste of the Bushmen is the flesh of game, but that is eked out what the women collect of roots and beans, and fruits of t Desert. Those who inhabit the hot sandy plains of the De possess generally thin wiry forms capable of great exertion of severe privations. Many are of low stature, though dwarfish; the specimens brought to Europe have been selec like costermongers' dogs, on account of their extreme ugline consequently English ideas of the whole tribe are formed in same way as if the ugliest specimens of the English were hibited in Africa as characteristic of the entire British nati

hat they are like baboons is in some degree true, just as these nd other simiæ are in some points frightfully human.

The Bakalahari are traditionally reported to be the oldest of ne Bechuana tribes, and they are said to have possessed enor- ious herds of the large horned cattle mentioned by Bruce, until hey were despoiled of them and driven into the Desert by a resh migration of their own nation. Living ever since on the ame plains with the Bushmen, subjected to the same influences f climate, enduring the same thirst, and subsisting on similar ood for centuries, they seem to supply a standing proof that ocality is not always sufficient of itself to account for difference n races. The Bakalahari retain in undying vigour the Bechuana ove for agriculture and domestic animals. They hoe their gardens annually, though often all they can hope for is a supply f melons and pumpkins. And they carefully rear small herds f goats, though I have seen them lift water for them out of mall wells with a bit of ostrich egg-shell, or by spoonfuls. hey generally attach themselves to influential men in the ifferent Bechuana tribes living adjacent to their desert home, n order to obtain supplies of spears, knives, tobacco, and dogs, n exchange for the skins of the animals they may kill. These are mall carnivora of the feline species; including two species of jackal, the dark and the golden; the former, "*motlose*" (*Mega- lotis capensis* or *Cape fennec*), has the warmest fur the country yields; the latter, "*pukuye*" (*Canis mesomelas* and *C. aureus*), is very handsome when made into the skin mantle called kaross. Next in value follow the "*tsipa*" or small ocelot (*Felis nigripes*), the "*tuane*" or lynx, the wild cat, the spotted cat, and other mall animals. Great numbers of *puti* (*düiker*) and *puruhuru* (*st-inbuck*) skins are got, too, besides those of lions, leopards, panthers, and hyænas. During the time I was in the Bechuana country between twenty and thirty thousand skins were made up into karosses; part of them were worn by the inhabitants, nd part sold to traders: many, I believe, find their way to ...ma. The Bakwains bought tobacco from the eastern tribes, urchased skins with it from the Bakalahari, tanned them, nd sewed them into karosses, then went south to purchase ...ter-calves with them, cows being the highest form of riches nown, as I have often noticed from their asking "if Queen ...toria had many cows." The compact they enter into is mutually beneficial, but injustice and wrong are often perpe- rated by one tribe of Bechuanas going among the Bakalahari of nother tribe, and compelling them to deliver up the skins which hey may be keeping for their friends. They are a timid race, nd in bodily development often resemble the aborigines of ustralia. They have thin legs and arms, and large protruding

abdomens caused by the coarse indigestible food they eat. Their children's eyes lack lustre. I never saw them at play. A few Bechuanas may go into a village of Bakalahari, and domineer over the whole with impunity; but when these same adventurers meet the Bushmen, they are fain to change their manners to fawning sycophancy; they know that, if the request for tobacco is refused, these free sons of the Desert may settle the point as to its possession by a poisoned arrow.

The dread of visits from Bechuanas of strange tribes causes the Bakalahari to choose their residences far from water; and they not unfrequently hide their supplies by filling the pits with sand and making a fire over the spot. When they wish to draw water for use, the women come with twenty or thirty of their water-vessels in a bag or net on their backs. These water-vessels consist of ostrich egg-shells, with a hole in the end of each, such as would admit one's finger. The women tie a bunch of grass to one end of a reed about two feet long, and insert it in a hole dug as deep as the arm will reach; then ram down the wet sand firmly round it. Applying the mouth to the free end of the reed, they form a vacuum in the grass beneath, in which the water collects, and in a short time rises into the mouth. An egg-shell is placed on the ground alongside the reed, some inches below the mouth of the sucker. A straw guides the water into the hole of the vessel, as she draws mouthful after mouthful from below. The water is made to pass along the outside, not through the straw. If any one will attempt to squirt water into a bottle placed some distance below the mouth, he will soon perceive the wisdom of the Bushwoman's contrivance for giving the stream direction by means of a straw. The whole stock of water is thus passed through the woman's mouth as a pump, and when taken home is carefully buried. I have come into villages where, had we acted a domineering part and rummaged every hut, we should have found nothing; but by sitting down quietly and waiting with patience until the villagers were led to form a favourable opinion of us, a woman would bring out a shellful of the precious fluid from I knew not where.

The so-called Desert, it may be observed, is by no means a useless tract of country. Besides supporting multitudes of both small and large animals, it sends something to the market of the world, and has proved a refuge to many a fugitive tribe—first the Bakalahari first, and to the other Bechuanas in turn—when their lands were overrun by the tribe of true Caffres, called Matebele. The Bakwains, the Bangwaketze, and the Bamangwato all fled thither; and the Matebele marauders, who came from the well-watered east, perished by hundreds in their

npts to follow them. One of the Bangwaketze chiefs, more
ly than the rest, sent false guides to lead them on a track
here, for hundreds of miles, not a drop of water could be found,
d they perished in consequence. Many Bakwains perished
o. Their old men who could have told us ancient stories
rished in these flights. An intelligent Mokwain related to
how the Bushmen effectually baulked a party of his tribe
hich lighted on their village in a state of burning thirst.
elieving, as he said, that nothing human could subsist without
ater, they demanded some, but were coolly told by these Bush-
en that they had none, and never drank any. Expecting to
d them out, they resolved to watch them night and day.
hey persevered for some days, thinking that at last the water
ust come forth ; but notwithstanding their watchfulness, kept
ive by most tormenting thirst, the Bakwains were compelled
exclaim, "Yak! yak! these are not men ; let us go." Prob-
ly the Bushmen had been subsisting on a store hidden under
ound, which had eluded the vigilance of their visitors.

CHAPTER III

Departure from Kolobeng, 1st June, 1849—Companions—Our route—Abundance of grass—Serotli, a fountain in the desert—Mode of digging wells—The eland—Animals of the desert—The hyæna—The chief Sekomi—Dangers—The wandering guide—Cross purposes—Slow progress—Want of water—Capture of a Bushwoman—The salt-pan at Nchokotsa—The mirage—Reach the river Zouga—The Quakers of Africa—Discovery of Lake Ngami, 1st August, 1849—Its extent—Small depth of water—Position as the reservoir of a great river system—The Bamangwato, and their chief—Desire to visit Sebituane, the chief of the Makololo—Refusal of Lechulatebe to furnish us with guides—Resolve to return to the Cape—The banks of the Zouga—Pitfalls—Trees of the district—Elephants—New species of Antelope—Fish in the Zouga.

SUCH was the Desert which we were now preparing to cross,—a region formerly of terror to the Bechuanas from the number of serpents which infested it and fed on the different kinds of mice, and from the intense thirst which these people often endured when their water-vessels were insufficient for the distances to be travelled over before reaching the wells.

Just before the arrival of my companions, a party of the people of the lake came to Kolobeng, stating that they were sent by Lechulatebe, the chief, to ask me to visit that country. They brought such flaming accounts of the quantities of ivory to be found there (cattle-pens made of elephants' tusks of enormous size, etc.), that the guides of the Bakwains were quite as eager to succeed in reaching the lake as any one of us could desire. This was fortunate, as we knew the way the strange had come was impassable for waggons.

Messrs. Oswell and Murray came at the end of May, and we all made a fair start for the unknown region on the 1st of June, 1849. Proceeding northwards, and passing through a range of tree-covered hills to Shokuane, formerly the residence of the Bakwains, we soon after entered on the high road to the Bamangwato, which lies generally in the bed of an ancient river or wady that must formerly have flowed N. to S. The adjacent country is perfectly flat, but covered with open forest and bush with abundance of grass; the trees generally are a kind of acacia called "Monáto," which appears a little to the south of this region, and is common as far as Angola. A large caterpillar, called "Nato," feeds by night on the leaves of the

trees, and comes down by day to bury itself at the root in the sand, in order to escape the piercing rays of the sun. The people dig for it there, and are fond of it when roasted, on account of its pleasant vegetable taste. When about to pass into the chrysalis state it buries itself in the soil, and is sometimes sought for as food even then. If left undisturbed, it comes forth as a beautiful butterfly: the transmutation was sometimes employed by me with good effect, when speaking with the natives, as an illustration of our own great change and resurrection.

The soil is sandy, and there are here and there indications that at spots which now afford no water whatever there were formerly wells and cattle stations.

Boatlanáma, our next station, is a lovely spot in the otherwise dry region. The wells from which we had to lift out the water for our cattle are deep, but they were well filled. A few villages of Bakalahari were found near them, and great numbers of pallahs, springbucks, guinea-fowl, and small monkeys.

Lopépe came next. This place afforded another proof of the desiccation of the country. The first time I passed it, Lopepe was a large pool with a stream flowing out of it to the south; now it was with difficulty we could get our cattle watered, by digging down in the bottom of a well.

At Mashüe—where we found a never-failing supply of pure water in a sandstone rocky hollow—we left the road to the Bamannwato hills, and struck away to the north into the Desert. Having watered the cattle at a well called Lobotáni, about N.W. of Bamangwato, we next proceeded to a real Kalahari fountain, called Serotli. The country around is covered with bushes and trees of a kind of leguminosæ, with lilac flowers. The soil is soft white sand, very trying to the strength of the oxen, as the wheels sink into it over the felloes and drag heavily. At Serotli we found only a few hollows like those made by the buffalo and rhinoceros when they roll themselves in the mud. In a corner of one of these there appeared water, which would have been quickly lapped up by our dogs, had we not driven them away. And yet this was all the apparent supply for some eighty oxen, twenty horses, and about a score of men. Our guide, Ramotobi, who had spent his youth in the Desert, declared that, though appearances were against us, there was plenty of water at hand. We had our misgivings; for the spades were soon produced; but our guides, despising such new-fangled aid, began in good earnest to scrape out the sand with their hands. The only water we had any promise of for the next seventy miles—that is, for a journey of three days with the waggons—was to be got here. By the aid of both

spades and fingers two of the holes were cleared out, so as to form pits six feet deep and about as many broad. Our guides were especially earnest in their injunctions to us not to break through the hard stratum of sand at the bottom, because they knew, if it were broken through, "the water would go away." They are quite correct, for the water seems to lie on this flooring of incipient sandstone. The value of the advice was proved in the case of an Englishman whose wits were none of the brightest, who, disregarding it, dug through the sandy stratum in the wells at Mohotluáni:—the water immediately flowed away downwards, and the well became useless. When we came to the stratum, we found that the water flowed in on all sides close to the line where the soft sand came into contact with it. Allowing it to collect, we had enough for the horses that evening; but as there was not sufficient for the oxen, we sent them back to Lobotani, where, after thirsting four full days (ninety-six hours), they got a good supply. The horses were kept by us as necessary to procure game for the sustenance of our numerous party. Next morning we found the water had flowed in faster than at first, as it invariably does in these reservoirs, owing to the passages widening by the flow. Large quantities of the sand come into the well with the water, and in the course of a few days the supply, which may be equal to the wants of a few men only, becomes sufficient for oxen as well. In these sucking-places the Bakalahari get their supplies; and as they are generally in the hollows of ancient river-beds, they are probably the deposits from rains gravitating thither; in some cases they may be the actual fountains, which, though formerly supplying the river's flow, now no longer rise to the surface.

Here, though the water was perfectly inaccessible to elands, large numbers of these fine animals fed around us; and, when killed, they were not only in good condition, but their stomachs actually contained considerable quantities of water.

I examined carefully the whole alimentary canal in order to see if there were any peculiarity which might account for the fact that this animal can subsist for months together without drinking, but found nothing. Other animals, such as the düiker (*Cephalopus mergens*) or puti (of the Bechuanas), the steinbuck (*Tragulus rupestris*) or puruhuru, the gemsbuck (*Oryx capensis*) or kukama, and the porcupine (*Hystrix cristata*), are all able to subsist without water for many months at a time by living on bulbs and tubers containing moisture. They have sharp-pointed hoofs well adapted for digging, and there is little difficulty in comprehending their mode of subsistence. Some animals, on the other hand, are never seen but in the vicinity of water. The presence of the rhinoceros, of the buffalo and gnu

(*Catoblepas gnu*), of the giraffe, the zebra, and pallah (*Antilope melampus*), is always a certain indication of water being within a distance of seven or eight miles; but one may see hundreds of elands (*Boselaphus oreas*), gemsbuck, the tolo or koodoo (*Strepsiceros capensis*), also springbucks (*Gazella euchore*) and ostriches, without being warranted thereby in inferring the presence of water within thirty or forty miles. Indeed, the sleek, fat condition of the eland in such circumstances would not remove the apprehension of perishing by thirst from the mind of even a native. I believe, however, that these animals can subsist only when there is some moisture in the vegetation on which they feed; for in one year of unusual drought we saw herds of elands and flocks of ostriches crowding to the Zouga from the Desert, and very many of the latter were killed in pitfalls on the banks. As long as there is any sap in the pasturage they seldom need water. But should a traveller see the "spoor" of a rhinoceros or buffalo, or zebra, he would at once follow it up, well assured that before he had gone many miles he would certainly reach water.

In the evening of our second day at Serotli, a hyæna, appearing suddenly among the grass, succeeded in raising a panic among our cattle. This false mode of attack is the plan which this cowardly animal always adopts. His courage resembles closely that of a turkey-cock. He will bite, if an animal is running away; but if the animal stand still, so does he. Seventeen of our draught oxen ran away, and in their flight went right into the hands of Sekomi, whom, from his being unfriendly to our success, we had no particular wish to see. Cattle-stealing such as in the circumstances might have occurred in Caffraria is here unknown; so Sekomi sent back our oxen, and a message strongly dissuading us against attempting the Desert. "Where are you going? You will be killed by the sun and thirst, and then all the white men will blame me for not saving you." This was backed by a private message from his mother. "Why do you pass me? I always made the people collect to hear the word that you have got. What guilt have I, that you pass without looking at me?" We replied by assuring the messengers that the white men would attribute our deaths to our own stupidity and "hard-headedness" (tlogo, e thata), as we did not intend to allow our companions and guides to return till they had put us into our graves." We sent a handsome present to Sekomi, and a promise that, if he allowed the Bakalahari to keep the wells open for us, we would repeat the gift on our return.

After exhausting all his eloquence in fruitless attempts to persuade us to return, the under-chief, who headed the party of Sekomi's messengers, inquired "Who is taking them?" Look

ing round, he exclaimed, with a face expressive of the most unfeigned disgust, "It is Ramotobi!" Our guide belonged to Sekomi's tribe, but had fled to Sechele; as fugitives in this country are always well received, and may even afterwards visit the tribe from which they have escaped, Ramotobi was in no danger, though doing that which he knew to be directly opposed to the interests of his own chief and tribe.

All around Serotli the country is perfectly flat, and composed of soft white sand. There is a peculiar glare of bright sunlight from a cloudless sky over the whole scene; and one clump of trees and bushes, with open spaces between, looks so exactly like another, that if you leave the wells, and walk a quarter of a mile in any direction, it is difficult to return. Oswell and Murray went out on one occasion to get an eland, and were accompanied by one of the Bakalahari. The perfect sameness of the country caused even this son of the Desert to lose his way; a most puzzling conversation forthwith ensued between them and their guide. One of the most common phrases of the people is "Kia ituméla," I thank you, or I am pleased; and the gentlemen were both quite familiar with it, and with the word "metse," water. But there is a word very similar in sound, "Kia timéla," I am wandering; its perfect is "Ki timétse," I have wandered. The party had been roaming about, perfectly lost, till the sun went down; and, through their mistaking the verb "wander," for "to be pleased," and "water," the colloquy went on at intervals during the whole bitterly cold night in somewhat the following style:—

"Where are the waggons?"

Real answer.—"I don't know. I have wandered. I never wandered before. I am quite lost."

Supposed answer.—"I don't know. I want water. I am glad, I am quite pleased. I am thankful to you."

"Take us to the waggons, and you will get plenty of water."

Real answer (looking vacantly around).—"How did I wander? Perhaps the well is there, perhaps not. I don't know. I have wandered."

Supposed answer.—"Something about thanks; he says he is pleased, and mentions water again." The guide's vacant stare, while trying to remember, is thought to indicate mental imbecility, and the repeated thanks were supposed to indicate a wish to deprecate their wrath.

"Well, Livingstone *has* played us a pretty trick, giving us in charge of an idiot. Catch us trusting him again. What can this fellow mean by his thanks and talk about water? O, you born fool! take us to the waggons, and you will get both meat and water. Wouldn't a thrashing bring him to his senses

again?" "No, no, for then he will run away, and we shall be worse off than we are now."

The hunters regained the waggons next day by their own sagacity, which becomes wonderfully quickened by sojourn in the Desert; and we enjoyed a hearty laugh on the explanation of their midnight colloquies. Frequent mistakes of this kind occur. A man may tell his interpreter to say that he is a member of the family of the chief of the white men: "*Yes, you speak like a chief*," is the reply; meaning, as they explain it, that a chief may talk nonsense without any one daring to contradict him. They probably have ascertained, from that same interpreter, that this relative of the white chief is very poor, having scarcely anything in his waggon.

I sometimes felt annoyed at the low estimation in which some of my hunting friends were held; for, believing that the chase is eminently conducive to the formation of a brave and noble character, and that the contest with wild beasts is well adapted for fostering that coolness in emergencies, and active presence of mind, which we all admire, I was naturally anxious that a higher estimate of my countrymen should be formed in the native mind. "Have these hunters, who come so far and work so hard, no meat at home?"—"Why, these men are rich, and could slaughter oxen every day of their lives."—"And yet they come here, and endure so much thirst for the sake of this dry meat, none of which is equal to beef?"—"Yes, it is for the sake of play besides" (the idea of sport not being in the language). This produces a laugh, as much as to say, "Ah, you know better;" or, "Your friends are fools." When they can get a man to kill large quantities of game for them, whatever *he* may think of himself or of his achievements, *they* pride themselves in having adroitly turned to good account the folly of an itinerant butcher.

The water having at last flowed into the wells we had dug, in sufficient quantity to allow a good drink to all our cattle, we departed from Serotli in the afternoon; but as the sun even in winter, which it now was, is always very powerful by day, the waggons were dragged but slowly through the deep heavy sand, and we advanced only six miles before sunset. We could only travel in the mornings and evenings, as a single day in the hot sun and heavy sand would have knocked up the oxen. Next day we passed Pepacheu (white tufa), a hollow lined with tufa, in which water sometimes stands, but it was now dry; and at night our trocheamer [1] showed that we had made but twenty-five miles from Serotli.

[1] This is an instrument which, when fastened on the waggon-wheel, records the number of revolutions made. By multiplying this number by the circumference of the wheel the actual distance travelled over is at once ascertained.

Ramotobi was angry at the slowness of our progress, and told us that, as the next water was three days in front, if we travelled so slowly we should never get there at all. The utmost endeavours of the servants, cracking their whips, screaming and beating, got only nineteen miles out of the poor beasts. We had thus proceeded forty-four miles from Serotli; and the oxen were more exhausted by the soft nature of the country, and the thirst, than if they had travelled double the distance over a hard road containing supplies of water: we had, as far as we could judge, still thirty miles more of the same dry work before us. At this season the grass becomes so dry as to crumble to powder in the hands; so the poor beasts stood wearily chewing, without taking a single fresh mouthful, and lowing painfully at the smell of water in our vessels in the waggons. We were all determined to succeed; so we endeavoured to save the horses by sending them forward with the guide, as a means of making a desperate effort in case the oxen should fail. Murray went forward with them, while Oswell and I remained to bring the waggons on their trail as far as the cattle could drag them, intending then to send the oxen forward too.

The horses walked quickly away from us; but on the morning of the third day, when we imagined the steeds must be near the water, we discovered them just alongside the waggons. The guide, having come across the fresh footprints of some Bushmen who had gone in an opposite direction to that which we wished to go, turned aside to follow them. An antelope had been ensnared in one of the Bushmen's pitfalls. Murray followed Ramotobi most trustingly along the Bushmen's spoor, though that led them away from the water we were in search of; witnessed the operation of slaughtering, skinning, and cutting up the antelope; and then, after a hard day's toil, found himself close upon the waggons! The knowledge still retained by Ramotobi of the trackless waste of scrub, through which we were now passing, seemed admirable. For sixty or seventy miles beyond Serotli, one clump of bushes and trees seemed exactly like another; but, as we walked together this morning, he remarked, "When we come to that hollow we shall light upon the highway of Sekomi; and beyond that again lies the river Mokóko;" which, though we passed along it, I could not perceive to be a river-bed at all.

After breakfast some of the men, who had gone forward on a little path with some footprints of water-loving animals upon it, returned with the joyful tidings of "*metse*," water, exhibiting the mud on their knees in confirmation of the news being true. It does one's heart good to see the thirsty oxen rush into a pool of delicious rain-water, as this was. In they dash until the

water is deep enough to be nearly level with their throat, and then they stand drawing slowly in the long refreshing mouthfuls, until their formerly collapsed sides distend as if they would burst. So much do they imbibe, that a sudden jerk, when they come out on the bank, makes some of the water run out again from their mouths; but as they have been days without food too, they very soon commence to graze, and of grass there is always abundance everywhere. This pool was called Mathuluáni; and thankful we were to have obtained so welcome a supply of water.

After giving the cattle a rest at this spot, we proceeded down the dry bed of the river Mokoko. The name refers to the water-bearing stratum before alluded to; and in this ancient bed it bears enough of water to admit of permanent wells in several parts of it. We had now the assurance from Ramotobi that we should suffer no more from thirst. Twice we found rain-water in the Mokoko before we reached Mokokonyáni, where the water, generally below ground elsewhere, comes to the surface in a bed of tufa. The adjacent country is all covered with low thorny scrub, with grass, and here and there clumps of the "wait-a-bit thorn," or *Acacia detinens*. At Lotlakáni (a little reed), another spring three miles further down, we met with the first Palmyra trees which we had seen in South Africa; they were twenty-six in number.

The ancient Mokoko must have been joined by other rivers below this, for it becomes very broad, and spreads out into a large lake, of which the lake we were now in search of formed but a very small part. We observed that, wherever an ant-eater had made his hole, shells were thrown out with the earth, identical with those now alive in the lake.

When we left the Mokoko, Ramotobi seemed, for the first time, to be at a loss as to which direction to take. He had passed only once away to the west of the Mokoko, the scenes of his boyhood. Mr. Oswell, while riding in front of the waggons, happened to spy a Bushwoman running away in a bent position, in order to escape observation. Thinking it to be a lion, he galloped up to her. She thought herself captured, and began to deliver up her poor little property, consisting of a few traps made of cords; but, when I explained that we only wanted water, and would pay her if she led us to it, she consented to conduct us to a spring. It was then late in the afternoon, but she walked briskly before our horses for eight miles, and showed us the water of Nchokotsa. After leading us to the water, she wished to go away home, if indeed she had any—she had fled from a party of her countrymen, and was now living far from all others with her husband—but as it was now dark, we wished

her to remain. As she believed herself still a captive, we thought she might slip away by night, so, in order that she should not go away with the impression that we were dishonest, we gave her a piece of meat and a good large bunch of beads; at the sight of the latter she burst into a merry laugh, and remained without suspicion.

At Nchokotsa we came upon the first of a great number of salt-pans, covered with an efflorescence of lime, probably the nitrate. A thick belt of mopane-trees (a *Bauhinia*) hides this salt-pan, which is twenty miles in circumference, entirely from the view of a person coming from the south-east; and, at the time the pan burst upon our view, the setting sun was casting a beautiful blue haze over the white incrustations, making the whole look exactly like a lake. Oswell threw his hat up in the air at the sight, and shouted out a huzza which made the poor Bushwoman and the Bakwains think him mad. I was a little behind him, and was as completely deceived by it as he; but as we had agreed to allow each other to behold the lake at the same instant, I felt a little chagrined that he had, unintentionally, got the first glance. We had no idea that the long-looked-for lake was still more than three hundred miles distant. One reason of our mistake was, that the river Zouga was often spoken of by the same name as the lake, viz., Noka ea Batletli ("river of the Batletli").

The mirage on these salinas was marvellous. It is never, I believe, seen in perfection, except over such saline incrustations. Here not a particle of imagination was necessary for realizing the exact picture of large collections of water; the waves danced along above, and the shadows of the trees were vividly reflected beneath the surface in such an admirable manner, that the loose cattle, whose thirst had not been slaked sufficiently by the very brackish water of Nchokotsa, with the horses, dogs, and even the Hottentots, ran off towards the deceitful pools. A herd of zebras in the mirage looked so exactly like elephants, that Oswell began to saddle a horse in order to hunt them; but a sort of break in the haze dispelled the illusion. Looking to the west and north-west from Nchokotsa, we could see columns of black smoke, exactly like those from a steam-engine, rising to the clouds, and were assured that these arose from the burning reeds of the Noka ea Batletli.

On the 4th of July we went forward on horseback towards what we supposed to be the lake, and again and again did we seem to see it; but at last we came to the veritable water of the Zouga, and found it to be a river running to the N.E. A village of Bakurutse lay on the opposite bank; these live among Batletli, a tribe having a click in their language, and who were

found by Sebituane to possess large herds of the great horned cattle. They seem allied to the Hottentot family. Mr. Oswell, in trying to cross the river, got his horse bogged in the swampy bank. Two Bakwains and I managed to get over by wading beside a fishing-weir. The people were friendly, and informed us that this water came out of the Ngami. This news gladdened all our hearts, for we now felt certain of reaching our goal. We might, they said, be a moon on the way; but we had the river Zouga at our feet, and by following it we should at last reach the broad water.

Next day, when we were quite disposed to be friendly with every one, two of the Bamangwato, who had been sent on before us by Sekomi to drive away all the Bushmen and Bakalahari from our path, so that they should not assist or guide us, came and sat down by our fire. We had seen their footsteps fresh in the way, and they had watched our slow movements forward, and wondered to see how we, without any Bushmen, found our way to the waters. This was the first time they had seen Ramotobi. "You have reached the river now," said they; and we, quite disposed to laugh at having won the game, felt no ill-will to any one. They seemed to feel no enmity to us either; but after an apparently friendly conversation proceeded to fulfil to the last the instructions of their chief. Ascending the Zouga in our front, they circulated the report that our object was to plunder all the tribes living on the river and lake; but when they had got half way up the river, the principal man sickened of fever, turned back some distance, and died. His death had a good effect, for the villagers connected it with the injury he was attempting to do to us. They all saw through Sekomi's reasons for wishing us to fail in our attempt; and though they came to us at first armed, kind and fair treatment soon produced perfect confidence.

When we had gone up the bank of this beautiful river about ninety-six miles from the point where we first struck it, and understood that we were still a considerable distance from the Ngami, we left all the oxen and waggons, except Mr. Oswell's, which was the smallest, and one team, at Ngabisáne, in the hope that they would be recruited for the home journey, while we made a push for the lake. The Bechuana chief of the Lake region, who had sent men to Sechele, now sent orders to all the people on the river to assist us, and we were received by the Bakóba, whose language clearly shows that they bear an affinity to the tribes in the north. They call themselves Bayeiye, *i.e.* men; but the Bechuanas call them Bakoba, which contains somewhat of the idea of slaves. They have never been known to fight, and, indeed, have a tradition that their forefathers, in

their first essays at war, made their bows of the Palma-Christi; and, when these broke, they gave up fighting altogether. They have invariably submitted to the rule of every horde which has overrun the countries adjacent to the rivers on which they specially love to dwell. They are thus the Quakers of the body politic in Africa.

A long time after the period of our visit, the chief of the Lake, thinking to make soldiers of them, took the trouble to furnish them with shields. "Ah! we never had these before; that is the reason we have always succumbed. Now we will fight." But a marauding party came from the Makololo, and our "Friends" at once paddled quickly, night and day, down the Zouga, never daring to look behind them till they reached the end of the river, at the point where we first saw it.

The canoes of these inland sailors are truly primitive craft: they are hollowed out of the trunks of single trees by means of iron adzes; and, if the tree has a bend, so has the canoe. I liked the frank and manly bearing of these men, and, instead of sitting in the waggon, preferred a seat in one of the canoes. I found they regarded their rude vessels as the Arab does his camel. They have always fires in them, and prefer sleeping in them while on a journey to spending the night on shore. "On land you have lions"—say they—"serpents, hyænas, and your enemies; but in your canoe, behind a bank of reed, nothing can harm you." Their submissive disposition leads to their villages being frequently visited by hungry strangers. We had a pot on the fire in the canoe by the way, and when we drew near the villages devoured the contents. When fully satisfied ourselves, I found we could all look upon any intruders with perfect complacency, and show the pot in proof of having devoured the last morsel.

While ascending in this way the beautifully-wooded river, we came to a large stream flowing into it. This was the river Tamunak'le. I inquired whence it came. "Oh, from a country full of rivers—so many no one can tell their number—and full of large trees!" This was the first confirmation of statements I had heard from the Bakwains who had been with Sebituane that the country beyond was not "the large sandy plateau" of the philosophers. The prospect of a highway capable of being traversed by boats to an entirely unexplored and very populous region, grew from that time forward stronger and stronger in my mind; so much so, that, when we actually came to the lake, this idea occupied such a large portion of my mental vision that the actual discovery seemed of but little importance. I find I wrote, when the emotions caused by the magnificent prospects of the new country were first awakened in my breast, that they

"might subject me to the charge of enthusiasm, a charge which I wished I deserved, as nothing good or great had ever been accomplished in the world without it." [1]

Twelve days after our departure from the waggons at Ngabisane we came to the north-east end of Lake Ngami; and on the 1st of August, 1849, we went down together to the broad part, and, for the first time, this fine-looking sheet of water was beheld by Europeans. The direction of the lake seemed to be N.N.E. and S.S.W. by compass. The southern portion is said to bend round to the west, and to receive the Teoughe from the north at its north-west extremity. We could detect no horizon where we stood looking S.S.W.; nor could we form any idea of the extent of the lake except from the reports of the inhabitants of the district; and, as they professed to go round it in three days, allowing twenty-five miles a-day would make it seventy-five, or less than seventy geographical miles in circumference. Other guesses have been made since as to its circumference, ranging between seventy and one hundred miles. It is shallow, for I subsequently saw a native punting his canoe over seven or eight miles of the north-east end; it can never, therefore, be of much value as a commercial highway. In fact, during the months preceding the annual supply of water from the north, the lake is so shallow that it is with difficulty cattle can approach the water through the boggy, reedy banks. These are low on all sides, but on the west there is a space devoid of trees, showing that the waters have retired thence at no very ancient date. This is another of the proofs of dessication met with so abundantly throughout the whole country. A number of dead trees lie on this space, some of them embedded in the mud, right in the water. We were informed by the Bayeiye, who live on the lake, that, when the annual inundation begins, not only trees of great size, but antelopes, as the springbuck and tsessebe (*Acronotus lunata*), are swept down by its rushing waters; the trees are gradually driven by the winds to the opposite side, and become embedded in mud.

The water of the lake is perfectly fresh when full, but brackish when low; and that coming down the Tamunak'le we found to be so clear, cold, and soft, the higher we ascended, that the idea of melting snow was suggested to our minds. We found this region, with regard to that from which we had come, to be clearly a hollow, the lowest point being Lake Kumadau; the point of the ebullition of water, as shown by one of Newman's barometric thermometers, was only between 207½° and 206°, giv-

[1] Letters published by the Royal Geographical Society. Read 11th Feb. and 8th April, 1850.

ing an elevation of not much more than two thousand feet above the level of the sea. We had descended above two thousand feet in coming to it from Kolobeng. It is the southern and lowest part of the great river system beyond, in which large tracts of country are inundated annually by tropical rains, here after to be described. A little of that water, which in the countries farther north produces inundation, comes as far south as 20° 20′, the latitude of the upper end of the lake, and, instead of flooding the country, falls into the lake as into a reservoir. It begins to flow down the Embarrah, which divides into the rivers Tzō and Teoughe. The Tzō divides into the Tamunak'le and Mababe; the Tamunak'le discharges itself into the Zouga and the Teoughe into the lake. The flow begins either in March or April, and the descending waters find the channels of all these rivers dried out, except in certain pools in their beds which have long dry spaces between them. The lake itself is very low. The Zouga is but a prolongation of the Tamunak'le, and an arm of the lake reaches up to the point where the river ends and the other begins. This last is narrow and shallow, while the Zouga is broad and deep. The narrow arm of the lake, which on the map looks like a continuation of the Zouga, has never been observed to flow either way. It is as stagnant as the lake itself.

The Teoughe and Tamunak'le, being essentially the same river, and receiving their supplies from the same source (the Embarrah or Varra), can never outrun each other. If either could, or if the Teoughe could fill the lake—a thing which has never happened in modern times—then this little arm would prove a convenient escapement to prevent inundation. If the lake ever becomes lower than the bed of the Zouga, a little of the water of the Tamunak'le might flow into it instead of down the Zouga; we should then have the phenomenon of a river flowing two ways; but this has never been observed to take place here, and it is doubtful if it ever can occur in this locality. The Zouga is broad and deep when it leaves the Tamunak'le, but becomes gradually narrower as you descend about two hundred miles; there it flows into Kumadau, a small lake about three or four miles broad and twelve long. The water, which higher up begins to flow in April, does not make much progress in filling this lake till the end of June. In September the rivers cease to flow. When the supply has been more than usually abundant, a little water flows beyond Kumadau, in the bed first seen by us on the 4th of July; if the quantity were larger, it might go further in the dry rocky bed of the Zouga, since seen still further to the east. The water supply of this part of the river system, as will be more fully explained further on, takes

place in channels prepared for a much more copious flow. It resembles a deserted Eastern garden, where all the embankments and canals for irrigation can be traced, but where, the main dam and sluices having been allowed to get out of repair, only a small portion can be laid under water. In the case of the Zouga the channel is perfect, but water enough to fill the whole channel never comes down; and before it finds its way much beyond Kumadau, the upper supply ceases to run, and the rest becomes evaporated. The higher parts of its bed even are much broader and more capacious than the lower towards Kumadau. The water is not absorbed so much as lost in filling up an empty channel, from which it is to be removed by the air and sun. There is, I am convinced, no such thing in the country as a river running into sand and becoming lost. This phenomenon, so convenient for geographers, haunted my fancy for years; but I have failed in discovering anything except a most insignificant approach to it.

My chief object in coming to the lake was to visit Sebituane, the great chief of the Makololo, who was reported to live some two hundred miles beyond. We had now come to a half-tribe of the Bamangwato, called Batauána. Their chief was a young man named Lechulatébe. Sebituane had conquered his father Morémi, and Lechulatebe received part of his education while a captive among the Bayeiye. His uncle, a sensible man, ransomed him; and, having collected a number of families together, abdicated the chieftainship in favour of his nephew. As Lechulatebe had just come into power, he imagined that the proper way of showing his abilities was to act directly contrary to everything that his uncle advised. When we came, the uncle recommended him to treat us handsomely, therefore the hopeful youth presented us with a goat only. It ought to have been an ox. So I proposed to my companions to loose the animal and let him go, as a hint to his master. They, however, did not wish to insult him. I, being more of a native, and familiar with their customs, knew that this shabby present was an insult to us. We wished to purchase some goats or oxen; Lechulatebe offered us elephants' tusks. "No, we cannot eat these; we want something to fill our stomachs." "Neither can I; but I hear you white men are all very fond of these bones, so I offer them; I want to put the goats into my own stomach." A trader, who accompanied us, was then purchasing ivory at the rate of ten good large tusks for a musket worth thirteen shillings. They were called "bones," and I myself saw eight instances in which the tusks had been left to rot with the other bones where the elephant fell. The Batauana never had a chance of a market before; but in less than two years after our discovery, not a

man of them could be found who was not keenly alive to the great value of the article.

On the day after our arrival at the lake, I applied to Lechulatebe for guides to Sebituane. As he was much afraid of that chief, he objected, fearing lest other white men should go thither also, and give Sebituane guns; whereas, if the traders came to him alone, the possession of firearms would give him such a superiority, that Sebituane would be afraid of him. It was in vain to explain that I would inculcate peace between them—that Sebituane had been a father to him and Sechele, and was as anxious to see me as he, Lechulatebe, had been. He offered to give me as much ivory as I needed without going to that chief. But when I refused to take any, he unwillingly consented to give me guides. Next day, however, when Oswell and I were prepared to start, with the horses only, we received a senseless refusal; and like Sekomi, who had thrown obstacles in our way, he sent men to the Bayeiye with orders to refuse us a passage across the river. Trying hard to form a raft at a narrow part, I worked many hours in the water: but the only wood was so wormeaten it would not bear the weight of a single person. I was not then aware of the number of alligators which exist in the Zouga, and never think of my labour in the water without feeling thankful that I escaped their jaws. The season was now far advanced, and as Mr. Oswell, with his wonted generous feelings, volunteered on the spot to go down to the Cape and bring up a boat, we resolved to make our way south again.

Coming down the Zouga we had now time to look at its banks. These are very beautiful, resembling closely many parts of the river Clyde above Glasgow. The formation is soft calcareous tufa, such as forms the bottom of all this basin. The banks are perpendicular on the side to which the water swings, and sloping and grassy on the other. The slopes are selected for the pitfalls designed by the Bayeiye to entrap the animals as they come to drink. These are about seven or eight feet deep, three or four feet wide at the mouth, and gradually decrease till they are only about a foot wide at the bottom. The mouth is an oblong square (the only square thing made by the Bechuanas, for everything else is round), and the long diameter at the surface is about equal to the depth. The decreasing width towards the bottom is intended to make the animal wedge himself more firmly in by his weight and struggles. The pitfalls are usually in pairs, with a wall a foot thick left uncut between the ends of each. So that if the beast, when it feels its fore legs descending, should try to save itself from going in altogether by striding the hind legs, he would sprain

orward and leap into the second with a force which insures he fall of his whole body into the trap. They are covered with reat care; all the excavated earth is removed to a distance, so s not to excite suspicion in the minds of the animals. Reeds nd grass are laid across the top; above this the sand is thrown, nd watered so as to appear exactly like the rest of the spot. Some of our party plumped into these pitfalls more than once, even when in search of them, in order to open them to prevent the loss of our cattle. If an ox sees a hole, he carefully avoids it. And old elephants have been known to precede the herd and whisk off the coverings of the pitfalls on each side all the way down to the water. We have known instances in which the old among these sagacious animals have actually lifted the young out of the trap.

The trees which adorn the banks are magnificent. Two enormous baobabs (*Adansonia digitata*), or mowanas, grow near its confluence with the lake where we took the observations for latitude (20° 20′ S.). We were unable to ascertain the longitude of the lake, as our watches were useless; it may be between 22° and 23° E. The largest of the two baobabs was 76 feet in girth. The palmyra appears here and there among trees not met with in the south. The mokuchong or moshoma bears an edible fruit of indifferent quality, but the tree itself would be a fine specimen of arboreal beauty in any part of the world. The trunk is often converted into canoes. The motsouri, which bears a pink plum containing a pleasant acid juice, resembles an orange-tree in its dark evergreen foliage, and a cypress in its form. It was now winter-time, and we saw nothing of the flora. The plants and bushes were dry; but wild indigo abounded, as indeed it does over large tracts of Africa. It is called mohetólo, or the "changer," by the boys, who dye their ornaments of straw with the juice. There are two kinds of cotton in the country, and the Mashona, who convert it into cloth, dye it blue with this plant.

We found the elephants in prodigious numbers on the southern bank. They come to drink by night, and after having slaked their thirst—in doing which they throw large quantities of water over themselves, and are heard, while enjoying the refreshment, screaming with delight—they evince their horror of pitfalls by setting off in a straight line to the desert, and never diverge till they are eight or ten miles off. They are smaller here than in the countries further south. At the Limpopo, for instance, they are upward of twelve feet high; here, only eleven: further north we shall find them nine feet only. The koodoo, or tolo, seemed smaller too than those we had been accustomed to see. We saw specimens of the kuabaōba, or

straight-horned rhinoceros (*R. Oswellii*), which is a variety of the white (*R. simus*); and we found that, from the horn being projected downwards, it did not obstruct the line of vision; so that this species is able to be much more wary than its neighbours.

We discovered an entirely new species of antelope, called leché or lechwi. It is a beautiful water-antelope of a light brownish-yellow colour. Its horns—exactly like those of the *Aigoceros ellipsiprimnus*, the water-buck, or tumōga of the Bechuanas—rise from the head with a slight bend backwards, then curve forwards at the points. The chest, belly, and orbits are nearly white, the front of the legs and ankles deep brown. From the horns, along the nape to the withers, the male has a small mane of the same yellowish colour with the rest of the skin, and the tail has a tuft of black hair. It is never found a mile from water; islets in marshes and rivers are its favourite haunts, and it is quite unknown except in the central humid basin of Africa. Having a good deal of curiosity, it presents a noble appearance as it stands gazing with head erect at the approaching stranger. When it resolves to decamp, it lowers its head, and lays its horns down to a level with the withers; it then begins with a waddling trot, which ends in its galloping and springing over bushes like the pallahs. It invariably runs to the water, and crosses it by a succession of bounds, each of which appears to be from the bottom. We thought the flesh good at first, but soon got tired of it.

Great shoals of excellent fish come down annually with the access of waters. The mullet (*Mugil Africanus*) is the most abundant. They are caught in nets.

The *Glanis siluris*, a large broad-headed fish, without scales, and barbed—called by the natives "mosala"—attains an enormous size and fatness. They are caught so large that when a man carries one over his shoulder the tail reaches the ground. It is a vegetable feeder, and in many of its habits resembles the eel. Like most lophoid fishes, it has the power of retaining a large quantity of water in a part of its great head, so that it can leave the river, and even be buried in the mud of dried-up pools, without being destroyed. Another fish closely resembling this, and named *Clarias capensis* by Dr. Smith, is widely diffused throughout the interior, and often leaves the rivers for the sake of feeding in pools. As these dry up, large numbers of them are entrapped by the people. A water-snake, yellow spotted and dark brown, is often seen swimming along with head above the water; it is quite harmless, and is relished as food by the Bayeiye.

They mention ten kinds of fish in their river: and, in their

ongs of praise to the Zouga, say, "The messenger sent in haste s always forced to spend the night on the way, by the abund- nce of food you place before him." The Bayeiye live much on ish, which is quite an abomination to the Bechuanas in the outh; and they catch them in large numbers by means of nets nade of the fine strong fibres of the hibiscus, which grows bundantly in all moist places. Their float-ropes are made f the ifé, or, as it is now called, the *Sanseviere Angolensis*, a ag-looking plant, having a very strong fibre, that abounds from Kolobeng to Angola; and the floats themselves are pieces of a vater-plant containing valves at each joint, which retain the ir in cells about an inch long. The mode of knotting the ends s identical with our own.

They also spear the fish with javelins having a light handle, vhich readily floats on the surface. They show great dexterity n harpooning the hippopotamus; and, the barbed blade of the pear being attached to a rope made of the young leaves of the almyra, the animal cannot rid himself of the canoe, attached o him in whale fashion, except by smashing it, which he not nfrequently does by his teeth or by a stroke of his hind foot.

On returning to the Bakurútse, we found that their canoes or fishing were simply large bundles of reeds tied together. uch a canoe would be a ready extemporaneous pontoon for rossing any river that had reedy banks.

CHAPTER IV

Leave Kolobeng again for the country of Sebituane—Reach the Zoug—The tsétse—A party of Englishmen—Death of Mr. Rider—Obtain guides—Children fall sick with fever—Relinquish the attempt to reach Sebituane—Mr. Oswell's elephant-hunting—Return to Kolobeng—Make a third start thence—Reach Nchokótsa—Salt-pans—"Links," or springs—Bushmen—Our guide Shobo—The Banajóa—An ugly chief—The tsétse—Bite fatal to domestic animals, but harmless to wild animals and man—Operation of the poison—Losses caused by it—The Makololo—Our meeting with Sebituane—Sketch of his career—His courage and conquests—Manœuvres of the Batóka—He outwits them—His wars with the Matebele—Predictions of a native prophet—Successes of the Makololo—Renewed attacks of the Matebele—The island of Loyélo—Defeat of the Matebele—Sebituane's policy—His kindness to strangers, and to the poor—His sudden illness and death—Succeeded by his daughter—Her friendliness to us—Discovery, in June, 1851, of the Zambesi flowing in the centre of the continent—Its size—The Maumbári—The slave-trade—Determine to send family to England—Return to the Cape in April 1852—Safe transit through the Caffre country during hostilities—Need of a "Special Correspondent"—Kindness of the London Missionary Society—Assistance afforded by the Astronomer Royal at the Cape.

HAVING returned to Kolobeng, I remained there till April 1850, and then left in company with Mrs. Livingstone, our three children, and the chief Sechele,—who had now bought a waggon of his own,—in order to go across the Zouga at its lower end, with the intention of proceeding up the northern bank to we gained the Tamunak'le, and of then ascending that river to visit Sebituane in the north. Sekomi had given orders to fill up the wells which we had dug with so much labour at Serotli, so we took the more eastern route through the Bamangwato town and by Letloche. That chief asked why I had avoided him in our former journeys? I replied that my reason was that I knew he did not wish me to go to the lake, and I did not want to quarrel with him. "Well," he said, "you beat me then, and I am content."

Parting with Sechele at the ford, as he was eager to visit Lechulatebe, we went along the northern woody bank of the Zouga with great labour, having to cut down very many trees to allow the waggons to pass. Our losses by oxen falling into pitfalls were very heavy. The Bayeiye kindly opened the pits

hen they knew of our approach; but when that was not the case, e could blame no one on finding an established custom of the untry inimical to our interests. On approaching the con- uence of the Tamunak'le we were informed that the fly called sétse[1] abounded on its banks. This was a barrier we never xpected to meet; and as it might have brought our waggons to complete stand-still in a wilderness, where no supplies for the hildren could be obtained, we were reluctantly compelled to ecross the Zouga.

From the Bayeiye we learned that a party of Englishmen, ho had come to the lake in search of ivory, were all laid low y fever; so we travelled hastily down about sixty miles to nder what aid was in our power. We were grieved to find s we came near that Mr. Alfred Rider, an enterprising young rtist who had come to make sketches of this country and of the ake immediately after its discovery, had died of fever before ur arrival; but, by the aid of medicines and such comforts as ould be made by the only English lady who ever visited the ake, the others happily recovered. The unfinished drawing of Lake Ngami was made by Mr. Rider just before his death, and as been kindly lent for this work by his bereaved mother.

Sechele used all his powers of eloquence with Lechulatebe to nduce him to furnish guides that I might be able to visit Sebi- uane on ox-back, while Mrs. Livingstone and the children re- nained at Lake Ngami. He yielded at last. I had a very uperior London-made gun, the gift of Lieutenant Arkwright, n which I placed the greatest value both on account of the onor and the impossibility of my replacing it. Lechulatebe fell iolently in love with it, and offered whatever number of ele- hants' tusks I might ask for it. I too was enamoured of Sebituane; and, as he promised in addition that he would fur- ish Mrs. Livingstone with meat all the time of my absence, his rguments made me part with the gun. Though he had no vory at the time to pay me, I felt the piece would be well spent n those terms, and delivered it to him. All being ready for our eparture, I took Mrs. Livingstone about six miles from the own that she might have a peep at the broad part of the Lake. Next morning we had other work to do than part, for our little oy and girl were seized with fever. On the day following all ur servants were down too with the same complaint. As nothing s better in these cases than change of place, I was forced to ive up the hope of seeing Sebituane that year; so, leaving my un as part payment for guides next year, we started for the ure air of the Desert.

[1] *Glossina morsitans*; the first specimens of which were brought to England n 1843 by my friend Major Vardon, from the banks of the Limpopo.

Some mistake had happened in the arrangement with Mr. Oswell, for we met him on the Zouga on our return, and he devoted the rest of this season to elephant hunting, at which the natives universally declare he is the greatest adept that ever came into the country. He hunted without dogs. It is remarkable that this lordly animal is so completely harassed by the presence of a few yelping curs as to be quite incapable of attending to man. He makes awkward attempts to crush them by falling on his knees; and sometimes places his forehead against a tree ten inches in diameter; glancing on one side of the tree and then on the other, he pushes it down before him, as if he thought thereby to catch his enemies. The only danger the huntsman has to apprehend is the dogs running towards him and thereby leading the elephant to their master. Mr. Oswell has been known to kill four large old male elephants a day. The value of the ivory in these cases would be one hundred guineas. We had reason to be proud of his success, for the inhabitants conceived from it a very high idea of English courage, and when they wished to flatter me would say, "If you were not a missionary you would just be like Oswell; you would not hunt with dogs either." When in 1852 we came to the Cape my black coat eleven years out of fashion, and without a penny of salary to draw, we found that Mr. Oswell had most generously ordered an outfit for the half-naked children, which cost about £200, and presented it to us, saying he thought Mrs. Livingstone had a right to the game of her own preserves.

Foiled in this second attempt to reach Sebituane, we returned again to Kolobeng, whither we were soon followed by a number of messengers from that chief himself. When he heard of our attempts to visit him, he despatched three detachments of his men with thirteen brown cows to Lechulatebe, thirteen white cows to Sekomi, and thirteen black cows to Sechele, with a request to each to assist the white men to reach him. The policy, however, was to keep him out of view, and act as his agents in purchasing with his ivory the goods he wanted. This is thoroughly African; and that continent being without fruits and arms of the sea, the tribes in the centre have always been debarred from European intercourse, by its universal prevalence among all the people around the coasts.

Before setting out on our third journey to Sebituane, it was necessary to visit Kuruman; and Sechele, eager, for the sake of the commission thereon, to get the ivory of that chief into his own hands, allowed all the messengers to leave before our return. Sekomi, however, was more than usually gracious, and even furnished us with a guide, but no one knew the path beyond Nchokotsa, which we intended to follow. When we

eached that point, we found that the main spring of the gun of nother of his men, who was well acquainted with the Bush-hen, through whose country we should pass, had opportunely roken. I never undertook to mend a gun with greater zest han this; for, under a promise of his guidance, we went to the orth instead of westward. All the other guides were most berally rewarded by Mr. Oswell.

We passed quickly over a hard country, which is perfectly at. A little soil lying on calcareous tufa, over a tract of several undreds of miles, supports a vegetation of fine, sweet, short rass, and mopane and baobab trees. On several parts of this e found large salt-pans, one of which, Ntwétwe, is fifteen miles road and one hundred long. The latitude might have been aken on its horizon as well as upon the sea.

Although these curious spots seem perfectly level, all those n this direction have a gentle slope to the north-east: thither he rain-water, which sometimes covers them, gently gravitates. This, it may be recollected, is the direction of the Zouga. The alt dissolved in the water has by this means all been trans-erred to one pan in that direction, named Chuantsa; on it we ee a cake of salt and lime an inch and a half thick. All the thers have an efflorescence of lime and one of the nitrates only, nd some are covered thickly with shells. These shells are dentical with those of the mollusca of Lake Ngami and the Zouga. There are three varieties—spiral, univalve, and bivalve.

In every salt-pan in the country there is a spring of water on ne side. I can remember no exception to this rule. The water f these springs is brackish, and contains the nitrate of soda. n one instance there are two springs, and one more saltish than he other. If this supply came from beds of rock salt the water would not be drinkable, as it generally is, and in some instances, where the salt contained in the pan in which these springs ppear has been removed by human agency, no fresh deposit ccurs. It is therefore probable that these deposits of salt are he remains of the very slightly brackish lakes of antiquity, arge portions of which must have been dried out in the general esiccation. We see an instance in Lake Ngami, which when ow becomes brackish, and this view seems supported by the act that the largest quantities of salt have been found in the eepest hollows or lowest valleys, which have no outlet or out-oing gorge; and a fountain, about thirty miles south of the Bamangwato—the temperature of which is upwards of 100°—hile strongly impregnated with pure salt, being on a flat part f the country, is accompanied by no deposit.

When these deposits occur in a flat tufaceous country like the rosent, a large space is devoid of vegetation, on account of the

nitrates dissolving the tufa, and keeping it in a state unfavourable to the growth of plants.

We found a great number of wells in this tufa. A place called Matlomagan-yána, or the "Links," is quite a chain of these never-failing springs. As they occasionally become full in seasons when no rain falls, and resemble somewhat in this respect the rivers we have already mentioned, it is probable they receive some water by percolation from the river system in the country beyond. Among these links we found many families of Bushmen; and, unlike those on the plains of the Kalahari, who are generally of short stature and light-yellow colour, these were tall, strapping fellows of dark complexion. Heat alone does not produce blackness of skin, but heat with moisture seems to insure the deepest hue.

One of these Bushmen, named Shobo, consented to be our guide over the waste between these springs and the country of Sebituane. Shobo gave us no hope of water in less than a month. Providentially, however, we came sooner than we expected to some supplies of rain-water in a chain of pools. It is impossible to convey an idea of the dreary scene on which we entered after leaving this spot: the only vegetation was a low scrub in deep sand; not a bird or insect enlivened the landscape. It was, without exception, the most uninviting prospect I ever beheld; and, to make matters worse, our guide Shobo wandered on the second day. We coaxed him on at night, but he went all points of the compass on the trails of elephants which had been here in the rainy season; and then would sit down in the path, and in his broken Sichuána say, "No water, all country only;—Shobo sleeps;—he breaks down;—country only;"—and then coolly curl himself up and go to sleep. The oxen were terribly fatigued and thirsty: and on the morning of the fourth day Shobo, after professing ignorance of everything, vanished altogether. We went on in the direction in which we last saw him, and about eleven o'clock began to see birds: then the track of a rhinoceros. At this we unyoked the oxen, and they, apparently knowing the sign, rushed along to find the water in the river Mabábe, which comes from the Tamunak'le, and lay to the west of us. The supply of water in the waggons had been wasted by one of our servants, and by the afternoon only a small portion remained for the children. This was a bitterly anxious night: and next morning the less there was of water, the more thirsty the little rogues became. The idea of their perishing before our eyes was terrible. It would almost have been a relief to me to have been reproached with being the entire cause of their catastrophe, but not one syllable of upbraiding was uttered by their mother, though the tearful eye told the agony within.

he afternoon of the fifth day, to our inexpressible relief, some of he men returned with a supply of that fluid of which we had ever before felt the true value.

The cattle in rushing along to the water in the Mababe robably crossed a small patch of trees containing tsétse, an nsect which was shortly to become a perfect pest to us. Shobo ad found his way to the Bayeiye, and appeared, when we came p to the river, at the head of a party; and, as he wished to how his importance before his friends, he walked up boldly nd commanded our whole cavalcade to stop, and to bring forth re and tobacco, while he coolly sat down and smoked his pipe. t was such an inimitably natural way of showing off that we ll stopped to admire the acting, and, though he had left us reviously in the lurch, we all liked Shobo, a fine specimen of hat wonderful people, the Bushmen.

Next day we came to a village of Banajoa, a tribe which xtends far to the eastward. They were living on the borders f a marsh in which the Mababe terminates. They had lost heir crop of corn (*holcus sorghum*), and now subsisted almost ntirely on the root called "tsitla," a kind of aroidœa, which ontains a very large quantity of sweet-tasted starch. When ried, pounded into meal, and allowed to ferment, it forms a not npleasant article of food. The women shave all the hair off heir heads, and seem darker than the Bechuanas. Their huts vere built on poles, and a fire is made beneath by night, in rder that the smoke may drive away the mosquitoes, which bound on the Mababe and Tamunak'le more than in any other art of the country. The head man of this village, Majáne, eemed a little wanting in ability; but had had wit enough to romote a younger member of the family to the office. This erson, the most like the ugly negro of the tobacconists' shops ever saw, was called Moróa Majáne, or son of Majane, and roved an active guide across the river Sonta, and to the banks f the Chobe, in the country of Sebituane. We had come hrough another tsetse district by night, and at once passed our attle over to the northern bank to preserve them from its avages.

A few remarks on the Tsetse, or *Glossina morsitans*, may ere be appropriate. It is not much larger than the common ouse-fly, and is nearly of the same brown colour as the common oney-bee; the after part of the body has three or four yellow ars across it; the wings project beyond this part considerably, nd it is remarkably alert, avoiding most dexterously all attempts o capture it with the hand, at common temperatures; in the ool of the mornings and evenings it is less agile. Its peculiar uzz when once heard can never be forgotten by the traveller

whose means of locomotion are domestic animals; for it is well known that the bite of this poisonous insect is certain death to the ox, horse, and dog. In this journey, though we were not aware of any great number having at any time lighted on our cattle, we lost forty-three fine oxen by its bite. We watched the animals carefully, and believe that not a score of flies were ever upon them.

A most remarkable feature in the bite of the tsetse is its perfect harmlessness in man and wild animals, and even calves so long as they continue to suck the cows. We never experienced the slightest injury from them ourselves, personally although we lived two months in their habitat, which was in this case as sharply defined as in many others, for the south bank of the Chobe was infested by them, and the northern bank where our cattle were placed, only fifty yards distant, contained not a single specimen. This was the more remarkable, as we often saw natives carrying over raw meat to the opposite bank with many tsetse settled upon it.

The poison does not seem to be injected by a sting, or by ova placed beneath the skin, for, when one is allowed to feed freely on the hand, it is seen to insert the middle prong of three positions, into which the proboscis divides, somewhat deeply into the true skin; it then draws it out a little way, and it assumes a crimson colour as the mandibles come into brisk operation. The previously shrunken belly swells out, and, if left undisturbed, the fly quietly departs when it is full. A slight itching irritation follows, but not more than in the bite of a mosquito. In the ox this same bite produces no more immediate effect than in man. It does not startle him as the gad-fly does; but a few days afterwards the following symptoms supervene: the eye and nose begin to run, the coat stares as if the animal were cold, a swelling appears under the jaw, and sometimes at the navel: and, though the animal continues to graze, emaciation commences, accompanied with a peculiar flaccidity of the muscles, and this proceeds unchecked until, perhaps months afterwards, purging comes on, and the animal, no longer able to graze, perishes in a state of extreme exhaustion. Those which are in good condition often perish soon after the bite is inflicted with staggering and blindness, as if the brain were affected by it. Sudden changes of temperature produced by falls of rain seem to hasten the progress of the complaint; but in general the emaciation goes on uninterruptedly for months, and, do what we will, the poor animals perish miserably.

When opened, the cellular tissue on the surface of the body beneath the skin is seen to be injected with air, as if a quantity of soap-bubbles were scattered over it, or a dishonest awkward

butcher had been trying to make it look fat. The fat is of a greenish-yellow colour and of an oily consistence. All the muscles are flabby, and the heart often so soft that the fingers may be made to meet through it. The lungs and liver partake of the disease. The stomach and bowels are pale and empty, and the gall-bladder is distended with bile.

These symptoms seem to indicate what is probably the case, a poison in the blood, the germ of which enters when the proboscis is inserted to draw blood. The poison-germ, contained in a bulb at the root of the proboscis, seems capable, although very minute in quantity, of reproducing itself, for the blood after death by tsetse is very small in quantity, and scarcely stains the hands in dissection. I shall have by and by to mention another insect, which by the same operation produces in the human subject both vomiting and purging.

The mule, ass, and goat enjoy the same immunity from the tsetse as man and the game. Many large tribes on the Zambesi can keep no domestic animals except the goat, in consequence of the scourge existing in their country. Our children were frequently bitten, yet suffered no harm; and we saw around us numbers of zebras, buffaloes, pigs, pallahs and other antelopes, feeding quietly in the very habitat of the tsetse, yet as undisturbed by its bite as oxen are when they first receive the fatal poison. There is not so much difference in the natures of the horse and zebra, the buffalo and ox, the sheep and antelope, as to afford any satisfactory explanation of the phenomenon. Is a man not as much a domestic animal as a dog? The curious feature in the case, that dogs perish though fed on milk, whereas the calves escape so long as they continue sucking, made us imagine that the mischief might be produced by some plant in the locality, and not by the tsetse; but Major Vardon, of the Madras Army, settled that point by riding a horse up to a small hill infested by the insect without allowing him time to graze, and, though he only remained long enough to take a view of the country and catch some specimens of tsetse on the animal, in ten days afterwards the horse was dead.

The well-known disgust which the tsetse shows to animal excreta, as exhibited when a village is placed in its habitat, has been observed and turned to account by some of the doctors. They mix droppings of animals, human milk, and some medicines together, and smear the animals that are about to pass through a tsetse district; but this, though it proves a preventive at the time, is not permanent. There is no cure yet known for the disease. A careless herdsman allowing a large number of cattle to wander into a tsetse district loses all except the calves; and Sebituane once lost nearly the entire cattle of his

tribe—very many thousands—by unwittingly coming under its influence. Inoculation does not insure immunity, as animals which have been slightly bitten in one year may perish by a greater number of bites in the next; but it is probable that with the increase of guns the game will perish, as has happened in the south, and the tsetse, deprived of food, may become extinct simultaneously with the larger animals.

The Makololo whom we met on the Chobe were delighted to see us; and as their chief Sebituane was about twenty miles down the river, Mr. Oswell and I proceeded in canoes to his temporary residence. He had come from the Barótse town of Naliéle down to Seshéke as soon as he heard of white men being in search of him, and now came one hundred miles more to bid us welcome into his country. He was upon an island with all his principal men around him, and engaged in singing when we arrived. It was more like church music than the sing-song ê ê ê, æ æ æ, of the Bechuanas in the south: and they continued the tune for some seconds after we approached. We informed him of the difficulties we had encountered, and how glad we were that they were all at an end by at last reaching his presence. He signified his own joy, and added, "Your cattle are all bitten by the tsetse and will certainly die; but never mind, I have oxen, and will give you as many as you need." We, in our ignorance, then thought that, as so few tsetse had bitten them, no great mischief would follow. He then presented us with an ox and a jar of honey as food, and handed us over to the care of Mahále, who had headed the party to Kolobeng, and would now fain appropriate to himself the whole credit of our coming. Prepared skins of oxen as soft as cloth were given to cover us through the night; and as nothing could be returned to this chief, Mahále became the owner of them. Long before it was day, Sebituane came, and sitting down by the fire, which was lighted for our benefit behind the hedge where we lay, he narrated the difficulties he had himself experienced, when a young man, in crossing that same Desert which we had mastered long afterwards. As he has been most remarkable in his career and was unquestionably the greatest man in all that country, a short sketch of his life may prove interesting to the reader.

Sebituane was about forty-five years of age: of a tall and wiry form, an olive or coffee-and-milk colour, and slightly bald: in manner cool and collected, and more frank in his answers than any other chief I ever met. He was the greatest warrior ever heard of beyond the colony, for, unlike Mosilikatse, Dingaan, and others, he always led his men into battle himself. When he saw the enemy he felt the edge of his battle-axe and said, "Ah! it is sharp, and whoever turns his back on the enemy will fall

ts edge." So fleet of foot was he, that all his people knew there was no escape for the coward, as any such would be cut down without mercy. In some instances of skulking, he allowed the individual to return home; then calling him, he would say, "Ah, you prefer dying at home to dying in the field, do you? You shall have your desire." This was the signal for his immediate execution.

He came from the country near the sources of the Likwa and Namagári rivers in the south, so we met him eight hundred or nine hundred miles from his birthplace. He was not the son of a chief, though related closely to the reigning family of the Basútu; and when in an attack by Sikonyéle the tribe was driven out of one part, Sebituane was one in that immense horde of savages driven back by the Griquas from Kuruman in 1824.[1] He then fled to the north with an insignificant party of men and cattle. At Melita the Bangwaketse collected the Bakwains, Bakátla, and Bahurutse, to "eat them up." Placing his men in front, and the women behind the cattle, he routed the whole of his enemies at one blow. Having thus conquered Makábe, the chief of the Bangwaketse, he took immediate possession of his town and all his goods.

Sebituane subsequently settled at the place called Litubaruba, where Sechele now dwells, and his people suffered severely in one of those unrecorded attacks by white men, in which murder is committed and materials laid up in the conscience for a future judgment.

A great variety of fortune followed him in the northern part of the Bechuana country; twice he lost all his cattle by the attacks of the Matebele, but always kept his people together, and retook more than he lost. He then crossed the Desert by nearly the same path that we did. He had captured a guide; and, as it was necessary to travel by night in order to reach water, the guide took advantage of this and gave him the slip. After marching till morning, and going as they thought right, they found themselves on the trail of the day before. Many of his cattle burst away from him in the frenzy of thirst, and rushed back to Serotli, then a large piece of water, and to Mashüe and Lopépe, the habitations of their original owners. He stocked himself again among the Batletli, on Lake Kumalau, whose herds were of the large-horned species of cattle.[2]

[1] See an account of this affair in Moffat's *Missionary Enterprise in Africa*.

[2] We found the Batauána in possession of this breed when we discovered Lake Ngami. One of these horns, brought to England by Major Vardon, will hold no less than twenty-one imperial pints of water; and a pair brought by Mr. Oswell, and now in the possession of Colonel Steele, measures from tip to tip eight and a half feet.

Conquering all around the lake, he heard of white men living at the west coast; and haunted by what seems to have been the dream of his whole life, a desire to have intercourse with the white man, he passed away to the south-west, into the parts opened up lately by Messrs. Galton and Andersson. There, suffering intensely from thirst, he and his party came to a small well. He decided that the men, not the cattle, should drink it, the former being of most value, as they could fight for more, should these be lost. In the morning they found the cattle had escaped to the Damarás.

Returning to the north poorer than he started, he ascended the Teoughe to the hill Sorila, and crossed over a swampy country to the eastwards. Pursuing his course onwards to the low-lying basin of the Leeambye, he saw that it presented no attraction to a pastoral tribe like his, so he moved down the river among the Bashubia and Batoka, who were then living in all their glory. His narrative resembled closely the "Commentaries of Cæsar," and the history of the British in India. He was always forced to attack the different tribes, and to this day his men justify every step he took, as perfectly just and right. The Batoka lived on large islands in the Leeambye, or Zambesi; and, feeling perfectly secure in their fastnesses, often allured fugitive or wandering tribes on to uninhabited islets on pretence of ferrying them across, and there left them to perish for the sake of their goods. Sekomi, the chief of the Bamangwato, was, when a child, in danger of meeting this fate; but a man still living had compassion on him, and enabled his mother to escape with him by night. The river is so large, that the sharpest eye cannot tell the difference between an island and the bend of the opposite bank; but Sebituane, with his usual foresight, requested the island chief who ferried him across to take his seat in the canoe with him, and detained him by her side till all his people and cattle were safely landed. The whole Batoka country was then densely peopled, and they had a curious taste for ornamenting their villages with the skulls of strangers. When Sebituane appeared near the great falls an immense army collected to make trophies of the Makololo skulls; but instead of succeeding in this they gave him a good excuse for conquering them, and capturing so many cattle that his people were quite incapable of taking any note of the sheep and goats. He overran all the high lands towards the Kafue, and settled in what is called a pastoral country, of gently undulating plains, covered with short grass and but little forest. The Makololo have never lost their love for this fine, healthy region.

But the Matebele, a Caffre or Zulu tribe, under Mosilikatse

rossed the Zambesi: and, attacking Sebituane in this choice pot, captured his cattle and women. Rallying his men, he llowed and recaptured the whole. A fresh attack was also re-ulsed, and Sebituane thought of going further down the Zam-esi, to the country of the white men. He had an idea, whence nbibed I never could learn, that if he had a cannon he might ve in peace. He had led a life of war, yet no one apparently esired peace more than he did. A prophet induced him to turn is face again to the westward. This man, by name Tlapáne, as called a "senoga"—one who holds intercourse with the ods. He probably had a touch of insanity, for he was in the abit of retiring no one knew whither, but perhaps into some ave, to remain in a hypnotic or mesmeric state until the moon as full. Then, returning to the tribe quite emaciated, he ex-ted himself, as others do who pretend to be prophetic *afflatus*, ntil he was in a state of ecstasy. These pretended prophets ommence their operations by violent action of the voluntary uscles. Stamping, leaping, and shouting in a peculiarly iolent manner, or beating the ground with a club, they induce kind of fit, and while in it pretend that their utterances are nknown to themselves. Tlapane, pointing eastwards, said, There, Sebituane, I behold a fire: shun it; it is a fire which ay scorch thee. The gods say, go not thither." Then, turn-g to the west, he said, "I see a city and a nation of black en—men of the water, their cattle are red; thine own tribe, ebituane, is perishing, and will be all consumed; thou wilt overn black men, and, when thy warriors have captured red ttle, let not the owners be killed; they are thy future tribe—ey are thy city; let them be spared to cause thee to build. nd thou, Ramosinii, thy village will perish utterly. If Mo-ari removes from that village he will perish first, and thou, amosinii, wilt be the last to die." Concerning himself he ded, "The gods have caused other men to drink water, but me they have given bitter water of the chukuru (rhin-eros). They call me away myself. I cannot stay much nger."

This vaticination, which loses much in the translation, I have ven rather fully, as it shows an observant mind. The policy commended was wise, and the deaths of the "senoga" and of e two men he had named, added to the destruction of their llage, having all happened soon after, it is not wonderful that ebituane followed implicitly the warning voice. The fire inted to was evidently the Portuguese fire-arms, of which he ust have heard. The black men referred to were the Barotse, as they term themselves, Baloiána; and Sebituane spared eir chiefs, even though they attacked him first. He had as-

cended the Barotse valley, but was pursued by the Matebele, as Mosilikatse never could forgive his former defeats. They came up the river in a very large body. Sebituane placed some goats on one of the large islands of the Zambesi, as a bait to the warriors, and some men in canoes to co-operate in the manœuvre. When they were all ferried over to the island, the canoes were removed, and the Matebele found themselves completely in a trap, being perfectly unable to swim. They subsisted for some time on the roots of grass after the goats were eaten, but gradually became so emaciated, that, when the Makololo landed, they had only to perform the part of executioners on the adults, and to adopt the rest into their own tribe. Afterwards Mosilikatse was goaded on by his warriors to revenge this loss; so he sent an immense army, carrying canoes with them, in order that such mishap might occur again. Sebituane had by this time incorporated the Barotse, and taught his young men to manage canoes; so he went from island to island, and watched the Matebele on the mainland so closely that they could not use their canoes to cross the river anywhere without parting the forces. At last all the Makololo and their cattle were collected on the island of Loyélo, and lay all around, keeping watch night and day over the enemy. After some time spent in this way Sebituane went in a canoe towards them, and, addressing them by an interpreter, asked why they wished to kill him; he had never attacked them, never harmed their chief: "Au!" he continued, "the guilt is on your side." The Matebele made no reply; but the Makololo next day saw the canoes they had carried so far lying smashed, and the owners gone. They returned towards their own country, and fever, famine, and the Barotse completed their destruction; only five men returned to Mosilikatse.

Sebituane had now not only conquered all the black tribes over an immense tract of country, but had made himself dreaded even by the terrible Mosilikatse. He never could trust the ferocious chief, however: and, as the Batoka on the islands had been guilty of ferrying his enemies across the Zambesi, he made a rapid descent upon them, and swept them all out of their island fastnesses. He thus unwittingly performed a good service to the country, by completely breaking down the old system which prevented trade from penetrating into the great central valley. Of the chiefs who escaped, he said, "They love Mosilikatse: let them live with him: the Zambesi is my line of defence": and men were placed all along it as sentinels. When he heard of our wish to visit him, he did all he could to assist our approach. Sechele, Sekomi, and Lechulatebe owed their lives to his clemency; and the latter might have paid dearly for his ob-

veness. Sebituane knew everything that happened in the ountry, for he had the art of gaining the affections both of his vn people and of strangers. When a party of poor men came his town to sell their hoes or skins, no matter how ungainly ey might be, he soon knew them all. A company of these digent strangers, sitting far apart from the Makololo gentlemen around the chief, would be surprised to see him come alone them, and, sitting down, inquire if they were hungry. He ould order an attendant to bring meal, milk, and honey, and, ixing them in their sight in order to remove any suspicion om their minds, make them feast, perhaps for the first time in eir lives, on a lordly dish. Delighted beyond measure with s affability and liberality, they felt their hearts warm towards m, and gave him all the information in their power; and as never allowed a party of strangers to go away without giving very one of them, servants and all, a present, his praises were unded far and wide. "He has a heart! he is wise!" were e usual expressions we heard before we saw him.

He was much pleased with the proof of confidence we had own in bringing our children, and promised to take us to see s country, so that we might choose a part in which to locate rselves. Our plan was, that I should remain in the pursuit my objects as a missionary, while Mr. Oswell explored the ambesi to the east. Poor Sebituane, however, just after realing what he had so long ardently desired, fell sick of inflamation of the lungs, which originated in and extended from an d wound, got at Melita. I saw his danger, but, being a ranger, I feared to treat him medically, lest, in the event of his ath, I should be blamed by his people. I mentioned this to one his doctors, who said, "Your fear is prudent and wise; this ople would blame you." He had been cured of this complaint uring the year before by the Barotse making a large number free incisions in the chest. The Makololo doctors, on the other and, now scarcely cut the skin. On the Sunday afternoon in hich he died, when our usual religious service was over, I isited him with my little boy Robert. "Come near," said ebituane, "and see if I am any longer a man; I am done." He as thus sensible of the dangerous nature of his disease, so I entured to assent, and added a single sentence regarding hope fter death. "Why do you speak of death?" said one of a relay fresh doctors; "Sebituane will never die." If I had persisted, he impression would have been produced that by speaking about I wished him to die. After sitting with him some time, and ommending him to the mercy of God, I rose to depart, when the ying chieftain, raising himself up a little from his prone posion, called a servant, and said, "Take Robert to Maunku (one

of his wives), and tell her to give him some milk." These were the last words of Sebituane.

We were not informed of his death until the next day. The burial of a Bechuana chief takes place in his cattle-pen, and all the cattle are driven for an hour or two around and over the grave, so that it may be quite obliterated. We went and spoke to the people, advising them to keep together and support their. They took this kindly; and in turn told us not to be alarmed, for they would not think of ascribing the death of their chief to us; that Sebituane had just gone the way of his fathers and though the father had gone, he had left children, and they hoped that we would be as friendly to his children as we intended to have been to himself.

He was decidedly the best specimen of a native chief I ever met. I never felt so much grieved by the loss of a black man before; and it was impossible not to follow him in thought into the world of which he had just heard before he was called away and to realize somewhat of the feelings of those who pray for the dead. The deep dark question of what is to become of such a he, must, however, be left where we find it, believing that assuredly, the "Judge of all the earth will do right."

At Sebituane's death the chieftainship devolved, as her father intended, on a daughter named Ma-mochisane. He had promised to show us his country and to select a suitable locality for our residence. We had now to look to the daughter, who was living twelve days to the north, at Naliele. We were obliged, therefore, to remain until a message came from her; and when it did she gave us perfect liberty to visit any part of the country we chose. Mr. Oswell and I then proceeded one hundred and thirty miles to the north-east, to Sesheke; and in the end of June, 1851 we were rewarded by the discovery of the Zambesi, in the centre of the continent. This was a most important point, for the river was not previously known to exist there at all. The Portuguese maps all represent it as rising far to the east of where we now were; and if ever anything like a chain of trading stations had existed across the country between the latitudes 12° and 18° south, this magnificent portion of the river must have been known before. We saw it at the end of the dry season, at a time when the river is about at its lowest, and yet there was a breadth of from three hundred to six hundred yards of deep flowing water. Mr. Oswell said he had never seen such a fine river even in India. At the period of its annual inundation it rises fully twenty feet in perpendicular height, and floods fifteen or twenty miles of lands adjacent to its banks.

The country over which we had travelled from the Chobe was perfectly flat, except where there were large ant-hills, or

mains of former ones, which had left mounds a few feet high. hese are generally covered with wild date-trees and palmyras, nd in some parts there are forests of mimosæ and mopane. ccasionally the country between the Chobe and Zambesi is ooded, and there are large patches of swamps lying near the hobe, or on its banks. The Makololo were living among these vamps for the sake of the protection the deep reedy rivers fforded them against their enemies.

Now, in reference to a suitable locality for a settlement for yself, I could not conscientiously ask them to abandon their efences for my convenience alone. The healthy districts were efenceless, and the safe localities were so deleterious to human fe, that the original Basutos had nearly all been cut off by the ver; I therefore feared to subject my family to the scourge.

As we were the very first white men the inhabitants had ever en, we were visited by prodigious numbers. Among the first ho came to see us was a gentleman who appeared in a gaudy ressing-gown of printed calico. Many of the Makololo, besides, ad garments of blue, green, and red baize, and also of printed ttons; on inquiry, we learned that these had been purchased, exchange for boys, from a tribe called Mambári, which is tuated near Bihé. This tribe began the slave-trade with Sebi-uane only in 1850, and, but for the unwillingness of Lechulatébe allow us to pass, we should have been with Sebituane in time have prevented it from commencing at all. The Mambari isited in ancient times the chief of the Barotse, whom Sebituane nquered, and he refused to allow any one to sell a child. hey never came back again till 1850; and as they had a num-er of old Portuguese guns, marked "Legitimo de Braga," which ebituane thought would be excellent in any future invasion of latebele, he offered to purchase them with cattle or ivory, but he Mambari refused everything except boys about fourteen years f age. The Makololo declare they never heard of people being ought and sold till then, and disliked it, but the desire to possess he guns prevailed, and eight old guns were exchanged for as any boys; these were not their own children, but captives of he black races they had conquered. I have never known in frica an instance of a parent selling his own offspring. The akololo were afterwards incited to make a foray against some ribes to the eastward; the Mambari bargaining to use their uns in the attack for the captives they might take, and the Mako-lo were to have all the cattle. They went off with at least two undred slaves that year. During this foray the Makololo met me Arabs from Zanzibar, who presented them with three Eng-ish muskets and in return received about thirty of their captives.

In talking with my companion over these matters, the idea

was suggested that, if the slave-market were supplied wit articles of European manufacture by legitimate commerce, th trade in slaves would become impossible. It seemed more feasibl to give the goods, for which the people now part with their se vants, in exchange for ivory and other products of the countr and thus prevent the trade at the beginning, than try to put stop to it at any of the subsequent steps. This could only b effected by establishing a highway from the coast into the cent of the country.

As there was no hope of the Boers allowing the peaceab instruction of the natives at Kolobeng, I at once resolved to sav my family from exposure to this unhealthy region by sendin them to England, and to return alone, with a view to explorin the country in search of a healthy district that might prove centre of civilization, and open up the interior by a path to eith the east or west coast. This resolution led me down to the Ca in April, 1852, being the first time during eleven years that had visited the scenes of civilization. Our route to Cape Tow led us to pass through the centre of the colony during the twe tieth month of a Caffre war; and if those who periodically p enormous sums for these inglorious affairs wish to know how o little unprotected party could quietly travel through the hea of the colony to the capital, with as little sense or sign of dang as if we had been in England, they must engage a "*Tim* Special Correspondent" for the next outbreak to explain wh the money goes, and who have been benefited by the blood a treasure expended.

Having placed my family on board a homeward-bound ship a promised to rejoin them in two years, we parted, for, as it su sequently proved, nearly five years. The Directors of the L don Missionary Society signified their cordial approval of project, by leaving the matter entirely to my own discreti and I have much pleasure in acknowledging my obligations the gentlemen composing that body for always acting in enlightened spirit, and with as much liberality as their con tution would allow.

I have the like pleasure in confessing my thankfulness to t Astronomer Royal at the Cape, Thomas Maclear, Esq., for abling me to recall the little astronomical knowledge wh constant manual labour and the engrossing nature of mission duties had effaced from my memory, and in adding much th did not know before. The promise he made on parting, that would examine and correct all my observations, had more ef in making me persevere in overcoming the difficulties of unassisted solitary observer, than anything else; so what credit may be attached to the geographical positions laid d

n my route, must be attributed to the voluntary aid of the excellent and laborious astronomer of the Cape observatory.

Having given the reader as rapid a sketch as possible of events which attracted notice between 1840 and 1852, I now proceed to narrate the incidents of the last and longest journey of all, performed in 1852-6.

CHAPTER V

Start in June, 1852, on the last and longest journey from Cape Town—Companions—Waggon-travelling—Physical divisions of Africa—The eastern, central, and western zones—The Kalahari Desert—Its vegetation—Increasing value of the interior for colonization—Our route—Dutch Boers—Their habits—Sterile appearance of the district—Failure of grass—Succeeded by other plants—Vines—Animals—Want of the horse—The horse-sickness—Its effects on wild animals—The Boers as farmers—Migration of springbucks—Wariness of animals—The Orange river—Territory of the Griqua and Bechuanas—The Griquas—The chief Waterboer—His wise and energetic government—His fidelity—Ill-considered measures of the colonial government in regard to supplies of gunpowder—Success of the missionaries among the Griquas and Bechuanas—Manifest improvement of the native character—Dress of the natives—A full dress costume—A native's description of the natives—Articles of commerce in the country of the Bechuanas—Their unwillingness to learn, and readiness to criticise.

HAVING sent my family home to England, I started, in the beginning of June, 1852, on my last journey from Cape Town. This journey extended from the southern extremity of the continent to St. Paul de Loando, the capital of Angola, on the west coast, and thence across South Central Africa in an oblique direction to Kilimane (Quilimane) in Eastern Africa. I proceeded in the usual conveyance of the country, the heavy lumbering Cape waggon drawn by ten oxen, and was accompanied by two Christian Bechuanas from Kuruman,—than whom I never saw better servants anywhere,—by two Bakwain men, and two young girls, who, having come as nurses with our children to the Cape, were returning to their home at Kolobeng. Waggon travelling in Africa has been so often described, that I need say no more than that it is a prolonged system of picnicking, excellent for the health, and agreeable to those who are not over fastidious about trifles, and who delight in being in the open air.

Our route to the north lay near the centre of the cone-shaped mass of land which constitutes the promontory of the Cape. If we suppose this cone to be divided into three zones or longitudinal bands, we find each presenting distinct peculiarities of climate, physical appearance, and population. These are more marked beyond than within the colony. At some points one district seems to be continued in and to merge into the other, but the general dissimilarity warrants the division, as an aid

nemory. The eastern zone is often furnished with mountains, ell wooded with evergreen succulent trees, on which neither re nor droughts can have the smallest effect (*Strelitzia, Zamia orrida, Portulacaria afra, Schotia speciosa, Euphorbias*, and *loes arborescens*); and its seaboard gorges are clad with gigan- ic timber. It is also comparatively well watered with streams nd flowing rivers. The annual supply of rain is considerable, nd the inhabitants (Caffres or Zulus) are tall, muscular, and ell made; they are shrewd, energetic, and brave; altogether hey merit the character given them by military authorities, of eing "magnificent savages." Their splendid physical develop- ent and form of skull show that, but for the black skin and oolly hair, they would take rank among the foremost Europeans.

The next division, that which embraces the centre of the ontinent, can scarcely be called hilly, for what hills there are re very low. It consists for the most part of extensive, slightly ndulating plains. There are no lofty mountains, but few prings, and still fewer flowing streams. Rain is far from bundant, and droughts may be expected every few years. Vithout artificial irrigation no European grain can be raised, nd the inhabitants (Bechuanas), though evidently of the same tock, originally, with those already mentioned, and closely re- mbling them in being an agricultural as well as a pastoral eople, are a comparatively timid race, and inferior to the affres in physical development.

The western division is still more level than the middle one, eing rugged only near the coast. It includes the great plain alled the Kalahari Desert, which is remarkable for little water nd very considerable vegetation.

The reason probably why so little rain falls on this extensive lain is, that the prevailing winds of most of the interior country re easterly, with a little southing. The moisture taken up by he atmosphere from the Indian ocean is deposited on the eastern illy slope; and, when the moving mass of air reaches its reatest elevation, it is then on the verge of the great valley, or, s in the case of the Kalahari, the great heated inland plains; here, meeting with the rarefied air of that hot dry surface, the scending heat gives it greater capacity for retaining all its re- aining humidity, and few showers can be given to the middle and estern lands in consequence of the increased hygrometric power.

This is the same phenomenon, on a gigantic scale, as that hich takes place on Table Mountain, at the Cape, in what is alled the spreading of "the table-cloth." The south-east wind auses a mass of air, equal to the diameter of the mountain, sud- enly to ascend at least three thousand feet; the dilatation pro- uced by altitude, with its attendant cold, causes the immediate

formation of a cloud on the summit; the water in the atmosphere becomes visible: successive masses of air gliding up and passing over cause the continual formation of clouds, but the top of the vapoury mass, or "table-cloth," is level, and seemingly motionless; on the lee side, however, the thick volumes of vapour curl over and descend, but when they reach the point below, where greater density and higher temperature impart enlarged capacity for carrying water, they entirely disappear.

Now if, instead of a hollow on the lee side of Table Mountain we had an elevated heated plain, the clouds which curl over that side, and disappear as they do at present when a "south-easter" is blowing, might deposit some moisture on the windward ascent and top; but the heat would then impart the increased capacity the air now receives at the lower level in its descent to leeward, and instead of an extended country with a flora of the *Disa grandiflora*, *gladiolus*, *rushes*, and *lichens*, which now appear on Table Mountain, we should have only the hardy vegetation of the Kalahari.

Why there should be so much vegetation on the Kalahari may be explained by the geological formation of the country. There is a rim or fringe of ancient rocks round a great central valley, which, dipping inwards, form a basin, the bottom of which is composed of the oldest silurian rocks. This basin has been burst through and filled up in many parts by eruptive traps and breccias, which often bear in their substances angular fragments of the more ancient rocks, as shown in the fossils they contain. Now, though large areas have been so dislocated that but little trace of the original valley formation appears, it is highly probable that the basin shape prevails over large tracts of the country: and as the strata on the slopes, where most of the rain falls, dip in towards the centre, they probably guide water beneath the plains but ill supplied with moisture from the clouds. The phenomenon of stagnant fountains becoming by a new and deeper outlet never-failing streams, may be confirmatory of the view that water is conveyed from the sides of the country into the bottom of the central valley: and it is not beyond the bounds of possibility that the wonderful river system in the north, which, if native information be correct, causes a considerable increase of water in the springs called Matlomagan-yana (the Links), extends its fertilising influence beneath the plains of the Kalahari.

The peculiar formation of the country may explain why there is such a difference in the vegetation between the 20th and 30th parallels of latitude in South Africa and the same latitudes in Central Australia. The want of vegetation is as true of some parts too in the centre of South America as of Australia;

he cause of the difference holds out a probability for the success f artesian wells in extensive tracts of Africa now unpeopled olely on account of the want of surface water. We may be llowed to speculate a little at least on the fact of much greater egetation, which, from whatever source it comes, presents for outh Africa prospects of future greatness which we cannot ope for in Central Australia. As the interior districts of the ape colony are daily becoming of higher value, offering to onest industry a fair remuneration for capital, and having a limate unequalled in salubrity for consumptive patients, I hould unhesitatingly recommend any farmer at all afraid of hat complaint in his family to try this colony. With the eans of education already possessed, and the onward and up- ard movement of the Cape population, he need entertain no pprehensions of his family sinking into barbarism.

The route we at this time followed ran along the middle, or kirted the western zone before alluded to, until we reached the atitude of Lake Ngami, where a totally different country begins. While in the colony, we passed through districts inhabited by he descendants of Dutch and French refugees who had fled rom religious persecution. Those living near the capital differ ut little from the middle classes in English counties, and are istinguished by public spirit and general intelligence; while hose situated far from the centres of civilization are less in- ormed, but are a body of frugal, industrious, and hospitable easantry. A most efficient system of public instruction was stablished in the time of Governor Sir George Napier, on a plan rawn up in a great measure by that accomplished philosopher, ir John Herschel. The system had to contend with less ectarian rancour than elsewhere; indeed, until quite recently, hat spirit, except in a mild form, was unknown.

The population here described ought not to be confounded with ome Boers who fled from British rule on account of the emanci- ation of their Hottentot slaves, and perhaps never would have een so, had not every now and then some Rip Van Winkle tarted forth at the Cape to justify in the public prints the deeds f blood and slave-hunting in the far interior. It is therefore ot to be wondered at if the whole race is confounded and held n low estimation by those who do not know the real composition f the Cape community.

Population among the Boers increases rapidly; they marry oon, are seldom sterile, and continue to have children late. I nce met a worthy matron, whose husband thought it right o imitate the conduct of Abraham while Sarah was barren; he evidently agreed in the propriety of the measure, for she was leased to hear the children by a mother of what has been

thought an inferior race address her as their mother. Orphans are never allowed to remain long destitute; and instances are frequent in which a tender-hearted farmer has adopted a fatherless child, and when it came of age has portioned it as his own.

Two centuries of the South African climate have not had much effect upon the physical condition of the Boers. They are a shade darker, or rather ruddier, than Europeans, and are never cadaverous-looking, as descendants of Europeans are said to be elsewhere. There is a tendency to the development of steatopygia so characteristic of Arabs and other African tribes; and it is probable that the interior Boers in another century will become in colour what the learned imagine our progenitors Adam and Eve to have been.

The parts of the colony through which we passed were of a sterile aspect; and as the present winter had been preceded by a severe drought, many farmers had lost two-thirds of their stock. The landscape was uninviting; the hills, destitute of trees, were of a dark-brown colour, and the scanty vegetation of the plains made me feel that they deserved the name of Desert more than the Kalahari. When first taken possession of, these parts are said to have been covered with a coating of grass, but that has disappeared with the antelopes which fed upon it, and a crop of mesembryanthemums and crassulas occupies its place. It is curious to observe how, in nature, organizations the most dissimilar are mutually dependent on each other for their perpetuation. Here the original grasses were dependent for dissemination on the grass-feeding animals, which scattered the seeds. When, by the death of the antelopes, no fresh sowing was made, the African droughts proved too much for this form of vegetation. But even this contingency was foreseen by the Omniscient One; for, as we may now observe in the Kalahari Desert, another family of plants, the mesembryanthemums, stood ready to neutralize the aridity which must otherwise have followed. This family of plants possesses seed-vessels which remain firmly shut on their contents while the soil is hot and dry, and thus preserve the vegetative power intact during the highest heat of the torrid sun; but when rain falls, the seed-vessel opens and sheds its contents just when there is the greatest probability of their vegetating. In other plants heat and drought cause the seed-vessels to burst, and shed their charge.

One of this family is edible (*Mesembryanthemum edule*), another possesses a tuberous root, which may be eaten raw; and all are furnished with thick fleshy leaves, having pores capable of imbibing and retaining moisture from a very dry atmosphere

nd soil, so that, if a leaf is broken during a period of the reatest drought, it shows abundant circulating sap. The lants of this family are found much further north, but the reat abundance of the grasses prevents them from making any how. There, however, they stand, ready to fill up any gap hich may occur in the present prevailing vegetation; and hould the grasses disappear, animal life would not necessarily e destroyed, because a reserve supply, equivalent to a fresh ct of creative power, has been provided.

One of this family, *M. turbiniforme*, is so coloured as to blend n well with the hue of the soil and stones around it; and a *ryllus* of the same colour feeds on it. In the case of the insect, he peculiar colour is given as compensation for the deficiency of he powers of motion to enable it to elude the notice of birds. The continuation of the species is here the end in view. In the ase of the plant the same device is adopted for a sort of double nd, viz. perpetuation of the plant by hiding it from animals vith the view that ultimately its extensive appearance will ustain that race.

As this new vegetation is better adapted for sheep and goats n a dry country than grass, the Boers supplant the latter by mitating the process by which gramnivorous antelopes have so bundantly disseminated the seed of grasses. A few waggon-oads of mesembryanthemum-plants, in seed, are brought to a arm covered with a scanty crop of coarse grass, and placed on a pot to which the sheep have access in the evenings. As they at a little every night, the seeds are dropped over the grazing rounds, in this simple way, with a regularity which could not e matched except at the cost of an immense amount of labour. The place becomes in the course of a few years a sheep farm, as hese animals thrive on such herbage. As already mentioned, ome plants of this family are furnished with an additional con-rivance for withstanding droughts, viz. oblong tubers, which, uried deep enough beneath the soil for complete protection from he scorching sun, serve as reservoirs of sap and nutriment dur-ng those rainless periods which recur perpetually in even the nost favoured spots of Africa. I have adverted to this peculi-rity as often seen in the vegetation of the Desert; and, though ather out of place, it may be well,—while noticing a clever mitation of one process in nature by the Cape farmers,—to sug-est another for their consideration. The country beyond south at. 18° abounds in three varieties of grape-bearing vines; and ne of these is furnished with oblong tubers every three or four nches along the horizontal root. They resemble closely those f the asparagus. This increase of power to withstand the ffects of climate might prove of value in the more arid parts of

the Cape Colony, grapes being well known to be an excellent restorative in the debility produced by heat; by engrafting, or by some of those curious manipulations which we read of in books on gardening, a variety might be secured better adapted to the country than the foreign vines at present cultivated. The Americans find that some of their native vines yield wines superior to those made from the very best imported vines from France and Portugal. What a boon a vine of the sort contemplated would have been to a Rhenish missionary I met at a par in the west of the colony called Ebenezer, whose children ha never seen flowers, though old enough to talk about them!

The slow pace at which we wound our way through th colony made almost any subject interesting. The attention i attracted to the names of different places, because they indicat the former existence of buffaloes, elands, and elephants, whic are now to be found only hundreds of miles beyond. A fe blesbucks (*Antilope pygarga*), gnus, bluebucks (*A. cerulea* steinbucks, and the ostrich (*Struthio camelus*), continue, lik the Bushmen, to maintain a precarious existence when all th rest are gone. The elephant, the most sagacious, flees th sound of firearms first; the gnu and ostrich, the most war and the most stupid, last. The first emigrants found th Hottentots in possession of prodigious herds of fine cattle, b no horses, asses, or camels. The original cattle, which ma still be seen in some parts of the frontier, must have be brought south from the north-north-east, for from this poi the natives universally ascribe their original migration. Th brought cattle, sheep, goats, and dogs: why not the horse, t delight of savage hordes? Horses thrive well in the Ca colony when imported. Naturalists point out certain mounta ranges as limiting the habitat of certain classes of animal but there is no Cordillera in Africa to answer that purpo there being no visible barrier between the north-eastern Ara and the Hottentot tribes to prevent the different hordes, they felt their way southwards, from indulging their taste f the possession of this noble animal.

I am here led to notice an invisible barrier, more ins mountable than mountain ranges, but which is not opposed the southern progress of cattle, goats, and sheep. The tse would prove a barrier only until its well-defined habitat w known, but the disease passing under the term of horse-sickn (*peripneumonia*) exists in such virulence over nearly sev degrees of latitude, that no precaution would be sufficient save these animals. The horse is so liable to this disease, th only by great care in stabling can he be kept anywhere tween 20° and 27° S. during the time between December a

April. The winter, beginning in the latter month, is the only period in which Englishmen can hunt on horseback, and they are in danger of losing all their studs some months before December. To this disease the horse is especially exposed, and it is almost always fatal. One attack, however, seems to secure immunity from a second. Cattle, too, are subject to it, but only at intervals of a few, sometimes many, years: but it never makes a clean sweep of the whole cattle of a village, as it would do of a troop of fifty horses. This barrier, then, seems to explain the absence of the horse among the Hottentots, though it is not opposed to the southern migration of cattle, sheep, and goats.

When the flesh of animals that have died of this disease is eaten, it causes a malignant carbuncle; which, when it appears over any important organ, proves rapidly fatal. It is more specially dangerous over the pit of the stomach. The effects of the poison have been experienced by missionaries who had eaten properly cooked food, the flesh of sheep really but not visibly affected by the disease. The virus in the flesh of the animal is destroyed neither by boiling nor roasting. This fact, of which we have had innumerable examples, shows the superiority of experiments on a large scale to those of acute and able physiologists and chemists in the laboratory, for a well-known physician of Paris, after careful investigation, considered that the virus in such cases was completely neutralized by boiling.

This disease attacks wild animals too. During our residence at Chonuane great numbers of tolos, or koodoos, were attracted to the gardens of the Bakwains, abandoned at the usual period of harvest because there was no prospect of the corn (*Holcus sorghum*) bearing that year. The koodoo is remarkably fond of the green stalks of this kind of millet. Free feeding produced that state of fatness favourable for the development of the disease, and no fewer than twenty-five died on the hill opposite our house. Great numbers of gnus and zebras perished from the same cause, but the mortality produced no sensible diminution in the numbers of the game, any more than the deaths of many of the Bakwains who persisted, in spite of every remonstrance, in eating the dead meat, caused any sensible decrease in the strength of the tribe.

The farms of the Boers consist generally of a small patch of cultivated land in the midst of some miles of pasturage. They are thus less an agricultural than a pastoral people. Each farm must have its fountain; and where no such supply of water exists, the government lands are unsaleable. An acre in England is thus generally more valuable than a square

mile in Africa. But the country is prosperous and capable of great improvement. The industry of the Boers augurs well for the future formation of dams and tanks, and for the greater fruitfulness that would certainly follow.

As cattle and sheep farmers the colonists are very successful. Larger and larger quantities of wool are produced annually, and the value of colonial farms increases year by year. But the system requires that with the increase of the population there should be an extension of territory. Wide as the country is, and thinly inhabited, the farmers feel it to be too limited, and they are gradually spreading to the north. This movement proves prejudicial to the country behind, for labour, which would be directed to the improvement of the colony, is withdrawn and expended in a mode of life little adapted to the exercise of industrial habits. That, however, does not much concern the rest of mankind. Nor does it seem much of an evil for men who cultivate the soil to claim a right to appropriate lands for tillage which other men only hunt over, provided some compensation for the loss of sustenance be awarded. The original idea of a title seems to have been that "subduing" or cultivating gave that right. But this rather Chartist principle must be received with limitations; for its recognition in England would lead to the seizure of all our broad ancestral acres by those who are willing to cultivate them. And, in the case under consideration, the encroachment lead at once to less land being put under the plough than is subjected to the native hoe, for it is a fact that the Basuto and Zulus, or Caffres of Natal, cultivate largely, and undersell our farmers wherever they have a fair field and favour.

Before we came to the Orange river we saw the last portion of a migration of springbucks (*Gazella euchore*, or tsép). They come from the great Kalahari Desert, and, when first seen after crossing the colonial boundary, are said often to exceed forty thousand in number. I cannot give an estimate of their numbers, for they appear spread over a vast expanse of country, and make a quivering motion as they feed and move and toss their graceful horns. They feed chiefly on grass; and as they come from the north about the time when the grass most abounds, it cannot be want of food that promotes the movement. Nor is it want of water, for this antelope is one of the most abstemious in that respect. Their nature prompts them to seek as their favourite haunts level plains with short grass, where they may be able to watch the approach of an enemy. The Bakalahari take advantage of this feeling, and burn off large patches of grass, not only to attract

e game by the new crop when it comes up, but also to form re spots for the springbuck to range over.

It is not the springbuck alone that manifests this feeling. hen oxen are taken into a country of high grass, they are uch more ready to be startled; their sense of danger is in- eased by the increased power of concealment afforded to an emy by such cover, and they will often start off in terror at e ill-defined outlines of each other. The springbuck, possess- g this feeling in an intense degree, and being eminently egarious, becomes uneasy as the grass of the Kalahari be- mes tall. The vegetation being more sparse in the more id south, naturally induces the different herds to turn in at direction. As they advance and increase in numbers, the sturage becomes more scarce; it is still more so the further ey go, until they are at last obliged, in order to obtain the eans of subsistence, to cross the Orange river, and become e pest of the sheep-farmer in a country which contains arcely any of their favourite grassy food. If they light on field of wheat in their way, an army of locusts could not ake a cleaner sweep of the whole than they will do. It is estionable whether they ever return, as they have never en seen as a returning body. Many perish from want of d, the country to which they have migrated being unable to pport them; the rest become scattered over the colony; and such a wide country there is no lack of room for all. It is obable that, notwithstanding the continual destruction by earms, they will continue long to hold their place.

On crossing the Orange river we come into independent rritory inhabited by Griquas and Bechuanas. By Griquas meant any mixed race sprung from natives and Europeans. ose in question were of Dutch extraction, through association th Hottentot and Bushwomen. Half-castes of the first neration consider themselves superior to those of the second, d all possess in some degree the characteristics of both rents. They were governed for many years by an elected ief named Waterboer; who, by treaty, received a small sum r annum from the Colonial Government for the support of hools in his country, and proved a most efficient guard of our rth-west boundary. Cattle-stealing was totally unknown ring the whole period of this able chief's reign; and he ually drove back, single-handed, a formidable force of mar- ding Mantatees that threatened to invade the colony.[1] But that brave Christian man, Waterboer, there is every human obability that the north-west would have given the colonists

[1] For an account of this see Moffat's *Scenes and Labours in South Africa.*

as much trouble as the eastern frontier; for large numbe among the original Griquas had as little scruple about robbin farmers of cattle as the Caffres are reputed to have. On th election of Waterboer to the chieftainship, he distinctly declare *that no marauding should be allowed.* As the governme of none of these tribes is despotic, some of his principal me in spite of this declaration, plundered some villages of Corann living to the south of the Orange river. He immediately seiz six of the ringleaders, and, though the step put his ov position in jeopardy, he summoned his council, tried, co demned, and publicly executed the whole six. This produc an insurrection, and the insurgents twice attacked his capit Griqua Town, with the intention of deposing him; but bravely defeated both attempts, and from that day for during his long reign of thirty years, not a single plunderi expedition ever left his territory. Having witnessed the de terious effects of the introduction of ardent spirits among l people, he, with characteristic energy, decreed that any B or Griqua bringing brandy into the country should have property in ardent spirits confiscated and poured out on t ground. The Griqua chiefs living farther east were unable carry this law into effect as he did, hence the greater facil with which Boers in that direction got the Griquas to p with their farms.

Ten years after he was firmly established in power he ente into a treaty with the Colonial Government; and, during twenty years which followed, not a single charge was e brought against either him or his people; on the contrary, faithful adherence to the stipulated provisions elicited numer expressions of approbation from successive governments. late Governor, however, of whom it is impossible to sp without respect, in a paroxysm of generalship which mi have been good, had it not been totally inappropriate to case, set about conciliating a band of rebellious British sub (Boers), who murdered the Hon. Captain Murray, by claiming their independence while still in open rebellion. not only abrogated the treaty with the Griquas, but eng to stop the long-accustomed supplies of gunpowder for defence of the frontier, and even to prevent them from pur ing it for their own defence by lawful trade.

If it had been necessary to prevent supplies of ammun from finding their way into the country, as it probably one might imagine that the exception should not have made in favour of either Boers or Caffres, our openly av enemies; but nevertheless the exception was made, and is continued in favour of the Boers, while the Bechuanas

riquas, our constant friends, are debarred from obtaining a ngle ounce for either defence or trade; indeed, such was the tate of ignorance as to the relation of the border tribes with he English, even at Cape Town, that the magistrates, though illing to aid my researches, were sorely afraid to allow me o purchase more than ten pounds of gunpowder, lest the echuanas should take it from me by force. As it turned out, actually left more than that quantity for upwards of two ears in an open box in my waggon at Linyanti.

The lamented Sir George Cathcart, apparently unconscious f what he was doing, entered into a treaty with the Transvaal oers, in which articles were introduced for the free passage f English traders to the north, and for the entire prohibition f slavery in the free state. Then passed the "gunpowder rdinance," by which the Bechuanas, whom alone the Boers are attempt to enslave, were rendered quite defenceless. The oers never attempt to fight with Caffres, nor to settle in affreland. We still continue to observe the treaty—the Boers ever did, and never intended to abide by its provisions, for mediately on the proclamation of their independence a slave-unt was undertaken against the Bechuanas of Sechele by four undred Boers, under Mr. Peit Scholz, and the plan was adopted hich had been cherished in their hearts ever since the emanci-ation of the Hottentots. Thus, from unfortunate ignorance f the country he had to govern, an able and sagacious governor dopted a policy proper and wise had it been in front of our nemies, but altogether inappropriate for our friends against hom it has been applied. Such an error could not have been mmitted by a man of local knowledge and experience, such s that noble of colonial birth, Sir Andries Stockenstrom; and ch instances of confounding friend and foe, in the innocent lief of thereby promoting colonial interests, will probably ad the Cape community, the chief part of which by no means els its interest to lie in the degradation of the native tribes, assert the right of choosing their own governors. This, with lonial representation in the Imperial Parliament, in addition the local self-government already so liberally conceded, would ndoubtedly secure the perpetual union of the colony to the nglish Crown.

Many hundreds of both Griquas and Bechuanas have become hristians and partially civilized through the teaching of nglish missionaries. My first impressions of the progress ade were, that the accounts of the effects of the Gospel among em had been too highly coloured. I expected a higher degree Christian simplicity and purity than exists either among em or among ourselves. I was not anxious for a deeper

insight in detecting shams than others, but I expected character such as we imagine the primitive disciples had—and was disappointed.[1] When, however, I passed on to the true heather in the countries beyond the sphere of missionary influence, and could compare the people there with the Christian natives, I came to the conclusion that, if the question were examined in the most rigidly severe or scientific way, the change effected by the missionary movement would be considered unquestionably great.

We cannot fairly compare these poor people with ourselves who have an atmosphere of Christianity and enlightened public opinion, the growth of centuries, around us, to influence our deportment; but let any one from the natural and proper point of view behold the public morality of Griqua Town, Kuruman, Likatlong, and other villages, and remember what even London was a century ago, and he must confess that the Christian mode of treating aborigines is incomparably the best.

The Griquas and Bechuanas were in former times clad much like the Caffres, if such a word may be used where there is scarcely any clothing at all. A bunch of leather strings about eighteen inches long hung from the lady's waist in front, and a prepared skin of a sheep or antelope covered the shoulders, leaving the breast and abdomen bare: the men wore a patch of skin, about the size of the crown of one's hat, which barely served for the purposes of decency, and a mantle exactly like that of the women. To assist in protecting the pores of the skin from the influence of the sun by day and of the cold by night, all smeared themselves with a mixture of fat and ochre; the head was anointed with pounded blue mica schist mixed with fat; and the fine particles of shining mica falling on the body and on strings of beads and brass rings were considered as highly ornamental and fit for the most fastidious dandy. Now, these same people come to church in decent though poor

[1] The popular notion, however, of the primitive church is perhaps not very accurate. Those societies especially which consisted of converted Gentiles, men who had been accustomed to the vices and immoralities of heathenism, were certainly anything but pure. In spite of their conversion, some of them carried the stains and vestiges of their former state with them when they passed from the temple to the church. If the instructed and civilized Greek did not at once rise out of his former self, and understand and realize the high ideal of his new faith, we should be careful, in judging of the work of missionaries among savage tribes, not to apply to their converts tests and standards of great severity. If the scoffing Lucian's account of the impostor Peregrinus be believed, we find a church probably planted by the Apostles manifesting less intelligence even than modern missionary churches. Peregrinus, a notorious wicked man, was elected to the chief place among them, while Romish priests backed by the power of France, could not find a place at all in the missionary churches of Tahiti and Madagascar.

clothing, and behave with a decorum certainly superior to what seems to have been the case in the time of Mr. Samuel Pepys in London. Sunday is well observed, and, even in localities where no missionary lives, religious meetings are regularly held, and children and adults taught to read, by the more advanced of their own fellow-countrymen; and no one is allowed to make a profession of faith by baptism unless he knows how to read, and understands the nature of the Christian religion.

The Bechuana Mission has been so far successful that, when coming from the interior, we always felt on reaching Kuruman that we had returned to civilized life. But I would not give any one to understand by this that they are model Christians—we cannot claim to be model Christians ourselves—or even in any degree superior to the members of our own country churches. They are more stingy and greedy than the poor at home; but in many respects the two are exactly alike. On asking an intelligent chief what he thought of them, he replied, "You white men have no idea of how wicked we are; we know each other better than you; some feign belief to ingratiate themselves with the missionaries; some profess Christianity because they like the new system, which gives so much more importance to the poor, and desire that the old system may pass away; and the rest—a pretty large number—profess, because they are really true believers." This testimony may be considered as very nearly correct.

There is not much prospect of this country ever producing much of the materials of commerce except wool. At present the chief articles of trade are karosses or mantles—the skins of which they are composed come from the Desert; next to them ivory, the quantity of which cannot now be great, inasmuch as the means of shooting elephants is sedulously debarred entrance into the country. A few skins and horns, and some cattle, make up the remainder of the exports. English goods, sugar, tea, and coffee are the articles received in exchange. All the natives of these parts soon become remarkably fond of coffee. The acmé of respectability among the Bechuanas is the possession of cattle and a waggon. It is remarkable that, though these latter require frequent repairs, none of the Bechuanas have ever learned to mend them. Forges and tools have been at their service, and teachers willing to aid them, but, beyond putting together a camp-stool, no effort has ever been made to acquire the knowledge of the trades. They observe most carefully a missionary at work, until they understand whether a tire is well welded or not, and then pronounce upon its merits with great emphasis, but there their ambition rests satisfied. It is the same pecu-

liarity among ourselves which leads us in other matters, such as book-making, to attain the excellence of fault-finding without the wit to indite a page. It was in vain I tried to indoctrinate the Bechuanas with the idea that criticism did not imply any superiority over the workman, or even equality with him.

CHAPTER VI

Kuruman—Its fine fountain — Vegetation of the district — Remains of ancient forests—Vegetable poison—The Bible translated by Mr. Moffat—Capabilities of the language—Christianity among the natives—The Missionaries should extend their labours more beyond the Cape Colony—Model Christians—Disgraceful attack of the Boers on the Bakwains—Letter from Sechele—Details of the attack—Numbers of school children carried away into slavery—Destruction of house and property at Kolobeng—The Boers vow vengeance against me—Consequent difficulty of getting servants to accompany me on my journey—Start in November, 1852—Meet Sechele on his way to England to obtain redress from the Queen—He is unable to proceed beyond the Cape—Meet Mr. Macabe on his return from Lake Ngami—The hot wind of the Desert—Electric state of the atmosphere—Flock of swifts—Reach Litubaruba—The cave Lepelole—Superstitions regarding it—Impoverished state of the Bakwains—Retaliation on the Boers—Slavery—Attachment of the Bechuanas to children—Hydrophobia unknown—Diseases of the Bakwains few in number—Yearly epidemics—Hasty burials—Ophthalmia—Native doctors—Knowledge of surgery at a very low ebb—Little attendance given to women at their confinements—The "child medicine"—Salubrity of the climate well adapted for invalids suffering from pulmonary complaints.

The permanence of the station called Kuruman depends entirely on the fine ever-flowing fountain of that name. It comes from beneath the trap-rock, of which I shall have to speak when describing the geology of the entire country; and as it usually issues at a temperature of 72° Fahr., it probably comes from the old silurian schists, which formed the bottom of the great primæval valley of the continent. I could not detect any diminution in the flow of this gushing fountain during my residence in the country; but when Mr. Moffat first attempted a settlement here, thirty-five years ago, he made a dam six or seven miles below the present one, and led out the stream for irrigation, where not a drop of the fountain-water ever now flows. Other parts, fourteen miles below the Kuruman gardens, are pointed out as having contained, within the memory of people now living, hippopotami, and pools sufficient to drown both men and cattle. This failure of water must be chiefly ascribed to the general desiccation of the country, but partly also to the amount of irrigation carried on along both banks of the stream at the mission station. This latter circumstance

would have more weight, were it not coincident with the failure of fountains over a wide extent of country.

Without at present entering minutely into this feature of the climate, it may be remarked that the Kuruman district presents evidence of this dry southern region having, at no very distant date, been as well watered as the country north of Lake Ngami is now. Ancient river-beds and water-courses abound, and the very eyes of fountains long since dried up may be seen, in which the flow of centuries has worn these orifices from a slit to an oval form, having on their sides the tufa so abundantly deposited from these primitive waters; and just where the splashings, made when the stream fell on the rock below, may be supposed to have reached and become evaporated, the same phenomenon appears. Many of these failing fountains no longer flow, because the brink over which they ran is now too high, or because the elevation of the western side of the country lifts the land away from the water-supply below; but let a cutting be made from a lower level than the brink, and through it to a part below the surface of the water, and water flows perennially. Several of these ancient fountains have been resuscitated by the Bechuanas near Kuruman, who occasionally show their feelings of self-esteem by labouring for months at deep cuttings, which, having once begun, they feel bound in honour to persevere in, though told by a missionary that they can never force water to run up hill.

It is interesting to observe the industry of many Boers in this region, in making long and deep canals from lower levels up to spots destitute of the slightest indication of water existing beneath, except a few rushes and a peculiar kind of coarse reddish-coloured grass growing in a hollow, which anciently must have been the eye of a fountain, but is now filled up with soft tufa. In other instances the indication of water below consists of the rushes growing on a long sandy ridge a foot or two in height, instead of in a furrow. A deep transverse cutting made through the higher part of this is rewarded by a stream of running water. The reason why the ground covering this water is higher than the rest of the locality is, that the winds carry quantities of fine dust and sand about the country, and hedges, bushes, and trees cause its deposit. The rushes in this case perform the part of the hedges, and the moisture rising as dew by night fixes the sand securely among the roots, and a height instead of a hollow is the result. While on this subject it may be added, that there is no perennial fountain in this part of the country, except those which come from beneath the quartzose trap, which constitutes the "filling up" of the ancient valley; and as the water-supply seems to rest on the

ld silurian schists which form its bottom, it is highly probable hat Artesian wells would in several places perform the part vhich these deep cuttings now do.

The aspect of this part of the country during most of the ear is of a light yellow colour: for some months during the ainy season it is of a pleasant green mixed with yellow. Ranges of hills appear in the west, but east of them we find undreds of miles of grass-covered plains. Large patches of hese flats are covered with white calcareous tufa resting on erfectly horizontal strata of trap. There the vegetation consists of fine grass growing in tufts among low bushes of the "wait-a-bit" thorn (*Acacia detinens*), with its annoying fish-hook-like spines. Where these rocks do not appear on the surface, the soil consists of yellow sand and tall, coarse grasses rowing among berry-yielding bushes, named moretloa (*Grewia lava*), and mohatla (*Tarchonanthus*), which has enough of romatic resinous matter to burn brightly, though perfectly reen. In more sheltered spots we come on clumps of the hite-thorned mimosa (*Acacia horrida*, also *A. atomiphylla*), nd great abundance of wild sage (*Salvia Africana*), and arious leguminosæ, ixias, and large-flowering bulbs: the *maryllis toxicaria* and *A. Brunsvigia multiflora* (the former poisonous bulb) yield in the decayed lamellæ a soft, silky own, a good material for stuffing mattresses.

In some few parts of the country the remains of ancient orests of wild olive-trees (*Olea similis*), and of the camel thorn *Acacia giraffæ*), are still to be met with; but when these are evelled in the proximity of a Bechuana village no young trees pring up to take their places. This is not because the wood as a growth so slow as not to be appreciable in its increase uring the short period that it can be observed by man, which ight be supposed from its being so excessively hard; for aving measured a young tree of this species growing in the orner of Mr. Moffat's garden near the water, I found that it ncreased at the rate of a quarter of an inch in diameter annu-lly during a number of years. Moreover, the larger specimens, vhich now find few or no successors, if they had more rain in heir youth, cannot be above two or three hundred years old.

It is probable that this is the tree of which the Ark of the Covenant and the Tabernacle were constructed, as it is reported o be found where the Israelites were at the time these were nade. It is an imperishable wood, while that usually pointed ut as the "shittim" (or *Acacia nilotica*) soon decays and vants beauty.

In association with it we always observe a curious plant, amed ngotuané, which bears such a profusion of fine yellow

strong-scented flowers as quite to perfume the air. This plant forms a remarkable exception to the general rule, that nearly all the plants in the dry parts of Africa are scentless or emit only a disagreeable odour. It, moreover, contains an active poison. A French gentleman, having imbibed a mouthful or two of an infusion of its flowers as tea, found himself rendered nearly powerless. Vinegar has the peculiar property of rendering this poison perfectly inert, whether in or out of the body. When mixed with vinegar, the poison may be drunk with safety; while, if only tasted by itself, it causes a burning sensation in the throat. This gentleman described the action of the vinegar when he was nearly deprived of power by the poison imbibed to have been as if electricity had run along his nerves as soon as he had taken a single glassful. The cure was instantaneous and complete. I had always to regret want of opportunity for investigating this remarkable and yet controllable agent on the nervous system. Its usual proximity to camel-thorn trees may be accounted for by the *probability* that the giraffe, which feeds on this tree, *may* make use of the plant as a medicine.

During the period of my visit at Kuruman, Mr. Moffat, who has been a missionary in Africa during upwards of forty years and is well known by his interesting work, *Scenes and Labours in South Africa*, was busily engaged in carrying through the press with which his station is furnished, the Bible in the language of the Bechuanas, which is called Sichuana. This has been a work of immense labour; and as he was the first to reduce their speech to a written form, and has had his attention directed to the study for at least thirty years, he may be supposed to be better adapted for the task than any man living. Some idea of the copiousness of the language may be formed from the fact that even he never spends a week at his work without discovering new words; the phenomenon, therefore, of any man who, after a few months' or years' study of a native tongue, can pack forth a torrent of vocables, may well be wondered at, if it be meant to convey instruction. In my own case, though I have had as much intercourse with the purest idiom as most Englishmen, and have studied the language carefully, yet I can never utter an important statement without doing so very slowly, and repeating it too, lest the foreign accent, which is distinctly perceptible in all Europeans, should render the sense unintelligible. In this I follow the example of the Bechuana orators, who, in important matters, always speak slowly, deliberately, and with reiteration. The capabilities of this language may be inferred from the fact that the Pentateuch is fully expressed in Mr. Moffat's translation in fewer words than in the Greek Septuagint, and in a very considerably smaller number than in

wn English version. The language is however so simple in its onstruction, that its copiousness by no means requires the exlanation that the people have fallen from a former state of ivilization and culture. Language seems to be an attribute of he human mind and thought; and the inflections, various as hey are in the most barbarous tongues, as that of the Bushhen, are probably only proofs of the race being human, and ndowed with the power of thinking; the fuller development of anguage taking place as the improvement of our other faculties oes on. It is fortunate that the translation of the Bible has een effected before the language became adulterated with halfttered foreign words, and while those who have heard the eloquence of the native assemblies are still living; for the young, ho are brought up in our schools, know less of the language han the missionaries; and Europeans born in the country, hile possessed of the idiom perfectly, if not otherwise educated, annot be referred to for explanation of any uncommon word. person who acted as interpreter to Sir George Cathcart ctually told his Excellency that the language of the Basutos as not capable of expressing the substance of a chief's diplonatic paper, while every one acquainted with Moshesh, the hief who sent it, well knows that he could in his own tongue ave expressed it without study all over again in three or four ifferent ways. The interpreter could scarcely have done as uch in English.

This language both rich and poor speak correctly; there is no ulgar style; but children have a *patois* of their own, using any words in their play which men would scorn to repeat. he Bamapela have adopted a click into their dialect, and a arge infusion of the ringing ñ, which seems to have been for he purpose of preventing others from understanding them.

The fact of the complete translation of the Bible at a station even hundred miles inland from the Cape naturally suggests he question, whether it is likely to be permanently useful, and hether Christianity, as planted by modern missions, is likely o retain its vitality without constant supplies of foreign eaching? It would certainly be no cause for congratulation if he Bechuana Bible seemed at all likely to meet the fate of Elliot's Choctaw version, a specimen of which may be seen in he library of one of the American colleges—as God's word in a anguage which no living tongue can articulate, nor living ortal understand: but a better destiny seems in store for this, r the Sichuana language has been introduced into the new ountry beyond Lake Ngami. There it is the court language. nd will take a stranger anywhere through a district larger han France. The Bechuanas, moreover, in all probability

possess that imperishability which forms so remarkable a feature in the entire African race.

When converts are made from heathenism by modern mission aries, it becomes an interesting question whether their faith possesses the elements of permanence, or is only an exotic to tender for self-propagation when the fostering care of the for eign cultivators is withdrawn. If neither habits of self-reliance are cultivated, nor opportunities given for the exercise of tha virtue, the most promising converts are apt to become lik spoiled children. In Madagascar a few Christians were lef with nothing but the Bible in their hands; and though exposed to persecution, and even death itself, as the penalty of adher ence to their profession, they increased tenfold in numbers, an are, if possible, more decided believers now than they wer when, by an edict of the queen of that island, the missionarie ceased their teaching.

In South Africa such an experiment could not be made, fo such a variety of Christian sects have followed the footsteps o the London Missionary Society's successful career, that convert of one denomination, if left to their own resources, are eagerl adopted by another; and are thus more likely to become spoile than trained to the manly Christian virtues.

Another element of weakness in this part of the missionar field is the fact of the Missionary Societies considering the Ca Colony itself as a proper sphere for their peculiar operations. I addition to a well-organised and efficient Dutch Reformed Estal lished Church, and schools for secular instruction, maintaine by Government, in every village of any extent in the colony, w have a number of other sects, as the Wesleyans, Episcopalian Moravians, all piously labouring at the same good work. No it is deeply to be regretted that so much honest zeal should be lavishly expended in a district wherein there is so little sc for success. When we hear an agent of one sect urging i friends at home to aid him quickly to occupy some unimporta nook, because, if it is not speedily laid hold of, he will "n have room for the sole of his foot," one cannot help longing th both he and his friends would direct their noble aspirations the millions of untaught heathen in the regions beyond, and longer continue to convert the extremity of the continent in as it were, a dam of benevolence.

I would earnestly recommend all young missionaries to go once to the real heathen, and never to be content with what l been made ready to their hands by men of greater enterpri The idea of making model Christians of the young need no entertained by any one who is secretly convinced, as most m who know their own hearts are, that he is not a model Christ

imself. The Israelitish slaves brought out of Egypt by Moses ere not converted and elevated in one generation, though under he direct teaching of God Himself. Notwithstanding the numers of miracles he wrought, a generation had to be cut off ecause of unbelief. Our own elevation also has been the work centuries, and, remembering this, we should not indulge in verwrought expectations as to the elevation which those who ave inherited the degradation of ages may attain in our day. he principle might even be adopted by Missionary Societies, hat one ordinary missionary's lifetime of teaching should be onsidered an ample supply of foreign teaching for any tribe in thinly peopled country, for some never will receive the Gospel t all, while in other parts, when Christianity is once planted, he work is sure to go on. A missionary is soon known to be upported by his friends at home; and though the salary is but bare subsistence, to Africans it seems an enormous sum; and eing unable to appreciate the motives by which he is actuated, hey consider themselves entitled to various services at his ands, and defrauded if these are not duly rendered. This eeling is all the stronger when a young man, instead of going oldly to the real heathen, settles down in a comfortable house nd garden prepared by those into whose labours he has entered. remedy for this evil might be found in appropriating the ouses and gardens raised by the missionaries' hands to their wn families. It is ridiculous to call such places as Kuruman, or instance, "Missionary Society's property." This beautiful tation was made what it is, not by English money, but by the weat and toil of fathers whose children have, notwithstanding, o place on earth which they can call a home. The Society's perations may be transferred to the north, and then the strongnilt mission premises become the home of a Boer, and the tately stone church his cattle-pen. This place has been what he monasteries of Europe are said to have been when pure. The monks did not disdain to hold the plough. They introduced ruit-trees, flowers, and vegetables, in addition to teaching and mancipating the serfs. Their monasteries were mission tations, which resembled ours in being dispensaries for the ick, almshouses for the poor, and nurseries of learning. Can we earn nothing from them in their prosperity as the schools of Europe, and see nought in their history but the pollution and aziness of their decay? Can our wise men tell us why the ormer mission stations (primitive monasteries) were self-supporting, rich, and flourishing as pioneers of civilization and griculture from which we even now reap benefits, and modern ission stations are mere pauper establishments without that ermanence or ability to be self-supporting which they possessed?

Protestant missionaries of every denomination in South Africa all agree in one point, that no mere profession of Christianity is sufficient to entitle the converts to the Christian name. They are all anxious to place the Bible in the hands of the natives, and, with ability to read that, there can be little doubt as to the future. We believe Christianity to be divine, and equal to all it has to perform; then let the good seed be widely sown, and, no matter to what sect the converts may belong, the harvest will be glorious. Let nothing that I have said be interpreted as indicative of feelings inimical to any body of Christians, for I never as a missionary felt myself to be either Presbyterian, Episcopalian, or Independent, or called upon in any way to love one denomination less than another. My earnest desire is, that those who really have the best interests of the heathen at heart should go to them; and assuredly, in Africa at least, self-denying labours among real heathen will not fail to be appreciated. Christians have never yet dealt fairly by the heathen and been disappointed.

When Sechele understood that we could no longer remain with him at Kolobeng, he sent his children to Mr. Moffat, at Kuruman, for instruction in all the knowledge of the white men. Mr. Moffat very liberally received at once an accession of five to his family, with their attendants.

Having been detained at Kuruman about a fortnight by the breaking of a waggon-wheel, I was thus providentially prevented from being present at the attack of the Boers on the Bakwains, news of which was brought, about the end of that time, by Masebele, the wife of Sechele. She had herself been hidden in a cleft of a rock, over which a number of Beers were firing. Her infant began to cry, and, terrified lest this should attract the attention of the men, the muzzles of whose guns appeared at every discharge over her head, she took off her armlets as playthings to quiet the child. She brought Mr. Moffat a letter, which tells its own tale; nearly literally translated it was as follows:—

"Friend of my heart's love, and of all the confidence of my heart, I am Sechele; I am undone by the Beers, who attacked me, though I had no guilt with them. They demanded that I should be in their kingdom, and I refused; they demanded that I should prevent the English and Griquas from passing (northwards). I replied, These are my friends, and I can prevent no one (of them). They came on Saturday, and I besought them not to fight on Sunday, and they assented. They began on Monday morning at twilight, and fired with all their might and burned the town with fire, and scattered us. They ki-

ixty of my people, and captured women, and children, and men. nd the mother of Baleriling (a former wife of Sechele) they lso took prisoner. They took all the cattle and all the goods f the Bakwains; and the house of Livingstone they plundered, aking away all his goods. The number of waggons they had as eighty-five, and a cannon; and after they had stolen my wn waggon and that of Macabe, then the number of their aggons (counting the cannon as one) was eighty-eight. All he goods of the hunters (certain English gentlemen hunting nd exploring in the north) were burned in the town; and of he Boers were killed twenty-eight. Yes, my beloved friend, ow my wife goes to see the children, and Kobus Hae will con- ey her to you.

"I am, SECHELE,
"The Son of Mochoasele."

This statement is in exact accordance with the account given y the native teacher Mebalwe, and also that sent by some of he Boers themselves to the public colonial papers. The crime f cattle-stealing, of which we hear so much near Caffreland, as never alleged against these people, and, if a single case ad occurred when I was in the country, I must have heard of , and would at once say so. But the only crime imputed in he papers was that "Sechele was getting too saucy." The emand made for his subjection and service in preventing the nglish traders passing to the north was kept out of view.

Very soon after Pretorius had sent the marauding party gainst Kolobeng, he was called away to the tribunal of infinite ustice. His policy is justified by the Boers generally from the nstructions given to the Jewish warriors in Deuteronomy xx. 0–14. Hence, when he died, the obituary notice ended with Blessed are the dead who die in the Lord." I wish he had ot "forbidden us to preach unto the Gentiles that they may e saved."

The report of this outrage on the Bakwains, coupled with enunciations against myself for having, as it was alleged, taught hem to kill Boers, produced such a panic in the country, that I ould not engage a single servant to accompany me to the north. have already alluded to their mode of warfare, and in all pre- ious Boerish forays the killing had all been on one side; now, owever, that a tribe where an Englishman had lived had begun o shed *their* blood as well, it was considered the strongest pre- umptive evidence against me. Loud vows of vengeance were ttered against my head, and threats of instant pursuit by a rge party on horseback, should I dare to go into or beyond heir country; and as these were coupled with the declaration

that the English Government had given over the whole of th native tribes to their rule, and would assist in their entire sub jection by preventing fire-arms and ammunition from enterin the country, except for the use of the Boers, it was not to b wondered at that I was detained for months at Kuruman fro sheer inability to get waggon-drivers. The English name, fro being honoured and respected all over the country, had becom somewhat more than suspected; and as the policy of deprivin these friendly tribes of the means of defence was represented b the Boers as proof positive of the wish of the English that the should be subjugated, the conduct of a government which the tribes always thought the paragon of justice and friendship wa rendered totally incomprehensible to them; they could neith defend themselves against their enemies, nor shoot the anima in the produce of which we wished them to trade.

At last I found three servants willing to risk a journey to th north; and a man of colour, named George Fleming, who ha generously been assisted by Mr. H. E. Rutherford, a mercanti gentleman of Cape Town, to endeavour to establish a trade wi the Makololo, had also managed to get a similar number: w accordingly left Kuruman on the 20th November, and proceed on our journey. Our servants were the worst possible specime of those who imbibe the vices without the virtues of Europea but we had no choice, and were glad to get away on any term

When we reached Motito, forty miles off, we met Sechele, his way, as he said, "to the Queen of England." Two of his ov children, and their mother, a former wife, were among the ca tives seized by the Boers; and being strongly embued with t then very prevalent notion of England's justice and generosi he thought that in consequence of the violated treaty he ha fair case to lay before Her Majesty. He employed all his e quence and powers of persuasion to induce me to accompany hi but I excused myself on the ground that my arrangements w already made for exploring the north. On explaining the di culties of the way, and endeavouring to dissuade him from attempt, on account of the knowledge I possessed of the governm policy, he put the pointed question, "Will the Queen not lis to me, supposing I should reach her?" I replied, "I believe would listen, but the difficulty is to get to her." "Well, I sh reach her," expressed his final determination. Others explai the difficulties more fully, but nothing could shake his resoluti When he reached Bloemfontein he found the English army j returning from a battle with the Basutos, in which both pa claimed the victory, and both were glad that a second engag ment was not tried. Our officers invited Sechele to dine w them, heard his story, and collected a handsome sum of mo

enable him to pursue his journey to England. The com-
nder refrained from noticing him, as a single word in favour
he restoration of the children of Sechele would have been a
tual confession of the failure of his own policy at the very
set. Sechele proceeded as far as the Cape; but his resources
ng there expended, he was obliged to return to his own country,
thousand miles distant, without accomplishing the object of
journey.

On his return he adopted a mode of punishment which he had
n in the colony, namely, making criminals work on the public
ds. And he has since, I am informed, made himself the
ssionary to his own people. He is tall, rather corpulent, and
s more of the negro feature than common, but has large eyes.
is very dark; and his people swear by "Black Sechele."
has great intelligence, reads well, and is a fluent speaker.
eat numbers of the tribes, formerly living under the Boers,
ve taken refuge under his sway, and he is now greater in
ver than he was before the attack on Kolobeng.

Having parted with Sechele, we skirted along the Kalahari
sert, and sometimes within its borders, giving the Boers a
le berth. A larger fall of rain than usual had occurred in
52, and that was the completion of a cycle of eleven or twelve
rs, at which the same phenomenon is reported to have hap-
ed on three occasions. An unusually large crop of melons
d appeared in consequence. We had the pleasure of meeting
h Mr. J. Macabe returning from Lake Ngami, which he had
ceeded in reaching by going right across the Desert from a
nt a little to the south of Kolobeng. The accounts of the
ndance of water-melons were amply confirmed by this ener-
ic traveller, for having these in vast quantities his cattle
sisted on the fluid contained in them for a period of no less
n twenty-one days; and when at last they reached a supply
water they did not seem to care much about it. Coming to
lake from the south-east, he crossed the Teoughe, and went
nd the northern part of it, and is the only European traveller
o had actually seen it all. His estimate of the extent of the
e is higher than that given by Mr. Oswell and myself, or from
ut ninety to one hundred miles in circumference. Before the
e was discovered Macabe wrote a letter in one of the Cape
ers recommending a certain route as likely to lead to it. The
nsvaal Boers fined him 500 dollars for writing about "onze
d," *our* country, and imprisoned him too till the fine was paid.
ow learned from his own lips that the public report of this
true. Mr. Macabe's companion, Mahar, was mistaken by a
e of Barolongs for a Boer, and shot as he approached their
lage. When Macabe came up and explained that he was an

Englishman, they expressed the utmost regret, and helped bury him. This was the first case in recent times of an Englishman being slain by the Bechuanas. We afterwards heard that there had been some fighting between these Barolongs and the Boers, and that there had been capturing of cattle on both sides. If this was true, I can only say that it was the first time that ever heard of cattle being taken by Bechuanas. This was a Caffre war in stage the second; the third stage in the development is when both sides are equally well armed and afraid of each other; the fourth, when the English take up a quarrel not their own, and the Boers slip out of the fray.

Two other English gentlemen crossed and recrossed the Desert about the same time, and nearly in the same direction. On returning, one of them, Captain Shelley, while riding forward on horseback, lost himself, and was obliged to find his way alone to Kuruman, some hundreds of miles distant. Reaching the station shirtless, and as brown as a Griqua, he was taken for a Boer by Mrs. Moffat, and was received by her with a salutation in Dutch, that being the language spoken by this people. His sufferings must have been far more severe than any we endured. The result of the exertions of both Shelley and Macabe is to prove that the general view of the Desert always given by the natives has been substantially correct.

Occasionally, during the very dry seasons which succeed the winter and precede our rains, a hot wind blows over the Desert from north to south. It feels somewhat as if it came from an oven, and seldom blows longer at a time than three days. It resembles in its effects the harmattan of the north of Africa, but at the time the missionaries first settled in the country, three or five years ago, it came loaded with fine reddish-coloured sand. Though no longer accompanied by sand, it is so devoid of moisture as to cause the wood of the best seasoned English boxes and furniture to shrink, so that every wooden article not made in the country is warped. The verls of ramrods made in England are loosened, and on returning to Europe fasten again. This wind is in such an electric state that a bunch of ostrich-feathers held a few seconds against it becomes as strongly charged as if attached to a powerful electrical machine, and clasps the advancing hand with a sharp crackling sound.

When this hot wind is blowing, and even at other times when peculiarly strong electrical state of the atmosphere causes the movement of a native in his kaross to produce therein a stream of small sparks. The first time I noticed this appearance was while a chief was travelling with me in my waggon. Some part of the fur of his mantle, which was exposed to slight friction by the movement of the waggon, assume quite a luminous ap-

e, I rubbed it smartly with the hand, and found it readily
e out bright sparks, accompanied with distinct cracks.
on't you see this?" said I. "The white men did not show
this," he replied; "we had it long before white men came into
country, we and our forefathers of old." Unfortunately I
er inquired the name which they gave to this appearance,
I have no doubt there is one for it in the language. Otto
Guerrike is said, by Baron Humboldt, to have been the first
t ever observed this effect in Europe, but the phenomenon
been familiar to the Bechuanas for ages. Nothing came of
t, however, for they viewed the sight as if with the eyes of
ox. The human mind has remained here as stagnant to the
sent day, in reference to the physical operations of the uni-
se, as it once did in England. No science has been developed,
few questions are ever discussed except those which have
intimate connection with the wants of the stomach.

Very large flocks of swifts (*Cypselus apus*) were observed
ng over the plains north of Kuruman. I counted a stream of
m, which, by the time it took to pass towards the reeds of
t valley, must have numbered upwards of four thousand.
ly a few of these birds breed at any time in this country. I
ve often observed them, and noticed that there was no appear-
ce of their having paired; there was no chasing of each other,
any playing together. There are several other birds which
tinue in flocks, and move about like wandering gipsies, even
cing the breeding season, which in this country happens in
intervals between the cold and hot seasons, cold acting
newhat in the same way here as the genial warmth of spring
s in Europe. Are these the migratory birds of Europe, which
urn there to breed and rear their young?

On the 31st December, 1852, we reached the town of Sechele,
led, from the part of the range on which it is situated, Litu-
uba. Near the village there exists a cave named Lepelole;
s an interesting evidence of the former existence of a gushing
ntain. No one dared to enter the Lohaheng, or cave, for it
s the common belief that it was the habitation of the Deity.
we never had a holiday from January to December, and our
ndays were the periods of our greatest exertions in teaching,
rojected an excursion into the cave on a week-day to see the
of the Bakwains. The old men said that every one who
t in remained there for ever, adding, "If the teacher is so
d as to kill himself, let him do so alone, we shall not be to
me." The declaration of Sechele, that he would follow where
ed, produced the greatest consternation. It is curious that in
their pretended dreams or visions of their god he has always
crooked leg, like the Egyptian Thau. Supposing that those

who were reported to have perished in this cave had fallen ov
some precipice, we went well provided with lights, ladder, lin
etc.; but it turned out to be only an open cave, with an entran
about ten feet square, which contracts into two water-wo
branches, ending in round orifices through which the water on
flowed. The only inhabitants it seems ever to have had we
baboons. I left at the end of the upper branch one of Fath
Mathew's leaden teetotal tickets.

I never saw the Bakwains looking so haggard and lean as
this time. Most of their cattle had been swept away by t
Boers, together with about eighty fine draught-oxen; and muc
provision left with them by two officers, Captains Codrington
and Webb, to serve for their return journey south, had be
carried off also. On their return these officers found the skel
tons of the Bakwains where they expected to find their ow
goods. All the corn, clothing, and furniture of the people t
had been consumed in the flames which the Boers had force
the subject tribes to apply to the town during the fight, so th
its inhabitants were now literally starving.

Sechele had given orders to his people not to commit any a
of revenge pending his visit to the Queen of England: but sev
of the young men ventured to go to meet a party of Boers r
turning from hunting, and, as the Boers became terrified a
ran off, they brought their waggons to Litubaruba. This see
to have given the main body of Boers an idea that the Bakwai
meant to begin a guerilla war upon them. This "Caffre wa
was, however, only in embryo, and not near that stage
development in which the natives have found out that the hi
and-seek system is the most successful.

The Boers, in alarm, sent four of their number to ask
peace! I, being present, heard the condition: "Sechele's chi
ren must be restored to him." I never saw men so complet
and unconsciously in a trap as these four Boers were. Str
parties of armed Bakwains occupied every pass in the hills a
gorges around; and had they not promised much more th
they intended to, or did perform, that day would have been th
last. The commandant Scholz had appropriated the children
Sechele to be his own domestic slaves. I was present w
one little boy, Khari, son of Sechele, was returned to his moth
the child had been allowed to roll into the fire, and there w
three large unbound open sores on different parts of his b
His mother and the women received him with a flood of sil
tears.

Slavery is said to be mild and tender-hearted in some pla
The Boers assert that they are the best of masters, and that
the English had possessed the Hottentot slaves, they w

have received much worse treatment than they did: what that would have been it is difficult to imagine. I took down the names of some scores of boys and girls, many of whom I knew as our scholars; but I could not comfort the weeping mothers by any hope of their ever returning from slavery.

The Bechuanas are universally much attached to children. A little child toddling near a party of men while they are eating is sure to get a handful of the food. This love of children may arise, in a great measure, from the patriarchal system under which they dwell. Every little stranger forms an increase of property to the whole community, and is duly reported to the chief—boys being more welcome than girls. The parents take the name of the child, and often address their children as Ma (mother), or Ra (father). Our eldest boy being named Robert, Mrs. Livingstone was, after his birth, always addressed as Ma-Robert, instead of Mary, her Christian name.

I have examined several cases in which a grandmother has taken upon herself to suckle a grandchild. Masina of Kuruman had no children after the birth of her daughter Sina, and had no milk after Sina was weaned, an event which usually is deferred till the child is two or three years old. Sina married when she was seventeen or eighteen, and had twins; Masina, after at least fifteen years' interval since she last suckled a child, took possession of one of them, applied it to her breast, and milk flowed, so that she was able to nurse the child entirely. Masina was at this time at least forty years of age. I have witnessed several other cases analogous to this. A grandmother of forty, or even less, for they become withered at an early age, when left at home with a young child, applies it to her own shrivelled breast, and milk soon follows. In some cases, as that of Ma-bogosing, the chief wife of Mahure, who was about thirty-five years of age, the child was not entirely dependent on the grandmother's breast, as the mother suckled it too. I had witnessed the production of milk so frequently by the simple application of the lips of the child, that I was not therefore surprised when told by the Portuguese in Eastern Africa of a native doctor who, by applying a poultice of the pounded larvæ of hornets to the breast of a woman, aided by the attempts of the child, could bring back the milk. Is it not possible that the story in the *Cloud of Witnesses* of a man during the time of the persecution in Scotland putting his child to his own breast, and finding, to the astonishment of the whole country, that milk followed the act, may have been literally true? It was regarded, and is quoted as a miracle; but the feelings of the father towards the child of a murdered mother must have been as nearly as possible analogous to the

maternal feeling; and, as anatomists declare the structure of both male and female breasts to be identical, there is nothing physically impossible in the alleged result. The illustrious Baron Humboldt quotes an instance of the male breast yielding milk: and though I am not conscious of being over credulous, the strange instances I have examined in the opposite sex make me believe that there is no error in that philosopher's statement.

The Boers know from experience that adult captives may as well be left alone, for escape is so easy in a wild country that no fugitive slave-law can come into operation: they therefore adopt the system of seizing only the youngest children, in order that these may forget their parents and remain in perpetual bondage. I have seen mere infants in their houses repeatedly: this fact was formerly denied; and the only thing which was wanting to make the previous denial of the practice of slavery and slave-hunting by the Transvaal Boers no longer necessary was the declaration of their independence.

In conversation with some of my friends here I learned that Maleke, a chief of the Bakwains, who formerly lived on the hill Litubaruba, had been killed by the bite of a mad dog. My curiosity was strongly excited by this statement, as rabies is so rare in this country. I never heard of another case, and could not satisfy myself that even this was real hydrophobia. While I was at Mabotsa some dogs became affected by a disease which led them to run about in an incoherent state; but I doubt whether it was anything but an affection of the brain. No individual or animal got the complaint by inoculation from the animals' teeth; and from all that I could hear, the prevailing idea of hydrophobia not existing within the tropics seems to be quite correct.

The diseases known among the Bakwains are remarkably few. There is no consumption nor scrofula, and insanity and hydrocephalus are rare. Cancer and cholera are quite unknown. Small-pox and measles passed through the country about twenty years ago and committed great ravages; but, though the former has since broken out on the coast repeatedly, neither disease has since travelled inland. For small-pox the natives employed in some parts inoculation in the forehead with some animal deposit; in other parts they employed the matter of the small-pox itself, and in one village they seem to have selected a virulent case for the matter used in the operation, for nearly all the village were swept off by the disease in a malignant confluent form. Where the idea came from I cannot conceive. It was practised by the Bakwains at a time when they had no intercourse, direct or indirect, with the southern missionaries. They all adopt

readily the use of vaccine virus when it is brought within their reach.

A certain loathsome disease which decimates the North American Indians, and threatens extirpation to the South Sea islanders, dies out in the interior of Africa, without the aid of medicine. And the Bangwaketse, who brought it from the west coast, lost it when they came into their own land, south-west of Kolobeng. It seems incapable of permanence in any form in persons of pure African blood anywhere in the centre of the country. In persons of mixed blood it is otherwise; and the virulence of the secondary symptoms seemed to be, in all the cases that came under my care, in exact proportion to the greater or less amount of European blood in the patient. Among the Corannas and Griquas of mixed breed it produces the same ravages as in Europe; among half-blood Portuguese it is equally frightful in its inroads on the system; but in the pure Negro of the central parts it is quite incapable of permanence. Among the Barotse I found a disease called manassah, which closely resembles that of the *foeda mulier* of history.

Equally unknown is stone in the bladder and gravel. I never met with a case, though the waters are often so strongly impregnated with sulphate of lime, that kettles quickly become incrusted internally with the salt; and some of my patients, who were troubled with indigestion, believed that their stomachs had got into the same condition. This freedom from calculi would appear to be remarkable in the Negro race, even in the United States; for seldom indeed have the most famed lithotomists there ever operated on a Negro.

The diseases most prevalent are the following: pneumonia, produced by sudden changes of temperature, and other inflammations, as of the bowels, stomach, and pleura; rheumatism; disease of the heart; but these become rare as the people adopt the European dress; various forms of indigestion and ophthalmia; hooping cough comes frequently; and every year the period preceding the rains is marked by some sort of epidemic. Sometimes it is general ophthalmia, resembling closely the Egyptian. In another year it is a kind of diarrhœa, which nothing will cure until there is a fall of rain, and anything acts as a charm after that. One year the epidemic period was marked by a disease which looked like pneumonia, but had the peculiar symptom strongly developed of great pain in the seventh cervical process. Many persons died of it, after being in a comatose state for many hours or days before their decease. No inspection of the body being ever allowed by these people, and the place of sepulture being carefully concealed, I had to rest satisfied with conjecture. Frequently the Bakwains

buried their dead in the huts where they died, for fear lest the witches (Baloi) should disinter their friends, and use some part of the body in their fiendish arts. Scarcely is the breath out of the body when the unfortunate patient is hurried away to be buried. An ant-eater's hole is often selected, in order to save the trouble of digging a grave. On two occasions while I was there this hasty burial was followed by the return home of the men, who had been buried alive, to their affrighted relatives. They had recovered while in their graves from prolonged swoons.

In ophthalmia the doctors cup on the temples, and apply to the eyes the pungent smoke of certain roots, the patient at the same time taking strong draughts of it up his nostrils. We found the solution of nitrate of silver, two or three grains to the ounce of rain-water, answer the same end so much more effectually, that every morning numbers of patients crowded round our house for the collyrium. It is a good preventive of an acute attack when poured into the eyes as soon as the pain begins, and might prove valuable for travellers. Cupping is performed with the horn of a goat or antelope, having a little hole pierced in the small end. In some cases a small piece of wax is attached, and a temporary hole made through it to the horn. When the air is well withdrawn, and kept out by touching the orifice at every inspiration with the point of the tongue, the wax is at last pressed together with the teeth, and the little hole in it closed up, leaving a vacuum within the horn for the blood to flow from the already scarified parts. The edges of the horn applied to the surface are wetted, and cupping is well performed, though the doctor occasionally, by separating the fibrine from the blood in a basin of water by his side, and exhibiting it, pretends that he has extracted something more than blood. He can thus explain the rationale of the cure by his own art, and the ocular demonstration given is well appreciated.

Those doctors who have inherited their profession as an heirloom from their fathers and grandfathers generally possess some valuable knowledge, the result of long and close observation; but if a man cannot say that the medical art is in his family he may be considered a quack. With the regular practitioners I always remained on the best terms, by refraining from appearing to doubt their skill in the presence of their patients. Any explanation in private was thankfully received by them, and wrong treatment changed into something more reasonable with cordial good will, if no one but the doctor and myself were present at the conversation. English medicines were eagerly asked for and accepted by all; and we always found medical knowledge an important aid in convincing the people that

ere really anxious for their welfare. We cannot accuse them f ingratitude; in fact, we shall remember the kindness of the Bakwains to us as long as we live.

The surgical knowledge of the native doctors is rather at a w ebb. No one ever attempted to remove a tumour except by xternal applications. Those with which the natives are chiefly roubled are fatty and fibrous tumours; and as they all have he *vis medicatrix naturæ* in remarkable activity, I safely emoved an immense number. In illustration of their want of rgical knowledge may be mentioned the case of a man who ad a tumour as large as a child's head. This was situated on he nape of his neck, and prevented his walking straight. He pplied to his chief, and he got some famous strange doctor from he east coast to cure him. He and his assistants attempted to issolve it by kindling on it a little fire made of a few small ieces of medicinal roots. I removed it for him, and he always alked with his head much more erect than he needed to do er afterwards. Both men and women submit to an operation ithout wincing, or any of that shouting which caused young udents to faint in the operating theatre before the introuction of chloroform. The women pride themselves on their bility to bear pain. A mother will address her little girl, om whose foot a thorn is to be extracted, with "Now, Ma, you e a woman; a woman does not cry." A man scorns to shed ars. When we were passing one of the deep wells in the alahari, a boy, the son of an aged father, had been drowned it while playing on its brink. When all hope was gone, the ther uttered an exceedingly great and bitter cry. It was rrow without hope. This was the only instance I ever met ith of a man weeping in this country.

Their ideas on obstetrics are equally unscientific, and a edical man going near a woman at her confinement appeared them more out of place than a female medical student appears us in a dissecting-room. A case of twins, however, happen-g, and the ointments of all the doctors of the town proving tterly insufficient to effect the relief which a few seconds of nglish art afforded, the prejudice vanished at once. As it ould have been out of the question for me to have entered on this branch of the profession,—as indeed it would be expedient for any medical man to devote himself exclusively, a thinly-peopled country, to the practice of medicine,—I ereafter reserved myself for the difficult cases only; and had e satisfaction of often conferring great benefits on poor omen in their hour of sorrow. The poor creatures are often aced in a little hut built for the purpose, and are left without y assistance whatever, and the numbers of umbilical hernie

which are met with in consequence are very great. The women suffer less at their confinement than is the case in civilised countries; perhaps from their treating it not as a disease, but as an operation of nature, requiring no change of diet, except a feast of meat and abundance of fresh air. The husband on these occasions is bound to slaughter for his lady an ox, or goat or sheep, according to his means.

My knowledge in the above line procured for me great fame in a department in which I could lay no claim to merit. A woman came a distance of one hundred miles for relief in a complaint which seemed to have baffled the native doctors; a complete cure was the result. Some twelve months after she returned to her husband, she bore a son. Her husband having previously reproached her for being barren, she sent me a hand some present, and proclaimed all over the country that I pos sessed a medicine for the cure of sterility. The consequence was, that I was teased with applications from husbands and wives from all parts of the country. Some came upwards of two hundred miles to purchase the great boon, and it was in vain for me to explain that I had only cured the disease of the other case. The more I denied, the higher their offers rose; they would give any money for the "child medicine"; and it was really heart-rending to hear the earnest entreaty, and see the tearful eye, which spoke the intense desire for offspring. "I am getting old, you see grey hairs here and there on my head, and I have no child; you know how Bechuana husbands cast their old wives away; what can I do? I have no child to bring water to me when I am sick," etc.

The whole of the country adjacent to the Desert, from Kurrman to Kolobeng, or Litubaruba, and beyond up to the latitude of Lake Ngami, is remarkable for its great salubrity of climate. Not only the natives, but Europeans whose constitutions have been impaired by an Indian climate, find the tract of country indicated both healthy and restorative. The health and longevity of the missionaries have always been fair, though missionary work is not very conducive to either elsewhere. Cases have been known in which patients have come from the coast with complaints closely resembling, if they were not actually, those of consumption; and they have recovered by the influence of the climate alone. It must always be borne in mind that the climate near the coast, from which we received such very favourable reports of the health of the British troops, is actually inferior for persons suffering from pulmonary complaints to that of any part not subjected to the influence of sea-air. I have never seen the beneficial effects of the inland climate on persons of shattered constitutions, nor heard of

igh praises of the benefit they have derived from travelling, ithout wishing that its bracing effects should become more xtensively known in England. No one who has visited the egion I have above mentioned fails to remember with pleasure he wild healthful gipsy life of waggon-travelling.

A considerable proportion of animal diet seems requisite ere. Independent of the want of salt, we required meat in as rge quantity daily as we do in England, and no bad effects, the way of biliousness, followed the free use of flesh, as in her hot climates. A vegetable diet causes acidity and heart-urn.

Mr. Oswell thought this climate much superior to that of eru, as far as pleasure is concerned; the want of instruments nfortunately prevented my obtaining accurate scientific data r the medical world on this subject; and were it not for the reat expense of such a trip, I should have no hesitation in re-ommending the borders of the Kalahari Desert as admirably uited for all patients having pulmonary complaints. It is the omplete antipodes to our cold damp English climate. The inter is perfectly dry; and as not a drop of rain falls during hat period, namely, from the beginning of May to the end of ugust, damp and cold are never combined. However hot the ay may have been at Kolobeng,—and the thermometer some-mes rose, previous to a fall of rain, up to 96° in the coolest art of our house,—yet the atmosphere never has that steamy eling nor those debilitating effects so well known in India nd on the coast of Africa itself. In the evenings the air ecomes deliciously cool, and a pleasant refreshing night follows he hottest day. The greatest heat ever felt is not so oppres-ve as it is when there is much humidity in the air; and the reat evaporation consequent on a fall of rain makes the rainy eason the most agreeable for travelling. Nothing can exceed he balmy feeling of the evenings and mornings during the hole year. You wish for an increase neither of cold nor heat; nd you can sit out of doors till midnight without ever think-g of colds or rheumatism; or you may sleep out at night, oking up to the moon till you fall asleep, without a thought sign of moon-blindness. Indeed during many months there scarcely any dew.

CHAPTER VII

Departure from the country of the Bakwains—Large black ant—Land tortoises — Diseases of wild animals — Habits of old lions—Cowardice of the lion—Its dread of a snare—Major Vardon's not—The roar of the lion resembles the cry of the ostrich—Seldom at tacks full-grown animals—Buffaloes and lions—Mice—Serpents—Treading on one—Venomous and harmless varieties—Fascinatio—Sekomi's ideas of honesty—Ceremony of the Sechu for boys—The Boyale for young women—Bamangwato hills—The Unicorn' Pass—The country beyond—Grain—Scarcity of water—Honourable conduct of English gentlemen—Gordon Cumming's huntin adventures—A word of advice for young sportsmen—Bushwome drawing water—Ostrich—Silly habit—Paces—Eggs—Food.

HAVING remained five days with the wretched Bakwains, seein the effects of war, of which only a very inadequate idea ca ever be formed by those who have not been eye-witnesses of it miseries, we prepared to depart on the 15th January, 185 Several dogs, in better condition by far than any of the peopl had taken up their residence at the water. No one would ow them; there they had remained, and, coming on the trail of th people, long after their departure from the scene of conflict, was plain they had

"Held o'er the dead their carnival."

Hence the disgust with which they were viewed.

On our way from Khopong, along the ancient river-bed whi forms the pathway to Boatlanama, I found a species of cactu being the third I have seen in the country,—namely, one in t colony with a bright red flower, one at Lake Ngami, the flow of which was liver-coloured, and the present one, flower u known. That the plant is uncommon may be inferred from t fact that the Bakwains find so much difficulty in recogni the plant again after having once seen it, that they believe has the power of changing its locality.

On the 21st January we reached the wells of Boatlanam and found them for the first time empty. Lopepe, which I h formerly seen a stream running from a large reedy pool, w also dry. The hot salt spring of Serináne, east of Lope being undrinkable, we pushed on to Mashue for its delici waters. In travelling through this country, the olfact

erves are frequently excited by a strong disagreeable odour. his is caused by a large jet-black ant named "Leshónya." It nearly an inch in length, and emits a pungent smell when armed, in the same manner as the skunk. The scent must be volatile as ether, for, on irritating the insect with a stick six et long, the odour is instantly perceptible.

Occasionally we lighted upon land tortoises, which, with their laid eggs, make a very agreeable dish. We saw many of their ails leading to the salt fountain; they must have come great stances for this health-giving article. In lieu thereof they ten devour wood-ashes. It is wonderful how this reptile holds s place in the country. When seen, it never escapes. The ung are taken for the sake of their shells; these are made to boxes, which, filled with sweet-smelling roots, the women ng around their persons. When older it is used as food, and e shell converted into a rude basin to hold food or water. It es its continuance neither to speed nor cunning. Its colour, llow and dark-brown, is well adapted, by its similarity to the rrounding grass and brushwood, to render it indistinguishable; d, though it makes an awkward attempt to run on the ap- oach of man, its trust is in its bony covering, from which en the teeth of a hyæna glance off foiled. When this long- ved creature is about to deposit her eggs, she lets herself into e ground by throwing the earth up round her shell, until only e top is visible; then covering up the eggs, she leaves them til the rains begin to fall and the fresh herbage appears; the ung ones then come out, their shells still quite soft, and, attended by their dam, begin the world for themselves. Their od is tender grass and a plant named thotona, and they fre- ently resort to heaps of ashes and places containing efflor- cence of the nitrates for the salts these contain.

Inquiries among the Bushmen and Bakalahari, who are inti- ately acquainted with the habits of the game, lead to the lief that many diseases prevail among wild animals. I have en the kokong or gnu, káma or hartebeest, the tsessébe, kama, and the giraffe, so mangy as to be uneatable even by e natives. Reference has already been made to the peripneu- nia which cuts off horses, tolos or koodoos. Great numbers also zebras are found dead with masses of foam at the nostrils, actly as occurs in the common "horse-sickness." The pro- ction of the malignant carbuncle called kuatsi, or selonda, by e flesh when eaten, is another proof of the disease of the me and wild being identical. I once found a buffalo blind m ophthalmia standing by the fountain Otse; when he at- mpted to run he lifted up his feet in the manner peculiar to ind animals. The rhinoceros has often worms on the con-

junction of his eyes: but these are not the cause of the dimness of vision which will make him charge past a man who has wounded him, if he stands perfectly still, in the belief that his enemy is a tree. It probably arises from the horn being in the line of vision, for the variety named kuabaōba, which has a straight horn directed downwards away from that line, possesses acute eyesight, and is much more wary.

All the wild animals are subject to intestinal worms besides I have observed bunches of a tape-like thread and short worms of enlarged sizes in the rhinoceros. The zebras and elephants are seldom without them, and a thread-worm may often be seen under the peritoneum of these animals. Short red larvæ, which convey a stinging sensation to the hand, are seen clustering round the orifice of the windpipe (trachea) of this animal at the back of the throat; others are seen in the frontal sinus of antelopes; and curious flat leech-like worms with black eyes are found in the stomachs of leches. The zebra, giraffe, eland and kukama, have been seen mere skeletons from decay of their teeth as well as from disease.

The carnivora, too, become diseased and mangy; lions get lean and perish miserably by reason of the decay of the teeth. When a lion grows too old to catch game, he frequently takes to killing goats in the villages; a woman or child happening to go out at night falls a prey too; and as this is his only source of subsistence now, he continues it. From this circumstance has arisen the idea that the lion, when he has once tasted human flesh, loves it better than any other. A man-eater is invariably an old lion; and when he overcomes his fear of man so far as to come to villages for goats, the people remark, "His teeth are worn, he will soon kill men." They at once acknowledge the necessity of instant action, and turn out to kill him. When living far away from population, or when, as is the case in some parts, he entertains a wholesome dread of the Bushmen and Bakalahari, as soon as either disease or old age overtakes him he begins to catch mice and other small rodents, and even to eat grass; the natives, observing undigested vegetable matter in his droppings, follow up his trail in the certainty of finding him scarcely able to move under some tree, and despatch him without difficulty. The grass may have been eaten as medicine as is observed in dogs.

That the fear of man often remains excessively strong in the carnivora is proved from well-authenticated cases in which a lioness, in the vicinity of towns where the large game had been unexpectedly driven away by fire-arms, has been known to assuage the paroxysm of hunger by devouring her own young. It must be added, that, though the effluvium which is left

he footsteps of man is in general sufficient to induce lions to void a village, there are exceptions; so many came about our alf-deserted houses at Chonuane while we were in the act of emoving to Kolobeng, that the natives who remained with Mrs. Livingstone were terrified to stir out-of-doors in the evenings. Bitches also have been known to be guilty of the horridly unatural act of eating their own young, probably from the great esire for animal food, which is experienced by the inhabitants s well.

When a lion is met in the daytime, a circumstance by no neans unfrequent to travellers in these parts, if preconceived otions do not lead them to expect something very "noble," or majestic," they will see merely an animal somewhat larger han the biggest dog they ever saw, and partaking very strongly f the canine features; the face is not much like the usual rawings of a lion, the nose being prolonged like a dog's; not xactly such as our painters make it, though they might learn etter at the Zoological Gardens; their ideas of majesty being sually shown by making their lions' faces like old women in ightcaps. When encountered in the daytime, the lion stands second or two gazing, then turns slowly round, and walks as lowly away for a dozen paces, looking over his shoulder; then egins to trot, and, when he thinks himself out of sight, bounds f like a greyhound. By day there is not, as a rule, the smallest anger of lions which are not molested attacking man, nor even n a clear moonlight night, except when they possess the breedng στοργῆ (natural affection); this makes them brave almost ny danger; and if a man happens to cross to the windward of hem, both lion and lioness will rush at him, in the manner of bitch with whelps. This does not often happen, as I only ecame aware of two or three instances of it. In one case a an, passing where the wind blew from him to the animals, as bitten before he could climb a tree, and occasionally a man horseback has been caught by the leg under the same cirumstances. So general, however, is the sense of security on oonlight nights that we seldom tied up our oxen, but let hem lie loose by the waggons; while on a dark rainy night, if lion is in the neighbourhood, he is almost sure to venture to ill an ox. His approach is always stealthy, except when ounded; and any appearance of a trap is enough to cause him refrain from making the last spring. This seems characteristic of the feline species: when a goat is picketed in India for he purpose of enabling the huntsman to shoot a tiger by night, on a plain, he would whip off the animal so quickly by a troke of the paw that no one could take aim; to obviate this, a mall pit is dug, and the goat is picketed to a stake in the

bottom; a small stone is tied in the ear of the goat, which makes him cry the whole night. When the tiger sees the appearance of a trap, he walks round and round the pit, and allows the hunter, who is lying in wait, to have a fair shot.

When a lion is very hungry, and lying in wait, the sight of an animal may make him commence stalking it. In one case a man, while stealthily crawling towards a rhinoceros, happened to glance behind him, and found to his horror a lion *stalking him*; he only escaped by springing up a tree like a cat. A Lopepe a lioness sprang on the after quarter of Mr. Oswell's horse, and when we came up to him we found the marks of the claws on the horse, and a scratch on Mr. O.'s hand. The horse on feeling the lion on him sprang away, and the rider, caught by a wait-a-bit thorn, was brought to the ground and rendered insensible. His dogs saved him. Another English gentleman (Captain Codrington) was surprised in the same way, though not hunting the lion at the time, but turning round he shot him dead in the neck. By accident a horse belonging to Codrington ran away, but was stopped by the bridle catching a stump; there he remained a prisoner two days, and when found the whole space around was marked by the footprints of lions. They had evidently been afraid to attack the haltered horse from fear that it was a trap. Two lions came up by night within three yards of oxen tied to a waggon, and a sheep tied to a tree, and stood roaring, but afraid to make a spring. On another occasion one of our party was lying sound asleep and unconscious of danger between two natives behind a bush at Mashue; the fire was nearly out at their feet in consequence of all being completely tired out by the fatigues of the previous day; a lion came up to within three yards of the fire, and there commenced roaring instead of making a spring; the fact of their riding-ox being tied to the bush was the only reason the lion had for not following his instinct, and making a meal of flesh. He then stood on a knoll three hundred yards distant, and roared all night; and continued his growling as the party moved off by daylight next morning.

Nothing that I ever learned of the lion would lead me to attribute to it either the ferocious or noble character ascribed to it elsewhere. It possesses none of the nobility of the Newfoundland or St. Bernard dogs. With respect to its great strength there can be no doubt. The immense masses of muscle around its jaws, shoulders, and forearms, proclaim tremendous force. They would seem, however, to be inferior in power to those of the Indian tiger. Most of those feats of strength that I have seen performed by lions, such as the taking away of an ox, when not carrying but dragging or trailing the carcase along the

und: they have sprung on some occasions on to the hind-
rters of a horse, but no one has ever seen them on the
hers of a giraffe. They do not mount on the hind-quarters
an eland even, but try to tear him down with their claws.
ssrs. Oswell and Vardon once saw three lions endeavouring
drag down a buffalo, and they were unable to do so for a
e, though he was then mortally wounded by a two-ounce
l.[1]

n general the lion seizes the animal he is attacking by the
k near the hind leg, or by the throat below the jaw. It is
stionable whether he ever attempts to seize an animal by
withers. The flank is the most common point of attack,
that is the part he begins to feast on first. The natives
lions are very similar in their tastes in the selection of tit-
s: an eland may be seen disembowelled by a lion, so com-
tely, that he scarcely seems cut up at all. The bowels and
y parts form a full meal for even the largest lion. The
kal comes sniffing about, and sometimes suffers for his
erity by a stroke from the lion's paw laying him dead.
hen gorged, the lion falls fast asleep and is then easily
patched. Hunting a lion with dogs involves very little

[1] This singular encounter, in the words of an eye-witness, happened as
ws:—
My South African Journal is now before me, and I have got hold of the
unt of the lion and buffalo affair; here it is:—'15th Sept., 1846. Oswell
I were riding tuis afternoon along the banks of the Limpopo, when a water-
started in front of us. I dismounted, and was following it through the
le, when three buffaloes got up, and, after going a little distance, stood
and the nearest bull turned round and looked at me. A ball from the
ouncer crashed into his shoulder, and they all three made off. Oswell and
lowed as soon as I had reloaded, and when we were in sight of the buffalo,
gaining on him at every stride, three lions leapt on the unfortunate brute;
ellowed most lustily as he kept up a kind of running fight; but he was,
urse, soon overpowered and pulled down. We had a fine view of the
gle, and saw the lions on their hind legs tearing away with teeth and claws
ost ferocious style. We crept up within thirty yards, and, kneeling down,
d away at the lions. My rifle was a single barrel, and I had no spare gun.
lion fell dead almost *on* the buffalo; he had merely time to turn towards
eize a bush with his teeth, and drop dead with the stick in his jaws. The
d made off immediately; and the third raised his head, coolly looked round
moment, then went on tearing and biting at the carcase as hard as ever. We
ed a short distance to load, then again advanced and fired. The lion made
ut a ball that he received *ought* to have stopped him, as it went clean
gh his shoulder-blade. He was followed up and killed, after having charged
al times. Both lions were males. It is not often that one *bags* a brace of
and a bull buffalo in about ten minutes. It was an exciting adventure, and
ll never forget it.'
Such, my dear Livingstone, is the plain, unvarnished account. The buffalo
of course, gone close to where the lions were lying down for the day; and
seeing him lame and bleeding, thought the opportunity too good a one to
t.

"Ever yours,
"FRANK VARDON."

danger as compared with hunting the Indian tiger; because t dogs bring him out of cover and make him stand at bay, givi the hunter plenty of time for a good deliberate shot.

Where game is abundant, there you may expect lions in p portionately large numbers. They are never seen in herds, b six or eight, probably one family, occasionally hunt togeth One is in much more danger of being run over when walki in the streets of London, than he is of being devoured lions in Africa, unless engaged in hunting the animal. Inde nothing that I have seen or heard about lions would cons tute a barrier in the way of men of ordinary courage a enterprise.

The same feeling which has induced the modern painte caricature the lion, has led the sentimentalist to consider lion's roar the most terrific of all earthly sounds. We hear the "majestic roar of the king of beasts." It is, indeed, v calculated to inspire fear if you hear it in combination with tremendously loud thunder of that country, on a night so pit dark that every flash of the intensely vivid lightning lea you with the impression of stone-blindness, while the rain p down so fast that your fire goes out, leaving you without protection of even a tree, or the chance of your gun going But when you are in a comfortable house or waggon, the cas very different, and you hear the roar of the lion without awe or alarm. The silly ostrich makes a noise as loud, yo never was feared by man. To talk of the majestic roar of lion is mere majestic twaddle. On my mentioning this some years ago, the assertion was doubted, so I have been c ful ever since to inquire the opinions of Europeans, who heard both, if they could detect any difference between the of a lion and that of an ostrich; the invariable answer w that they could not when the animal was at any distance. natives assert that they can detect a variation between commencement of the noise of each. There is, it mus admitted, considerable difference between the singing noise lion when full, and his deep gruff growl when hungry. general the lion's voice seems to come deeper from the than that of the ostrich; but to this day I can distin between them with certainty only by knowing that the os roars by day and the lion by night.

The African lion is of a tawny colour, like that of mastiffs. The mane in the male is large, and gives the i great power. In some lions the ends of the hair of the ma black; these go by the name of black-maned lions, thoug whole all look of the yellow tawny colour. At the time discovery of the lake, Messrs. Oswell and Wilson shot two

ns of another variety. One was an old lion, whose teeth re mere stumps, and his claws worn quite blunt; the other s full grown, in the prime of life, with white perfect teeth; h were entirely destitute of mane. The lions, in the country r the lake, give tongue less than those further south. We rcely ever heard them roar at all.

The lion has other checks on inordinate increase besides man. seldom attacks full-grown animals; but frequently, when a ffalo calf is caught by him, the cow rushes to the rescue, and ss from her often kills him. One we found was killed thus: on the Leeambye another, which died near Sesheke, had all appearance of having received his death-blow from a buffalo. is questionable if a single lion ever attacks a full-grown ffalo. The amount of roaring heard at night, on occasions en a buffalo is killed, seems to indicate there are always more n one lion engaged in the onslaught.

On the plain south of Sebituane's ford, a herd of buffaloes t a number of lions from their young by the males turning r heads to the enemy. The young and the cows were in the . One toss from a bull would kill the strongest lion that r breathed. I have been informed that in one part of India n the tame buffaloes feel their superiority to some wild nals, for they have been seen to chase a tiger up the hills, owing as if they enjoyed the sport. Lions never go near elephants except the calves, which, when young, are some- es torn by them; every living thing retires before the lordly phant, yet a full-grown one would be an easier prey than the noceros; the lion rushes off at the mere sight of this latter st.

n the country adjacent to Mashue great numbers of different ds of mice exist. The ground is often so undermined with r burrows, that the foot sinks in at every step. Little hay- ks, about two feet high, and rather more than that in dth, are made by one variety of these little creatures. The e thing is done in regions annually covered with snow for ous purposes, but it is difficult here to divine the reason of haymaking in the climate of Africa.[1]

Wherever mice abound, serpents may be expected, for the one s on the other. A cat in a house is, therefore, a good pre- ive against the entrance of these noxious reptiles. Occa- ally, however, notwithstanding every precaution, they do their way in, but even the most venomous sorts bite only

[1] *Puryotis unisulcatus* (F. Cuvier), *Mus pumelio* (Spar.), and *Mus lehocla* ch), all possess this habit in a greater or less degree. The first-named e seen escaping danger with its young hanging to the after-part of its

when put into bodily fear themselves, or when trodden upon, o when the sexes come together. I once found a coil of serpents skins, made by a number of them twisting together in th manner described by the Druids of old. When in the countr one feels nothing of that alarm and loathing which we ma experience when sitting in a comfortable English room readir about them; yet they are nasty things, and we seem to have a instinctive feeling against them. In making the door for o Mabotsa house, I happened to leave a small hole at the corn below. Early one morning a man came to call for some artic I had promised. I at once went to the door, and, it being dar trod on a serpent. The moment I felt the cold scaly skin twi round a part of my leg, my latent instinct was roused, and jumped up higher than I ever did before, or hope to do aga shaking the reptile off in the leap. I probably trod on it ne the head, and so prevented it biting me, but did not stop examine.

Some of the serpents are particularly venomous. One w killed at Kolobeng of a dark brown, nearly black colour, 8 f 3 inches long. This species (picakholu) is so copiously suppl with poison, that, when a number of dogs attack it, the li bitten dies almost instantaneously, the second in about f minutes, the third in an hour or so, while the fourth may l several hours. In a cattle-pen it produces great mischief in same way. The one we killed at Kolobeng continued to di clear poison from the fangs for hours after its head was cut This was probably that which passes by the name of the "s ting serpent," which is believed to be able to eject its poi into the eyes when the wind favours its forcible expirat They all require water, and come long distances to the Zo and other rivers and pools, in search of it. We have anc dangerous serpent—the puff adder—and several vipers. named by the inhabitants "Noga-putsane," or serpent of a utters a cry by night exactly like the bleating of that ani I heard one at a spot where no kid could possibly have b It is supposed by the natives to lure travellers to itself by bleating. Several varieties, when alarmed, emit a pec odour, by which the people become aware of their presence house. We have also the cobra (*Naia haje*, Smith) of se colours or varieties. When annoyed, they raise their head about a foot from the ground, and flatten the neck in a th ening manner, darting out the tongue and retracting it great velocity, while their fixed glassy eyes glare as if in a There are also various species of the genus *Dendrophis*, a *Bucephalus viridis*, or green tree-climber. They climb tr search of birds and eggs, and are soon discovered by all the

the neighbourhood collecting and sounding an alarm.[1] Their ngs are formed not so much for injecting poison on external jects as for keeping in any animal or bird of which they have t hold. In the case of the *Dasypeltis inornatus* (Smith) the eth are small, and favourable for the passage of thin-shelled gs without breaking. The egg is taken in unbroken till it is thin the gullet, or about 2 inches behind the head. The lar teeth placed there break the shell without spilling the ntents, as would be the case if the front teeth were large.

"As this snake, *Bucephalus Capensis*, in our opinion, is not provided with oisonous fluid to instil into wounds which these fangs may inflict, they must nsequently be intended for a purpose different to those which exist in poison- reptiles. Their use seems to be to offer obstacles to the retrogression of mals, such as birds, etc., while they are only partially within the mouth; l from the circumstance of these fangs being directed backwards, and not mitting of being raised so as to form an angle with the edge of the jaw, they well fitted to act as powerful holders when once they penetrate the skin and t parts of the prey which their possessors may be in the act of swallowing. thout such fangs escapes would be common; with such they are rare.

"The natives of South Africa regard the *Bucephalus Capensis* as poisonous; t in their opinion we cannot concur, as we have not been able to discover existence of any glands manifestly organized for the secretion of poison. e fangs are enclosed in a soft, pulpy sheath, the inner surface of which is mmonly coated with a thin glairy secretion. This secretion possibly may ve something acrid and irritating in its qualities, which may, when it enters ound, occasion pain and even swelling, but nothing of greater importance.

"The *Bucephalus Capensis* is generally found upon trees, to which it resorts r the purpose of catching birds, upon which it delights to feed. The presence a specimen in a tree is generally soon discovered by the birds of the neigh- urhood, who collect around it and fly to and fro, uttering the most piercing es, until some one, more terror-struck than the rest, actually scans its lips, d, almost without resistance, becomes a meal for its enemy. During such a oceeding the snake is generally observed with its head raised about ten or elve inches above the branch round which its body and tail are entwined, with mouth open and its neck inflated, as if anxiously endeavouring to increase the rror which it would almost appear it was aware would sooner or later bring thin its grasp some one of the feathered group.

"Whatever may be said in ridicule of fascination, it is nevertheless true that rds, and even quadrupeds, are, under certain circumstances, unable to retire m the presence of certain of their enemies; and, what is even more extra- dinary, unable to resist the propensity to advance from a situation of actual fety into one of the most imminent danger. This I have often seen exem- fied in the case of birds and snakes; and I have heard of instances equally rious, in which antelopes and other quadrupeds have been so bewildered by e sudden appearance of crocodiles, and by the grimaces and contortions they actised, as to be unable to fly or even move from the spot towards which they re approaching to seize them." (Dr. Andrew Smith's *Reptilia*.)

In addition to these interesting statements of the most able naturalist from om I have taken this note, it may be added that fire exercises a fascinating fect on some kinds of toads. They may be seen rushing into it in the enings without ever starting back on feeling pain. Contact with the hot bers rather increases the energy with which they strive to gain the hottest rts, and they never cease their struggles for the centre even when their juices e coagulating and their limbs stiffening in the roasting heat. Various insects so are thus fascinated; but the scorpions may be seen coming away from e fire in fierce disgust, and they are so irritated as to inflict at that time their ost painful stings.

The shell is then ejected. Others appear to be harmless, an even edible. Of the latter sort is the large python, metse pallah or tări. The largest specimens of this are about 15 or 20 fee in length; they are perfectly harmless, and live on small animals chiefly the rodentia; occasionally, the steinbuck and palla fall victims, and are sucked into its comparatively small mout in boa-constrictor fashion. One we shot was 11 feet 10 inche long, and as thick as a man's leg. When shot through th spine, it was capable of lifting itself up about five feet high, an opened its mouth in a threatening manner, but the poor thin was more inclined to crawl away. The flesh is much relishe by the Bakalahari and Bushmen: they carry away each h portion, like logs of wood over their shoulders.

Some of the Bayeiye we met at Sebituane's ford pretended be unaffected by the bite of serpents, and showed the feat lacerating their arms with the teeth of such as are unfurnishe with the poison-fangs. They also swallow the poison, by wa of gaining notoriety; but Dr. Andrew Smith put the sincerit of such persons to the test by offering them the fangs of a real poisonous variety, and found they shrank from the experiment

When we reached the Bamangwato, the chief Sekomi w particularly friendly, collected all his people to the religio services we held, and explained his reasons for compelling se Englishmen to pay him a horse. "They would not sell hi any powder, though they had plenty; so he compelled them give it and the horse for nothing. He would not deny the e tortion to me; that would be 'boherehere' (swindling)." thus thought extortion better than swindling. I could detect any difference in the morality of the two transactio but Sekomi's ideas of honesty are the lowest I have met with any Bechuana chief, and this instance is mentioned as the or approach to demanding payment for leave to pass that I ha met with in the South. In all other cases the difficulty l been to get a chief to give us men to show the way, and t payment has only been for guides. Englishmen have alw very properly avoided giving that idea to the native mind wh we shall hereafter find prove troublesome, that payment ou to be made for passage through a country.

All the Bechuana and Caffre tribes south of the Zam practise circumcision (*boguera*), but the rites observed are ca fully concealed. The initiated alone can approach, but in t town I was once a spectator of the second part of the ceremo of the circumcision, called "sechu." Just at the dawn of d a row of boys of nearly fourteen years of age stood naked in kotla, each having a pair of sandals as a shield on his ha Facing them stood the men of the town in a similar state

udity, all armed with long, thin wands, of a tough, strong, supple ush called moretloa (*Grewia flava*), and engaged in a dance amed "koha," in which questions are put to the boys, as "Will ou guard the chief well?" "Will you herd the cattle well?" nd while the latter give an affirmative response, the men rush rward to them, and each aims a full-weight blow at the back one of the boys; shielding himself with the sandals above is head, he causes the supple wand to descend and bend into is back, and every stroke inflicted thus makes the blood squirt ut of a wound a foot or eighteen inches long. At the end of he dance, the boys' backs are seamed with wounds and weals, he scars of which remain through life. This is intended to arden the young soldiers, and prepare them for the rank of en. After this ceremony, and after killing a rhinoceros, they ay marry a wife.

In the "koha" the same respect is shown to age as in many her of their customs. A younger man, rushing from the ranks exercise his wand on the backs of the youths, may be himlf the object of chastisement by the older, and, on the occasion eferred to, Sekomi received a severe cut on the leg from one his grey-haired people. On my joking with some of the oung men on their want of courage, notwithstanding all the eatings of which they bore marks, and hinting that our soldiers ere brave without suffering so much, one rose up and said, Ask him if, when he and I were compelled by a lion to stop nd make a fire, I did not lie down and sleep as well as himlf." In other parts a challenge to try a race would have been iven, and you may frequently see grown men adopting that eans of testing superiority, like so many children.

The sechu is practised by three tribes only. Boguera is obrved by all the Bechuanas and Caffres, but not by the negro ribes beyond 20° south. The "boguera" is a civil rather than religious rite. All the boys of an age between ten and fourn or fifteen are selected to be the companions for life of one the sons of the chief. They are taken out to some retired pot in the forest, and huts are erected for their accommodation; he old men go out and teach them to dance, initiating them, at he same time, into all the mysteries of African politics and overnment. Each one is expected to compose an oration in raise of himself, called a "leina" or name, and to be able to epeat it with sufficient fluency. A good deal of beating is reuired to bring them up to the required excellency in different atters, so that, when they return from the close seclusion in hich they are kept, they have generally a number of scars to how on their backs. These bands or regiments, named mepato n the plural and mopato in the singular, receive particular ap-

pellations; as, the Matsatsi—the suns; the Mabusa—the rulers equivalent to our Coldstreams or Enniskillens; and thoug living in different parts of the town, they turn out at the call and act under the chief's son as their commander. The recognise a sort of equality and partial communism ever after wards, and address each other by the title of molekane or com rade. In cases of offence against their rules, as eating alon when any of their comrades are within call, or in cases c cowardice or dereliction of duty, they may strike one another or any member of a younger mopato, but never any one of a older band; and when three or four companies have been made the oldest no longer takes the field in time of war, but remain as a guard over the women and children. When a fugitiv comes to a tribe, he is directed to the mopato analogous to th to which in his own tribe he belongs, and does duty as a men ber. No one of the natives knows how old he is. If asked h age he answers by putting another question—"Does a man r member when he was born?" Age is reckoned by the numbe of mepato they have seen pass through the formulæ of admissio When they see four or five mepato younger than themselv they are no longer obliged to bear arms. The oldest individu I ever met boasted he had seen eleven sets of boys submit the boguera. Supposing him to have been fifteen when he sa his own, and fresh bands were added every six or seven yea he must have been about forty when he saw the fifth, and m have attained seventy-five or eighty years, which is no gre age; but it seemed so to them, for he had now doubled the a for superannuation among them. It is an ingenious plan attaching the members of the tribe to the chief's family, a for imparting a discipline which renders the tribe easy of co mand. On their return to the town from attendance on t ceremonies of initiation, a prize is given to the lad who can r fastest, the article being placed where all may see the win run up to snatch it. They are then considered men (banc viri), and can sit among the elders in the kotla. Formerly th were only boys (basimane, pueri). The first missionaries their faces against the boguera, on account of its connect with heathenism, and the fact that the youths learned much ev and became disobedient to their parents. From the gene success of these men, it is perhaps better that younger missi aries should tread in their footsteps; for so much evil m result from breaking down the authority on which, to th who cannot read, the whole system of our influence appears rest, that innovators ought to be made to propose their a measures as the Locrians did new laws—with ropes around th necks.

Probably the "boguera" was only a sanitary and political easure; and there being no continuous chain of tribes practising the rite between the Arabs and the Bechuanas, or Caffres, d as it is not a religious ceremony, it can scarcely be traced, is often done, to a Mahometan source.

A somewhat analogous ceremony (boyale) takes place for ung women, and the protégées appear abroad drilled under e surveillance of an old lady to the carrying of water. They e clad during the whole time in a dress composed of ropes ade of alternate pumpkin-seeds and bits of reed strung together, and wound round the body in a figure-of-eight fashion. ney are inured in this way to bear fatigue, and carry large ts of water under the guidance of the stern old hag. They ve often scars from bits of burning charcoal having been aplied to the forearm, which must have been done to test their wer of bearing pain.

The Bamangwato hills are part of the range called Bakaa. he Bakaa tribe, however, removed to Kolobeng, and is now ined to that of Sechele. The range stands about 700 or 800 et above the plains, and is composed of great masses of black asalt. It is probably part of the latest series of volcanic rocks South Africa. At the eastern end these hills have curious ngoid or cup-shaped hollows, of a size which suggests the idea craters. Within these are masses of the rock crystallized in he columnar form of this formation. The tops of the columns e quite distinct, of the hexagonal form, like the bottom of the lls of a honeycomb, but they are not parted from each other as the Cave of Fingal. In many parts the lava-streams may be cognised, for there the rock is rent and split in every direction, ut no soil is yet found in the interstices. When we were sitting the evening, after a hot day, it was quite common to hear hese masses of basalt split and fall among each other with the eculiar ringing sound which makes people believe that this ck contains much iron. Several large masses, in splitting hus by the cold acting suddenly on parts expanded by the heat f the day, have slipped down the sides of the hills, and, impinging against each other, have formed cavities in which the akaa took refuge against their enemies. The numerous chinks nd crannies left by these huge fragments made it quite impossible for their enemies to smoke them out, as was done by he Boers to the people of Mankopane.

This mass of basalt, about six miles long, has tilted up the ocks on both the east and west; these upheaved rocks are the ncient silurian schists which formed the bottom of the great rimæval valley, and like all the recent volcanic rocks of this ountry have a hot fountain in their vicinity, namely, that of erinane.

In passing through these hills on our way north we enter pass named Manakalongwe, or Unicorn's Pass. The unicor here is a large edible caterpillar, with an erect horn-like tai The pass was also called Porapora (or gurgling of water), fro a stream having run through it. The scene must have bee very different in former times from what it is now. This part of the river Mahalapi, which so-called river scarcely meri the name, any more than the meadows of Edinburgh deser the title of North Loch. These hills are the last we shall s for months. The country beyond consisted of large patches trap-covered tufa, having little soil or vegetation except tufts grass and wait-a-bit thorns, in the midst of extensive sand grass-covered plains. These yellow-coloured grassy plains, wi moretloa and mahatla bushes, form quite a characteristic featu of the country. The yellow or dun-colour prevails during great part of the year. The Bakwain hills are an exception the usual flat surface, for they are covered with green trees their tops, and the valleys are often of the most lovely gre The trees are larger too, and even the plains of the Bakwa country contain trees instead of bushes. If you look north fr the hills we are now leaving, the country partakes of this lat character. It appears as if it were a flat covered with a for of ordinary-sized trees from 20 to 30 feet high, but when y travel over it they are not so closely planted but that a wag with care may be guided among them. The grass grows tufts of the size of one's hat, with bare, soft sand betwe Nowhere here have we an approach to English lawns, or pleasing appearance of English greensward.

In no part of this country could European grain be cultiva without irrigation. The natives all cultivate the dourrha holcus sorghum, maize, pumpkins, melons, cucumbers, different kinds of beans; and they are entirely dependent the growth of these on rains. Their instrument of culture the hoe, and the chief labour falls on the female portion of community. In this respect the Bechuanas closely resem the Caffres. The men engage in hunting, milk the cows, have the entire control of the cattle; they prepare the sk make the clothing, and in many respects may be considere nation of tailors.

When at Sekomi's we generally have heard his pr sounded by a man who rises at break of day and utters at top of his voice the oration which that ruler is said to have posed at his boguera. This repetition of his "leina," or orat is so pleasing to a chief that he generally sends a hand present to the man who does it.

January 28th.—Passing on to Letloche, about twenty m

yond the Bamangwato, we found a fine supply of water. This a point of so much interest in that country that the first estion we ask of passers by is, "Have you had water?" The st inquiry a native puts to a fellow-countryman is, "Where the rain?" And, though they are by no means an untruthl nation, the answer generally is, "I don't know—there is ne—we are killed with hunger and by the sun." If news is ked for, they commence with, "There is no news, I heard me lies only," and then tell all they know.

This spot was Mr. Gordon Cumming's furthest station north. ur house at Kolobeng having been quite in the huntingountry, rhinoceroses and buffaloes several times rushed past, d I was able to shoot the latter twice from our own door. e were favoured by visits from this famous hunter during ch of the five years of his warfare with wild animals. Many nglish gentlemen following the same pursuits paid their ides and assistants so punctually that in making arrangeents for them we had to be careful that four did not go where o only were wanted: they knew so well that an Englishman ould pay that they depended implicitly on his word of honour, d not only would they go and hunt for five or six months in e north, enduring all the hardships of that trying mode of fe, with little else but meat of game to subsist on, but they illingly went seven hundred or eight hundred miles to raham's Town, receiving for wages only a musket, worth fteen shillings.

No one ever deceived them except one man; and as I believed at he was afflicted with a slight degree of the insanity of reediness, I upheld the honour of the English name by paying is debts. As the guides of Mr. Cumming were furnished rough my influence, and usually got some strict charges as to eir behaviour before parting, looking upon me in the light of father, they always came to give me an account of their rvice, and told most of those hunting adventures which have ince been given to the world, before we had the pleasure of earing our friend relate them himself by our own fireside. I ad thus a tolerably good opportunity of testing their accuracy, nd I have no hesitation in saying that for those who love that ort of thing Mr. Cumming's book conveys a truthful idea of outh African hunting. Some things in it require explanation, ut the numbers of animals said to have been met with and illed are by no means improbable, considering the amount of arge game then in the country. Two other gentlemen hunting n the same region destroyed in one season no fewer than eventy-eight rhinoceroses alone. Sportsmen, however, would ot now find an equal number, for as guns are introduced

among the tribes all these fine animals melt away like snow in spring. In the more remote districts where firearms have not yet been introduced, with the single exception of the rhinoceros the game is to be found in numbers much greater than Mr Cumming ever saw. The tsetse is, however, an insuperable barrier to hunting with horses there, and Europeans can do nothing on foot. The step of the elephant when charging the hunter, though apparently not quick, is so long that the pace equals the speed of a good horse at a canter. A young sportsman, no matter how great among pheasants, foxes, and hounds, would do well to pause before resolving to brave fever for the excitement of risking such a terrific charge: the scream, or trumpeting, of this enormous brute when infuriated is more like what the shriek of a French steam-whistle would be to a man standing on the dangerous part of a railroad, than any other earthly sound: a horse unused to it will sometimes stand shivering instead of taking his rider out of danger. It has happened often that the poor animal's legs do their duty so badly that he falls and exposes his rider to be trodden into a mummy; or, losing his presence of mind, the rider may allow the horse to dash under a tree and crack his cranium against a branch. As one charge from an elephant has made embryo Nimrods bid a final adieu to the chase, incipient Gordon Cummings might try their nerves by standing on railways till the engines were within a few yards of them. Hunting elephants on foot would be not less dangerous,[1] unless the Ceylon mode of killing them by one shot could be followed: it has never been tried in Africa.

Advancing to some wells beyond Letloche, at a spot named Kanne, we found them carefully hedged round by the people of a Bakalahari village situated near the spot. We had thus sixty miles of country in front without water, and very distressing for the oxen, as it is generally deep, soft sand. There is one sucking-place, around which were congregated great numbers of Bush-women with their egg-shells and reeds. Mathuluane now contained no water, and Motlatsa only a small supply, so we sent the oxen across the country to the deep wells of Nkauane, and half were lost on the way. When found at last they had been five whole days without water. Very large numbers of elands were met with as usual, though they seldom can get a sip of drink. Many of the plains here have large expanses of grass without trees, but you seldom see a tree on the horizon. The ostrich is generally seen quietly feeding on such

[1] Since writing the above statement it has received confirmation in the reported death of Mr. Wahlberg while hunting elephants on foot at Lake Ngami.

ot where no one can approach him without being detected by s wary eye. As the waggon moves along far to the windward thinks it is intending to circumvent him, so he rushes up a ile or so from the leeward, and so near to the front oxen that e sometimes gets a shot at the silly bird. When he begins run all the game in sight follow his example. I have seen is folly taken advantage of when he was quietly feeding in valley open at both ends. A number of men would commence nning, as if to cut off his retreat from the end through which e wind came; and although he had the whole country hun-eds of miles before him by going to the other end, on he madly shed to get past the men, and so was speared. He never swerves om the course he once adopts, but only increases his speed.

When the ostrich is feeding, his pace is from twenty to venty-two inches; when walking, but not feeding, it is twenty-x inches; and when terrified, as in the case noticed, it is om eleven and a half to thirteen and even fourteen feet in ngth. Only in one case was I at all satisfied of being able to unt the rate of speed by a stop watch, and, if I am not mis-ken, there were thirty in ten seconds; generally one's eye n no more follow the legs than it can the spokes of a carriage-heel in rapid motion. If we take the above number, and velve feet stride as the average pace, we have a speed of venty-six miles an hour. It cannot be very much above that, d is therefore slower than a railway locomotive. They are metimes shot by the horseman making a cross cut to their unde-ating course, but few Englishmen ever succeed in killing them.

The ostrich begins to lay her eggs before she has fixed on a ot for a nest, which is only a hollow a few inches deep in the nd, and about a yard in diameter. Solitary eggs, named by e Bechuanas "lesetla," are thus found lying forsaken all over e country, and become a prey to the jackal. She seems verse to risking a spot for a nest, and often lays her eggs in at of another ostrich, so that as many as forty-five have been und in one nest. Some eggs contain small concretions of the atter which forms the shell, as occurs also in the egg of the mmon fowl; this has given rise to the idea of stones in the gs. Both male and female assist in the incubations; but the mbers of females being always greatest, it is probable that ses occur in which the females have the entire charge. veral eggs lie out of the nest, and are thought to be intended food for the first of the newly-hatched brood till the rest me out and enable the whole to start in quest of food. I have veral times seen newly-hatched young in charge of the cock, ho made a very good attempt at appearing lame in the plover shion, in order to draw off the attention of pursuers. The

young squat down and remain immovable when too small to ru far, but attain a wonderful degree of speed when about the siz of common fowls. It cannot be asserted that ostriches are poly gamous, though they often appear to be so. When caught the are easily tamed, but are of no use in their domesticated stat

The egg is possessed of very great vital power. One kept i a room during more than three months, in a temperature abou 60°, when broken was found to have a partially developed liv chick in it. The Bushmen carefully avoid touching the egg or leaving marks of human feet near them, when they find nest. They go up the wind to the spot, and with a long stic remove some of them occasionally, and, by preventing an suspicion, keep the hen laying on for months, as we do wit fowls. The eggs have a strong, disagreeable flavour, which on the keen appetite of the Desert can reconcile one to. Th Hottentots use their trousers to carry home the twenty twenty-five eggs usually found in a nest; and it has happene that an Englishman, intending to imitate this knowing dodg comes to the waggons with blistered legs, and, after great to finds all the eggs uneatable, from having been some time s upon. Our countrymen invariably do best when they contin to think, speak, and act in their own proper character.

The food of the ostrich consists of pods and seeds of differe kinds of leguminous plants, with leaves of various plants; an as these are often hard and dry, he picks up a great quantity pebbles, many of which are as large as marbles. He picks also some small bulbs, and occasionally a wild melon to affo moisture, for one was found with a melon which had chok him by sticking in his throat. It requires the utmost addr of the Bushmen, crawling for miles on their stomachs, to sto them successfully; yet the quantity of feathers collected an ally shows that the numbers slain must be considerable, as ea bird has only a few in the wings and tail. The male bird is a jet black glossy colour, with the single exception of the wh feathers, which are objects of trade. Nothing can be finer th the adaptation of these flossy feathers for the climate of t Kalahari, where these birds abound; for they afford a perf shade to the body, with free ventilation beneath them. T hen ostrich is of a dark brownish-grey colour, and so are t half-grown cocks.

The organs of vision in this bird are placed so high that can detect an enemy at a great distance, but the lion someti kills him. The flesh is white and coarse, though, when good condition, it resembles in some degree that of a to turkey. It seeks safety in flight; but when pursued by d it may be seen to turn upon them and inflict a kick, whic vigorously applied, and sometimes breaks the dog's back.

CHAPTER VIII

Effects of missionary efforts—Belief in the Deity—Ideas of the Bakwains on religion—Departure from their country—Salt-pans—Sour curd—Nchokotsa—Bitter waters—Thirst suffered by the wild animals—Wanton cruelty in hunting—Ntwetwe—Mowana-trees—Their extraordinary vitality—The Mopané-tree—The Morala—The Bushmen—Their superstitions—Elephant-hunting—Superiority of civilized over barbarous sportsmen—The chief Kaisa—His fear of responsibility—Beauty of the country at Unku—The Mohonono bush—Severe labour in cutting our way—Party seized with fever—Escape of our cattle—Bakwain mode of recapturing them—Vagaries of sick servants—Discovery of grape-bearing vines—An ant-eater—Difficulty of passing through the forest—Sickness of my companion—The Bushmen—Their mode of destroying lions—Poisons—The solitary hill—A picturesque valley—Beauty of the country—Arrive at the Sanshureh river—The flooded prairies—A pontooning expedition—A night bivouac—The Chobe—Arrive at the village of Moremi—Surprise of the Makololo at our sudden appearance—Cross the Chobe on our way to Linyanti.

THE Bakalahari, who live at Motlatsa wells, have always been very friendly to us, and listen attentively to instruction conveyed to them in their own tongue. It is, however, difficult to give an idea to an European of the little effect teaching produces, because no one can realize the degradation to which their minds have been sunk by centuries of barbarism and hard struggling for the necessaries of life: like most others, they listen with respect and attention, but, when we kneel down and address an unseen Being, the position and the act often appear to them so ridiculous that they cannot refrain from bursting into uncontrollable laughter. After a few services they get over this tendency. I was once present when a missionary attempted to sing among a wild heathen tribe of Bechuanas, who had no music in their composition; the effect on the risible faculties of the audience was such that the tears actually ran down their cheeks. Nearly all their thoughts are directed to the supply of their bodily wants, and this has been the case with the race for ages. If asked, then, what effect the preaching of the Gospel has at the commencement on such individuals, I am unable to tell, except that some have confessed long afterwards that they then first began to pray in secret. Of the effects of a long-continued course of instruction there can be no reasonable doubt,

as mere nominal belief has never been considered sufficien
proof of conversion by any body of missionaries; and, after th
change which has been brought about by this agency, we hav
good reason to hope well for the future: those I have myse
witnessed behaving in the manner described, when kindl
treated in sickness often utter imploring words to Jesus, and
believe sometimes really do pray to Him in their afflictions. A
that great Redeemer of the guilty seeks to save all He can, w
may hope that they find mercy through His blood, though litt
able to appreciate the sacrifice He made. The indirect ar
scarcely appreciable blessings of Christian missionaries goi
about doing good are thus probably not so despicable as so
might imagine; there is no necessity for beginning to tell ev
the most degraded of these people of the existence of a God, or
a future state, the facts being universally admitted. Ever
thing that cannot be accounted for by common causes is ascrib
to the Deity, as creation, sudden death, etc. "How curious
God made these things!" is a common expression; as is al
"He was not killed by disease, he was killed by God." Ar
when speaking of the departed—though there is nought in t
physical appearance of the dead to justify the expression—th
say, "He has gone to the gods," the phrase being identical w
"*abiit ad plures.*"

On questioning intelligent men among the Bakwains as
their former knowledge of good and evil, of God, and the fut
state, they have scouted the idea of any of them ever hav
been without a tolerably clear conception on all these subj
Respecting their sense of right and wrong, they profess t
nothing we indicate as sin ever appeared to them as otherw
except the statement that it was wrong to have more wi
than one; and they declare that they spoke in the same wa
the direct influence exercised by God in giving rain in ans
to prayers of the rain-makers, and in granting deliverance
times of danger, as they do now, before they ever heard of w
men. The want, however, of any form of public worship, o
idols, or of formal prayers or sacrifice, makes both Caffres
Bechuanas appear as among the most godless races of me
known anywhere. But, though they all possess a dis
knowledge of a deity and of a future state, they show so l
reverence, and feel so little connection with either, that it is
surprising that some have supposed them entirely ignora
the subject. At Lotlakani we met an old Bushman wi
first seemed to have no conception of morality whatever; w
his heart was warmed by our presents of meat, he sat by
fire relating his early adventures: among these was killing
other Bushmen. "Two," said he, counting on his fingers, "

ales, one a male, and the other two calves." "What a ain you are to boast of killing women and children of your n nation! what will God say when you appear before Him?" e will say," replied he, "that I was a very clever fellow." s man now appeared to me as without any conscience, and, course, responsibility; but, on trying to enlighten him by ther conversation, I discovered that, though he was employ- the word which is used among the Bakwains when speaking the Deity, he had only the idea of a chief, and was all the le referring to Sekomi, while his victims were a party of el Bushmen against whom he had been sent. If I had known name of God in the Bushman tongue the mistake could rcely have occurred. It must, however, be recollected, while ecting on the degradation of the natives of South Africa, that farther north, the more distinct do the native ideas on re- ous subjects become, and I have not had any intercourse h either Caffres or Bushmen in their own tongues.

Leaving Motlatsa on the 8th February, 1853 we passed down Mokoko, which, in the memory of persons now living, was owing stream. We ourselves once saw a heavy thunder- wer make it assume its ancient appearance of running to the th. Between Lotlakani and Nchokotsa we passed the small l-named Orapa; and another called Thutsa lay a little to our t—its water is salt and purgative. The salt-pan Chuantsa, ing a cake of salt one inch and a half in thickness, is about miles to the north-east of Orapa. This deposit contains a ter salt in addition, probably the nitrate of lime; the natives, rder to render it palatable and wholesome, mix the salt with juice of a gummy plant, then place it in the sand and bake y making a fire over it; the lime then becomes insoluble and teless.

he Bamangwato keep large flocks of sheep and goats at ious spots on this side of the Desert. They thrive wonder- y well wherever salt and bushes are to be found. The milk goats does not coagulate with facility, like that of cows, on ount of its richness; but the natives have discovered that infusion of the fruit of a solanaceous plant, Toluane, quickly duces the effect. The Bechuanas put their milk into sacks de of untanned hide, with the hair taken off. Hung in the , it soon coagulates; the whey is then drawn off by a plug he bottom, and fresh milk added, until the whole sack is full a thick sour curd, which, when one becomes used to it, is icious. The rich mix this in the porridge into which they vert their meal, and, as it is thus rendered nutritious and ngth-giving, an expression of scorn is sometimes heard re- cting the poor or weak, to the effect that "they are mere

water-porridge men." It occupies the place of our ro
beef.

At Nchokotsa, the rainy season having this year been delay
beyond the usual time, we found during the day the therm
meter stand at 96° in the coolest possible shade. This heig
at Kolobeng always portended rain at hand. At Kurum
when it rises above 84°, the same phenomenon may be consider
near; while farther north it rises above 100° before the cool
influence of the evaporation from rain may be expected. H
the bulb of the thermometer, placed two inches beneath
soil, stood at 128°. All around Nchokotsa the country loo
parched, and the glare from the white efflorescence wh
covers the extensive pans on all sides was most distressing
the eyes. The water of Nchokotsa was bitter, and presen
indications not to be mistaken of having passed through ani
systems before. All these waters contain nitrates, wh
stimulate the kidneys and increase the thirst. The fr
additions of water required in cooking meat, each imparting
own portion of salt, make one grumble at the cook for putt
too much seasoning in, whilst in fact he has put in none at
except that contained in the water. Of bitter, bad, disgust
waters I have drunk not a few nauseous draughts; you
try alum, vitriol, boiling, etc., etc., to convince yourself
you are not more stupid than travellers you will meet at h
but the ammonia and other salts are there still; and the
remedy is to get away as quickly as possible to the north.

We dug out several wells; and as we had on each occa
to wait till the water flowed in again, and then allow our c
to feed a day or two and slake their thirst thoroughly, as f
that could be done, before starting, our progress was but s
At Koobe there was such a mass of mud in the pond, worke
by the wallowing rhinoceros to the consistency of mortar,
only by great labour could we get a space cleared at one
for the water to ooze through and collect in for the oxen. Sh
the rhinoceros come back, a single roll in the great mass w
thrown on one side would have rendered all our labour vai
was therefore necessary for us to guard the spot by night.
these great flats all around we saw in the white sultry
herds of zebras, gnus, and occasionally buffaloes, standin
days, looking wistfully towards the wells for a share o
nasty water. It is mere wanton cruelty to take advanta
the necessities of these poor animals, and shoot them dow
after another, without intending to make the smallest
either the flesh, skins, or horns. In shooting by night, an
are more frequently wounded than killed; the flowing
stream increases the thirst, so that in desperation they

vly up to drink in spite of the danger,—"I must drink, ugh I die." The ostrich, even when not wounded, cannot h all his wariness resist the excessive desire to slake his ning thirst. It is Bushman-like practice to take advantage ts piteous necessities; for most of the feathers they obtain procured in this way, but they eat the flesh, and are so far ifiable.

could not order my men to do what I would not do myself, though I tried to justify myself on the plea of necessity, uld not adopt this mode of hunting. If your object is to re the best specimens for a museum, it may be allowable, even deserving of commendation, as evincing a desire to only those really wanted: but if, as has been practised by e Griquas and others who came into the country after Mr. ming, and fired away indiscriminately, great numbers of nals are wounded and allowed to perish miserably, or are ed on the spot and left to be preyed on by vultures and nas, and all for the sole purpose of making a "bag," then I e it to be evident that such sportsmen are pretty far gone in hunting form of insanity.

Iy men shot a black rhinoceros in this way, and I felt glad et away from the only place in which I ever had any share ight-hunting. We passed over the immense pan Ntwetwe, which the latitude could be taken as at sea. Great tracts of part of the country are of calcareous tufa, with only a thin ing of soil; numbers of "baobab" and "mopané" trees und all over this hard smooth surface. About two miles ond the northern bank of the pan we unyoked under a specimen of the baobab, here called, in the language of huanas, Mowana; it consisted of six branches united into trunk. At three feet from the ground it was eighty-five in circumference.

hese mowana-trees are the most wonderful examples of vital- in the country; it was therefore with surprise that we came n a dead one at Tlomtla, a few miles beyond this spot. It he same as those which Adanson and others believed, from cimens seen in Western Africa, to have been alive before the d. Arguing with a peculiar mental idiosyncrasy resembling ar-blindness, common among the French of the time, these ans came to the conclusion that "therefore there never was flood at all." I would back a true mowana against a dozen ds, provided you do not boil it in hot sea-water; but I can- believe that any of those now alive had a chance of being jected to the experiment of even the Noachian deluge. The ives make a strong cord from the fibres contained in the nded bark. The whole of the trunk, as high as they can

reach, is consequently often quite denuded of its covering, whic
in the case of almost any other tree would cause its death, bu
this has no effect on the mowana except to make it throw out
new bark, which is done in the way of granulation. Th
stripping of the bark is repeated frequently, so that it is com
mon to see the lower five or six feet an inch or two less in di
meter than the parts above; even portions of the bark which ha
broken in the process of being taken off, but remain separat
from the parts below, though still connected with the tr
above, continue to grow, and resemble closely marks made
the necks of the cattle of the island of Mull and of Caffre oxe
where a piece of skin is detached and allowed to hang dow
No external injury, not even a fire, can destroy this tree fr
without; nor can any injury be done from within, as it is qu
common to find it hollow; and I have seen one in which twe
or thirty men could lie down and sleep as in a hut. Nor d
cutting down exterminate it, for I saw instances in Angola
which it continued to grow in length after it was lying on
ground. Those trees called exogenous grow by means of s
cessive layers on the outside. The inside may be dead, or e
removed altogether, without affecting the life of the tree. T
is the case with most of the trees of our climate. The ot
class is called endogenous, and increases by layers applied to
inside; and when the hollow there is full, the growth is sto
—the tree must die. Any injury is felt most severely by
first class on the bark—by the second on the inside; while
inside of the exogenous may be removed, and the outside of
endogenous may be cut, without stopping the growth in
least. The mowana possesses the powers of both. The reas
that each of the laminæ possesses its own independent vital
in fact, the baobab is rather a gigantic bulb run up to seed
a tree. Each of eighty-four concentric rings had, in the
mentioned, grown an inch after the tree had been blown
The roots, which may often be observed extending alon
surface of the ground forty or fifty yards from the trunk
retain their vitality after the tree is laid low; and the P
guese now know that the best way to treat them is to let
alone, for they occupy much more room when cut down
when growing.

The wood is so spongy and soft that an axe can be stru
so far with a good blow that there is great difficulty in p
it out again. In the dead mowana mentioned the concentri
were well seen. The average for a foot at three different
was eighty-one and a half of these rings. Each of the la
can be seen to be composed of two, three, or four layers of
ous tubes; but supposing each ring the growth of one yea

e semidiameter of a mowana of one hundred feet in circumfer-
ce about seventeen feet, if the central point were in the
ntre of the tree, then its age would lack some centuries of
ing as old as the Christian era (1400). Though it possesses
nazing vitality, it is difficult to believe that this great baby-
oking bulb or tree is as old as the pyramids.

The Mopané-tree (*Bauhinia*) is remarkable for the little
ade its leaves afford. They fold together and stand nearly
rpendicular during the heat of the day, so that only the
adow of their edges comes to the ground. On these leaves
e small larvæ of a winged insect appear covered over with a
veet gummy substance. The people collect this in great quan-
ies, and use it as food;[1] and the lopané—large caterpillars
ree inches long, which feed on the leaves, and are seen strung
gether—share the same fate.

In passing along we see everywhere the power of vegetation
breaking up the outer crust of tufa. A mopane-tree, growing
a small chink, as it increases in size rends and lifts up large
agments of the rock all around it, subjecting them to the dis-
tegrating influence of the atmosphere. The wood is hard, and
a fine red colour, and is named iron-wood by the Portuguese.
ne inhabitants, observing that the mopane is more frequently
ruck by lightning than other trees, caution travellers never to
ek its shade when a thunder-storm is near—"Lightning hates
"; while another tree, the "Morala," which has three spines
pposite each other on the branches, and has never been known
be touched by lightning, is esteemed, even as far as Angola,
protection against the electric fluid. Branches of it may be
en placed on the houses of the Portuguese for the same pur-
se. The natives, moreover, believe that a man is thoroughly

[1] I am favoured with Mr. Westwood's remarks on this insect as follows:—

Taylor Institution, Oxford, July 9, 1857.

"The insect (and its secretion) on the leaves of the Bauhinia, and which is
ten by the Africans, proves to be a species of Psylla, a genus of small very
tive Homoptera, of which we have one very common species in the box; but
r species, P. buxi, emits its secretion in the shape of very long white cotton-
e filaments; but there is a species in New Holland, found on the leaves of
e Eucalyptus, which emits a secretion very similar to that of Dr. Livingstone's
ecies. This Australian secretion (and its insect originator) is known by the
me of Wo-me-la, and, like Dr. Livingstone's, it is scraped off the leaves and
ten by the aborigines as a saccharine dainty. The insects found beneath the
cretion, brought home by Dr. Livingstone, are in the pupa state, being
ttened, with large scales at the sides of the body, enclosing the future wings
the insect. The body is pale yellowish coloured, with dark-brown spots.
will be impossible to describe the species technically until we receive the
rfect insect. The secretion itself is flat and circular, apparently deposited
concentric rings, gradually increasing in size till the patches are about a
arter or a third of an inch in diameter.

"JNO. O. WESTWOOD."

protected from an enraged elephant, if he can get into the sha of this tree. There may not be much in this, but there is f quently some foundation of truth in their observations.

At Rapesh we came among our old friends the Bushm under Horoye. This man, Horoye, a good specimen of th tribe, and his son Mokantsa and others, were at least six f high, and of a darker colour than the Bushmen of the sou They have always plenty of food and water; and as they f quent the Zouga as often as the game in company with wh they live, their life is very different from that of the inha tants of the thirsty plains of the Kalahari. The animal th refrain from eating is the goat, which fact, taken in connect with the superstitious dread which exists in every tribe towa a particular animal, is significant of their feelings to the o animals they could have domesticated in their desert ho They are a merry laughing set, and do not tell lies wanto They have in their superstitious rites more appearance worship than the Bechuanas; and at a Bushman's grave once came to on the Zouga, the observances showed distin that they regarded the dead as still in another state of bei for they addressed him, and requested him not to be offen even though they wished still to remain a little while longe this world.

Those among whom we now were kill many elephants; when the moon is full choose that time for the chase, on acc of its coolness. Hunting this animal is the best test of cou this country affords. The Bushmen choose the moment ceeding a charge, when the elephant is out of breath, to ru and give him a stab with their long-bladed spears. In this the uncivilized have the advantage over us, but I believe with half their training Englishmen would beat the Bushi Our present form of civilization does not necessarily pro effeminacy, though it unquestionably increases the bea courage, and physical powers of the race. When at Kolobe took notes of the different numbers of elephants killed in course of the season by the various parties which went pas dwelling, in order to form an idea of the probable annua struction of this noble animal. There were parties of Gri Bechuanas, Boers, and Englishmen. All were eager to di guish themselves, and success depended mainly on the cou which leads the huntsman to go close to the animal, and waste the force of his shot on the air. It was noticeable the average for the natives was under one per man, fo Griquas one per man, for the Boers two, and for the En officers twenty each. This was the more remarkable, a Griquas, Boers, and Bechuanas employed both dogs and na

assist them, while the English hunters generally had no ssistance from either. They approached to within thirty ards of the animal, while the others stood at a distance of a undred yards, or even more, and of course spent all the force their bullets on the air. One elephant was found by Mr. swell with quite a crowd of bullets in his side, all evidently red in this style, and they had not gone near the vital parts.

It would thus appear that our more barbarous neighbours do ot possess half the courage of the civilized sportsman. And is probable that in this respect, as well as in physical evelopment, we are superior to our ancestors. The coats of ail and greaves of the Knights of Malta, and the armour from he Tower exhibited at the Eglinton tournament, may be onsidered decisive as to the greater size attained by modern ivilized men.

At Maila we spent a Sunday with Kaisa, the head man of a illage of Mashona, who had fled from the iron sway of Mosilikatse, whose country lies east of this. I wished him to ake charge of a packet of letters for England, to be forwarded hen, as is the custom of the Bamangwato, the Bechuanas ome hither in search of skins and food among the Bushmen; ut he could not be made to comprehend that there was no anger in the consignment. He feared the responsibility and uilt if anything should happen to them; so I had to bid adieu o all hope of letting my family hear of my welfare till I should each the west coast.

At Unku we came into a tract of country which had been isited by refreshing showers long before, and every spot was overed with grass run up to seed, and the flowers of the forest were in full bloom. Instead of the dreary prospect around Koobe and Nchokotsa, we had here a delightful scene, all the onds full of water, and the birds twittering joyfully. As the ame can now obtain water everywhere, they become very shy, nd cannot be found in their accustomed haunts.

1*st March.* The thermometer in the shade generally stood at 8° from 1 to 3 P.M., but it sank as low as 65° by night, so that he heat was by no means exhausting. At the surface of the ground, in the sun, the thermometer marked 125°, and three nches below it 138°. The hand cannot be held on the ground, nd even the horny soles of the feet of the natives must be protected by sandals of hide; yet the ants were busy working on t. The water in the ponds was as high as 100°; but as vater does not conduct heat readily downwards, deliciously ool water may be obtained by any one walking into the middle nd lifting up the water from the bottom to the surface with his hands.

Proceeding to the north, from Kama-kama, we entered in
dense Mohonono bush, which required the constant applicati
of the axe by three of our party for two days. This bush h
fine silvery leaves, and the bark has a sweet taste. The el
phant, with his usual delicacy of taste, feeds much on it. C
emerging into the plains beyond, we found a number of Bus
men, who afterwards proved very serviceable. The rains h
been copious, but now great numbers of pools were drying u
Lotus-plants abounded in them, and a low sweet-scented pla
covered their banks. Breezes came occasionally to us fr
these drying-up pools; but the pleasant odour they carri
caused sneezing in both myself and people; and on the 10th
March (when in lat. 19° 16′ 11″ S., long. 24° 24′ E.) we we
brought to a stand by four of the party being seized with fev
I had seen this disease before, but did not at once recognise
as the African fever; I imagined it was only a bilious attac
arising from full feeding on flesh, for, the large game havi
been very abundant, we always had a good supply; but inste
of the first sufferers recovering soon, every man of our par
was in a few days laid low, except a Bakwain lad and myse
He managed the oxen, while I attended to the wants of t
patients, and went out occasionally with the Bushmen to ge
zebra or buffalo, so as to induce them to remain with us.

Here for the first time I had leisure to follow the instructio
of my kind teacher, Mr. Maclear, and calculated several lon
tudes from lunar distances. The hearty manner in which th
eminent astronomer and frank, friendly man had promised to
me in calculating and verifying my work, conduced more th
anything else to inspire me with perseverance in making ast
nomical observations throughout the journey.

The grass here was so tall that the oxen became uneasy, a
one night the sight of a hyæna made them rush away into
forest to the east of us. On rising on the morning of the 1
I found that my Bakwain lad had run away with them. T
I have often seen with persons of this tribe, even when
cattle are startled by a lion. Away go the young men in c
pany with them, and dash through bush and brake for mi
till they think the panic is a little subsided; they then c
mence whistling to the cattle in the manner they do wh
milking the cows: having calmed them, they remain as a gu
till the morning. The men generally return with their sh
well peeled by the thorns. Each comrade of the Mopato w
expect his fellow to act thus, without looking for any o
reward than the brief praise of the chief. Our lad Kibope
had gone after the oxen, but had lost them in the rush thro
the flat trackless forest. He remained on their trail all

xt day and all the next night. On Sunday morning, as I as setting off in search of him, I found him near the waggon. e had found the oxen late in the afternoon of Saturday, and d been obliged to stand by them all night. It was wonder- l how he managed without a compass, and in such a country, find his way home at all, bringing about forty oxen with m.

The Bechuanas will keep on the sick-list as long as they feel y weakness; so I at last began to be anxious that they should ake a little exertion to get forward on our way. One of them, owever, happening to move a hundred yards from the waggon, ll down; and being unobserved, remained the whole night in e pouring rain totally insensible; another was subjected to equent swooning; but making beds in the waggons for these r worst cases, with the help of the Bakwain and the Bush- en, we moved slowly on. We had to nurse the sick like ildren; and, like children recovering from illness, the better ey became the more impudent they grew. This was seen in e peremptory orders they would give with their now piping ices. Nothing that we did pleased them; and the laughter ith which I received their ebullitions, though it was only the al expression of gladness at their recovery, and amusement at e ridiculous part they acted, only increased their chagrin. he want of power in the man who guided the two front oxen, , as he was called, the "leader," caused us to be entangled ith trees, both standing and fallen, and the labour of cutting em down was even more severe than ordinary; but notwith- tanding an immense amount of toil, my health continued good.

We wished to avoid the tsetse of our former path, so kept a ourse on the magnetic meridian from Lurilopepe. The necessity f making a new path much increased our toil. We were, how- ver, rewarded in lat. 18° with a sight we had not enjoyed the ear before, namely, large patches of grape-bearing vines. here they stood before my eyes; but the sight was so entirely nexpected that I stood some time gazing at the clusters of rapes with which they were loaded, with no more thought of lucking than if I had been beholding them in a dream. The Bushmen know and eat them; but they are not well flavoured n account of the great astringency of the seeds, which are in hape and size like split peas. The elephants are fond of the ruit, plant, and root alike. I here found an insect which preys n ants; it is about an inch and a quarter long, as thick as a row-quill, and covered with black hair. It puts its head into a little hole in the ground, and quivers its tail rapidly; the nts come near to see it, and it snaps up each as he comes within he range of the forceps on its tail. As its head is beneath the

ground, it becomes a question how it can guide its tail to t ants. It is probably a new species of ant-lion (*Myrmele formicaleo*), great numbers of which, both in the larvæ a complete state, are met with. The ground under every tree dotted over with their ingenious pitfalls, and the perfect inse the form of which most persons are familiar with in the drag fly, may be seen using its tail in the same active manner this insect did. Two may often be seen joined in their flig the one holding on by the tail forceps to the neck of the oth On first observing this imperfect insect, I imagined the forc were on its head; but when the insect moved, their true posit was seen.

The forest, through which we were slowly toiling, daily came more dense, and we were kept almost constantly at w with the axe; there was much more leafiness in the trees h than farther south. The leaves are chiefly of the pinnate and pinnate forms, and are exceedingly beautiful when seen agai the sky; a great variety of the papilionaceous family grow this part of the country.

Fleming had until this time always assisted to drive his o waggon, but about the end of March he knocked up, as well his people. As I could not drive two waggons, I shared w him the remaining water, half a caskful, and went on, with intention of coming back for him as soon as we should reach next pool. Heavy rain now commenced; I was employed whole day in cutting down trees, and every stroke of the brought down a thick shower on my back, which in the h work was very refreshing, as the water found its way down i my shoes. In the evening we met some Bushmen, who vol teered to show us a pool; and having unyoked, I walked s miles in search of it. As it became dark they showed t politeness—a quality which is by no means confined entirel the civilized—by walking in front, breaking the branches w hung across the path, and pointing out the fallen trees. returning to the waggon, we found that being left alone brought out some of Fleming's energy, for he had manage come up.

As the water in this pond dried up, we were soon oblige move again. One of the Bushmen took out his dice, and a throwing them, said that God told him to go home. He th again in order to show me the command, but the opposite re followed; so he remained and was useful, for we lost the again by a lion driving them off to a very great distance. lions here are not often heard. They seem to have a whole dread of the Bushmen, who, when they observe evidence lion's having made a full meal, follow up his spoor so qu

at his slumbers are not disturbed. One discharges a poisoned row from a distance of only a few feet, while his companion multaneously throws his skin cloak on the beast's head. The dden surprise makes the lion lose his presence of mind, and bounds away in the greatest confusion and terror. Our iends here showed me the poison which they use on these oc-sions. It is the entrails of a caterpillar called N'gwa, half inch long. They squeeze out these, and place them all around e bottom of the barb, and allow the poison to dry in the sun. ney are very careful in cleaning their nails after working ith it, as a small portion introduced into a scratch acts like orbid matter in dissection wounds. The agony is so great at the person cuts himself, calls for his mother's breast as if were returned in idea to his childhood again, or flies from man habitations a raging maniac. The effects on the lion e equally terrible. He is heard moaning in distress, and comes furious, biting the trees and ground in rage.

As the Bushmen have the reputation of curing the wounds of is poison, I asked how this was effected. They said that they dminister the caterpillar itself in combination with fat; they so rub fat into the wound, saying that "the N'gwa wants fat, nd, when it does not find it in the body, kills the man: we give what it wants, and it is content"—a reason which will com-end itself to the enlightened among ourselves.

The poison more generally employed is the milky juice of he tree Euphorbia (*E. arborescens*). This is particularly ob-oxious to the equine race. When a quantity is mixed with he water of a pond a whole herd of zebras will fall dead from he effects of the poison before they have moved away two iles. It does not, however, kill oxen or men. On them it cts as a drastic purgative only. This substance is used all ver the country, though in some places the venom of serpents nd a certain bulb, *Amaryllis toxicaria*, are added, in order to ncrease the virulence.

Father Pedro, a Jesuit, who lived at Zumbo, made a balsam, ontaining a number of plants and *castor oil*, as a remedy for oisoned arrow-wounds. It is probable that he derived his nowledge from the natives as I did, and that the reputed fficacy of the balsam is owing to its fatty constituent.

In cases of the bites of serpents a small key ought to be ressed down firmly on the wound, the orifice of the key being pplied to the puncture, until a cupping-glass can be got from ne of the natives. A watch-key pressed firmly on the point urg by a scorpion extracts the poison; and a mixture of fat r oil and ipecacuanha relieves the pain.

The Bushmen of these districts are generally fine, well-made

men, and are nearly independent of every one. We observe them to be fond of a root somewhat like a kidney potato, an the kernel of a nut, which Fleming thought was a kind of betel the tree is a fine, large spreading one, and the leaves palmate From the quantities of berries and the abundance of game i these parts, the Bushmen can scarcely ever be badly off fo food. As I could without much difficulty keep them well sup plied with meat, and wished them to remain, I proposed tha they should bring their wives to get a share, but they remarke that the women could always take care of themselves.

None of the men of our party had died, but two seemed u likely to recover; and Kibopechoe, my willing Mokwain, last became troubled with boils, and then got all the symptor of fever. As he lay down, the others began to move about, a complained of weakness only. Believing that frequent chan of place was conducive to their recovery, we moved along much as we could, and came to the hill N'gwa (lat. 18° 27′ S., long. 24° 13′ 36″ E.). This being the only hill we had se since leaving the Bamangwato, we felt inclined to take off hats to it. It is three or four hundred feet high, and cover with trees. Its geographical position is pretty accurately k down from occultation and other observations. I may ment that the valley on its northern side, named Kandehy, or K dehái, is as picturesque a spot as is to be seen in this part Africa. The open glade, surrounded by forest trees of vari hues, had a little stream meandering in the centre. A herd reddish-coloured antelopes (pallahs) stood on one side, nea large baobab, looking at us, and ready to run up the hill; w gnus, tsessebes, and zebras gazed in astonishment at the truders. Some fed carelessly, and others put on the pecu air of displeasure which these animals sometimes assume be they resolve on flight. A large white rhinoceros came a the bottom of the valley with his slow, sauntering gait wit noticing us; he looked as if he meant to indulge in a mud b Several buffaloes, with their dark visages, stood under the t on the side opposite to the pallahs. It being Sunday, all peace, and, from the circumstances in which our party placed, we could not but reflect on that second state of existence which we hope will lead us into scenes of pe beauty. If pardoned in that free way the Bible promises, will be a glorious thing; but to be consigned to wait fo Judgment-day, with nothing else to ponder on but sin would rather forget, is a cheerless prospect.

Our Bushmen wished to leave us, and, as there was n in trying to thwart these independent gentlemen, I paid and allowed them to go. The payment, however, acted

arm on some strangers who happened to be present, and duced them to volunteer their aid.

The game hereabouts is very tame. Koodoos and giraffes ood gazing at me as a strange apparition when I went out th the Bushmen. On one occasion a lion came at daybreak, d went round and round the oxen. I could only get a glimpse him occasionally from the waggon-box; but, though barely irty yards off, I could not get a shot. He then began to roar the top of his voice; but the oxen continuing to stand still, was so disgusted that he went off, and continued to use his ice for a long time in the distance. I could not see that he d a mane; if he had not, then even the maneless variety can e their tongues. We heard others also roar; and, when they nd they could not frighten the oxen, they became equally gry. This we could observe in their tones.

As we went north the country became very lovely; many w trees appeared; the grass was green, and often higher an the waggons; the vines festooned the trees, among which peared the real banian (*Ficus indica*), with its drop-shoots, d the wild date and palmyra, and several other trees which re new to me; the hollows contained large patches of water. ext came watercourses, now resembling small rivers, twenty rds broad and four feet deep. The further we went, the oader and deeper these became; their bottoms contained great mbers of deep holes, made by elephants wading in them; in ese the oxen floundered desperately, so that our waggon-pole oke, compelling us to work up to the breast in water for ree hours and a half; yet I suffered no harm.

We at last came to the Sanshureh, which presented an im- ssable barrier, so we drew up under a magnificent baobab-tree t. 18° 4′ 27″ S., long. 24° 6′ 20″ E.), and resolved to explore e river for a ford. The great quantity of water we had passed rough was part of the annual inundation of the Chobe; and is, which appeared a large, deep river, filled in many parts h reeds, and having hippopotami in it, is only one of the anches by which it sends its superabundant water to the th-east. From the hill N'gwa a ridge of higher land runs the north-east, and bounds its course in that direction. We, ing ignorant of this, were in the valley, and the only gap in whole country destitute of tsetse. In company with the shmen I explored all the banks of the Sanshureh to the west, we came into tsetse on that side. We waded a long way long the reeds in water breast deep, but always found a broad, p space free from vegetation, and unfordable. A peculiar d of lichen, which grows on the surface of the soil, becomes ached and floats on the water, giving out a very disagree-

able odour, like sulphuretted hydrogen, in some of these stag nant waters.

We made so many attempts to get over the Sanshureh, bot to the west and east of the waggon, in the hope of reachi some of the Makololo on the Chobe, that my Bushmen frien became quite tired of the work. By means of presents I g them to remain some days; but at last they slipped away night, and I was fain to take one of the strongest of my st weak companions and cross the river in a pontoon, the gift Captains Codrington and Webb. We each carried some p visions and a blanket, and penetrated about twenty miles the westward, in the hope of striking the Chobe. It was mu nearer to us in a northerly direction, but this we did not th know. The plain, over which we splashed the whole of first day, was covered with water ankle deep, and thick gr which reached above the knees. In the evening we came to immense wall of reeds, six or eight feet high, without any op ing admitting of a passage. When we tried to enter, water always became so deep that we were fain to desist. concluded that we had come to the banks of the river we w in search of, so we directed our course to some trees wh appeared in the south, in order to get a bed and a view of adjacent locality. Having shot a leche, and made a glor fire, we got a good cup of tea and had a comfortable ni While collecting wood that evening, I found a bird's nest sisting of live leaves sewn together with threads of the spi web. Nothing could exceed the airiness of this pretty trivance; the threads had been pushed through small punct and thickened to resemble a knot. I unfortunately los This was the second nest I have seen resembling that of tailor-bird of India.

Next morning, by climbing the highest trees, we could s fine, large sheet of water, but surrounded on all sides by same impenetrable belt of reeds. This is the broad part river Chobe, and is called Zabesa. Two tree-covered is seemed to be much nearer to the water than the shore on w we were, so we made an attempt to get to them first. I not the reeds alone we had to pass through; a peculiar ser grass, which at certain angles cut the hands like a razor mingled with the reed, and the climbing convolvulus, stalks which felt as strong as whipcord, bound the ma gether. We felt like pigmies in it, and often the only w could get on was by both of us leaning against a part and ing it down till we could stand upon it. The persp streamed off our bodies, and as the sun rose high, there no ventilation among the reeds, the heat was stifling, a

vater, which was up to the knees, felt agreeably refreshing. After some hours' toil we reached one of the islands. Here we net an old friend, the bramble-bush. My strong moleskins vere quite worn through at the knees, and the leather trousers f my companion were torn and his legs bleeding. Tearing my andkerchief in two, I tied the pieces round my knees, and hen encountered another difficulty. We were still forty or fty yards from the clear water, but now we were opposed by reat masses of papyrus, which are like palms in miniature, ght or ten feet high, and an inch and a half in diameter. hese were laced together by twining convolvulus, so strongly hat the weight of both of us could not make way into the clear ater. At last we fortunately found a passage prepared by a ippopotamus. Eager as soon as we reached the island to look long the vista to clear water, I stepped in and found it took e at once up to the neck.

Returning nearly worn out, we proceeded up the bank of the hobe, till we came to the point of departure of the branch anshureh; we then went in the opposite direction, or down e Chobe, though from the highest trees we could see nothing t one vast expanse of reed, with here and there a tree on the lands. This was a hard day's work; and when we came to a serted Bayeiye hut on an anthill, not a bit of wood or anyhing else could be got for a fire, except the grass and sticks of e dwelling itself. I dreaded the "*Tampans*," so common all old huts; but outside of it we had thousands of mosquies, and cold dew began to be deposited, so we were fain to awl beneath its shelter.

We were close to the reeds, and could listen to the strange unds which are often heard there. By day I had seen waterakes putting up their heads and swimming about. There ere great numbers of otters (*Lutra inunguis*, F. Cuvier), hich have made little spoors all over the plains in search of e fishes, among the tall grass of these flooded prairies; curious rds, too, jerked and wriggled among these reedy masses, and e heard human-like voices and unearthly sounds, with splash, ggle, jupp, as if rare fun were going on in their uncouth unts. At one time something came near us, making a splash- like that of a canoe or hippopotamus: thinking it to be the akololo, we got up, listened, and shouted; then discharged a n several times: but the noise continued without intermission an hour. After a damp, cold night we set to, early in the orning, at our work of exploring again, but left the pontoon order to lighten our labour. The anthills are here very high, me thirty feet, and of a base so broad that trees grow on em, while the lands, annually flooded, bear nothing but grass.

From one of these anthills we discovered an inlet to the Chobe and, having gone back for the pontoon, we launched ourselves on a deep river, here from eighty to one hundred yards wide I gave my companion strict injunctions to stick by the pontoon in case a hippopotamus should look at us; nor was this caution unnecessary, for one came up at our side and made a desperate plunge off. We had passed over him. The wave he made caused the pontoon to glide quickly away from him.

We paddled on from midday till sunset. There was nothing but a wall of reed on each bank, and we saw every prospect of spending a supperless night in our float; but just as the short twilight of these parts was commencing, we perceived on the north bank the village of Moremi, one of the Makololo, whose acquaintance I had made in our former visit, and who was now located on the island Mahonta (lat. 17° 58′ S., long. 24° 6′ E.). The villagers looked as we may suppose people do who see a ghost, and in their figurative way of speaking said, "He has dropped among us from the clouds, yet came riding on the back of a hippopotamus! We Makololo thought no one could enter the Chobe without our knowledge, but here he drops among us like a bird."

Next day we returned in canoes across the flooded lands, and found that, in our absence, the men had allowed the cattle to wander into a very small patch of wood to the west containing the tsetse; this carelessness cost me ten fine large oxen. After remaining a few days, some of the head men of the Makololo came down from Linyanti, with a large party of Barotse, to take us across the river. This they did in fine style, swimming and diving among the oxen more like alligators than men, and taking the waggons to pieces and carrying them across on a number of canoes lashed together. We were now among friends, so going about thirty miles to the north, in order to avoid the still flooded lands on the north of the Chobe, we turned our steps westwards towards Linyanti (lat. 18° 17′ 20″ S., long. 23° 50′ 9″ E.), where we arrived on the 23rd of May, 1853. This is the capital town of the Makololo, and only a short distance from our waggon-stand of 1851 (lat. 18° 20′ S., long. 23° 50′

CHAPTER IX

ception at Linyanti—The court herald—Sekeletu obtains the chief-tainship from his sister—Mpepe's plot—Slave-trading Mambari—Their sudden flight—Sekeletu narrowly escapes assassination—Execution of Mpepe—The courts of law—Mode of trying offences—Sekeletu's reason for not learning to read the Bible—The disposition made of the wives of a deceased chief—Makololo women—They work but little—Employ serfs—Their drink, dress, and ornaments—Public religious services in the kotla—Unfavourable associations of the place—Native doctors—Proposal to teach the Makololo to read—Sekeletu's present—Reason for accepting it—Trading in ivory—Accidental fire—Presents for Sekeletu—Two breeds of native cattle—Ornamenting the cattle—The women and the looking-glass—Mode of preparing the skins of oxen for mantles and for shields—Throwing the spear.

E whole population of Linyanti, numbering between six and en thousand souls, turned out *en masse* to see the waggons motion. They had never witnessed the phenomenon before, having on the former occasion departed by night. Sekeletu, w in power, received us in what is considered royal style, ting before us a great number of pots of boyaloa, the beer of country. These were brought by women, and each bearer es a good draught of the beer when she sets it down, by way "tasting" to show that there is no poison.

The court herald, an old man who occupied the post also in bituane's time, stood up, and after some antics, such as leap-, and shouting at the top of his voice, roared out some latory sentences, as, "Don't I see the white man? Don't I the comrade of Sebituane? Don't I see the father of keletu?"—"We want sleep"—"Give your son sleep, my d," etc., etc. The perquisites of this man are the heads of all cattle slaughtered by the chief, and he even takes a share the tribute before it is distributed and taken out of the kotla. is expected to utter all the proclamations, call assemblies, ep the kotla clean, and the fire burning every evening, and en a person is executed in public he drags away the body.

I found Sekeletu a young man of eighteen years of age, of that rk-yellow or coffee-and-milk colour, of which the Makololo so proud, because it distinguishes them considerably from black tribes on the rivers. He is about five feet seven in ight, and neither so good-looking. nor of so much ability, as

his father was, but is equally friendly to the English. Seb
tuane installed his daughter Mamochisane into the chieftainsh
long before his death, but, with all his acuteness, the idea
her having a husband who should not be her lord did not see
to enter his mind. He wished to make her his successor, p
bably in imitation of some of the negro tribes with whom
had come into contact; but, being of the Bechuana race,
could not look upon the husband except as the woman's lord,
he told her all the men were hers, she might take any one, b
ought to keep none. In fact, he thought she might do with
men what he could do with the women; but these men h
other wives; and according to a saying in the country, "
tongues of women cannot be governed," they made her misera
by their remarks. One man whom she chose was even ca
her wife, and her son the child of Mamochisane's wife; but
arrangement was so distasteful to Mamochisane herself, t
as soon as Sebituane died, she said she never would consen
govern the Makololo so long as she had a brother liv
Sekeletu, being afraid of another member of the family, 'Mp
who had pretensions to the chieftainship, urged his si
strongly to remain as she had always been, and allow hi
support her authority by leading the Makololo when they
forth to war. Three days were spent in public discussio
the point. Mpepe insinuated that Sekeletu was not the la
son of Sebituane, on account of his mother having been the
of another chief before her marriage with Sebituane; M
chisane, however, upheld Sekeletu's claims, and at last stoo
in the assembly and addressed him with a womanly gu
tears: "I have been a chief only because my father wishe
I always would have preferred to be married and have a f
like other women. You, Sekeletu, must be chief and bui
your father's house." This was a death-blow to the ho
Mpepe.

As it will enable the reader to understand the socia
political relations of these people, I will add a few more
culars respecting Mpepe. Sebituane, having no son to tal
leadership of the "Mopato" of the age of his daughter,
him as the nearest male relative to occupy that post: a
suming from Mpepe's connection with his family that he
attend to his interests and relieve him from care, he hand
cattle over to his custody. Mpepe removed to the chief
"Naliele," and took such effectual charge of all the catt
Sebituane saw he could only set matters on their former f
by the severe measure of Mpepe's execution. Being un
to do this, and fearing the enchantments which, by mea
number of Barotse doctors, Mpepe now used in a hut b

e purpose, and longing for peaceful retirement after thirty ars' fighting, he heard with pleasure of our arrival at the ke, and came down as far as Sesheke to meet us. He had an a, picked up from some of the numerous strangers who visited n, that white men had a "pot (a cannon) in their towns ich would burn up any attacking party;" and he thought he could only get this he would be able to "sleep" the nainder of his days in peace. This he hoped to obtain from e white men. Hence the cry of the herald—"Give us sleep." is remarkable how anxious for peace those who have been hting all their lives appear to be.

When Sekeletu was installed in the chieftainship, he felt his sition rather insecure, for it was believed that the incan- ions of Mpepe had an intimate connection with Sebituane's ath. Indeed, the latter had said to his son, "That hut of antation will prove fatal to either you or me."

When the Mambari, in 1850, took home a favourable report this new market to the west, a number of half-caste Portu- ese slave-traders were induced to come in 1853; and one, o resembled closely a real Portuguese, came to Linyanti ile I was there. This man had no merchandise, and pre- ded to have come in order to inquire "what sort of goods re necessary for the market." He seemed much disconcerted my presence there. Sekeletu presented him with an ele- ant's tusk and an ox; and when he had departed about fifty les to the westward, he carried off an entire village of the kalahari belonging to the Makololo. He had a number of ned slaves with him; and as all the villagers—men, women, d children—were removed, and the fact was unknown until a nsiderable time afterwards, it is not certain whether his object s obtained by violence or by fair promises. In either case, very must have been the portion of these poor people. He s carried in a hammock, slung between two poles, which pearing to be a bag, the Makololo named him "Father of the g."

Mpepe favoured these slave-traders, and they, as is usual with em, founded all their hopes of influence on his successful bellion. My arrival on the scene was felt to be so much ight in the scale against their interests. A large party of ambari had come to Linyanti when I was floundering on the iries south of the Chobe. As the news of my being in the ighbourhood reached them their countenances fell; and when me Makololo, who had assisted us to cross the river, returned th hats which I had given them, the Mambari betook them- ves to precipitate flight. It is usual for visitors to ask formal rmission before attempting to leave a chief, but the sight of

the hats made the Mambari pack up at once. The Makolo inquired the cause of the hurry, and were told that, if I fou them there, I should take all their slaves and goods from ther and though assured by Sekeletu that I was not a robber, but man of peace, they fled by night, while I was still sixty mi off. They went to the north, where, under the protection Mpepe, they had erected a stockade of considerable size; the several half-caste slave-traders, under the leadership of a nati Portuguese, carried on their traffic, without reference to t chief into whose country they had unceremoniously introduc themselves; while Mpepe, feeding them with the cattle Sekeletu, formed a plan of raising himself, by means of th fire-arms, to be the head of the Makololo. The usual cou which the slave-traders adopt is to take a part in the politi affairs of each tribe, and, siding with the strongest, get v paid by captures made from the weaker party. Long sec conferences were held by the slave-traders and Mpepe, an was deemed advisable for him to strike the first blow; so provided himself with a small battle-axe, with the intentio cutting Sekeletu down the first time they met.

My object being first of all to examine the country fo healthy locality, before attempting to make a path to either east or west coast, I proposed to Sekeletu the plan of ascen the great river which we had discovered in 1851. He vo teered to accompany me; and when we got about sixty m away, on the road to Sesheke, we encountered Mpepe. Makololo, though possessing abundance of cattle, had n attempted to ride oxen, until I advised it in 1851. The Be anas generally were in the same condition, until Europ came among them and imparted the idea of riding. All journeys previously were performed on foot. Sekeletu an companions were mounted on oxen, though, having ne saddle nor bridle, they were perpetually falling off. M armed with his little axe, came along a path parallel to, quarter of a mile distant from, that of our party; and wh saw Sekeletu he ran with all his might towards us; Sekeletu, being on his guard, galloped off to an adjacent vi He then withdrew somewhere till all our party can Mpepe had given his own party to understand that he cut down Sekeletu, either on their first meeting, or a breaking up of their first conference. The former int having been thus frustrated, he then determined to effe purpose after their first interview. I happened to sit between the two in the hut where they met: being tired riding all day in the sun, I soon asked Sekeletu where I sleep, and he replied, "Come, I will show you." As w

ogether, I unconsciously covered Sekeletu's body with mine, nd saved him from the blow of the assassin. I knew nothing f the plot, but remarked that all Mpepe's men kept hold of heir arms, even after we had sat down—a thing quite unusual n the presence of a chief; and when Sekeletu showed me the ut in which I was to spend the night, he said to me, "That nan wishes to kill me." I afterwards learnt that some of Mpepe's attendants had divulged the secret; and, bearing in nind his father's instructions, Sekeletu put Mpepe to death hat night. It was managed so quietly, that, although I was leeping within a few yards of the scene, I knew nothing of it ill the next day. Nokuáne went to the fire at which Mpepe at, with a handful of snuff, as if he were about to sit down and regale himself therewith. Mpepe said to him, "Nsepísa" cause me to take a pinch); and, as he held out his hand, Nokuane caught hold of it, while another man seized the other nand, and, leading him out a mile, speared him. This is the common mode of executing criminals. They are not allowed to speak; though on one occasion a man, feeling his wrist held too tightly, said, "Hold me gently, can't you? you will soon be led out in the same way yourselves." Mpepe's men fled to the Barotse, and, it being unadvisable for us to go thither during the commotion which followed on Mpepe's death, we returned to Linyanti.

The foregoing may be considered as a characteristic specimen of their mode of dealing with grave political offences. In common cases there is a greater show of deliberation. The complainant asks the man, against whom he means to lodge his complaint, to come with him to the chief. This is never refused When both are in the kotla, the complainant stands up and states the whole case before the chief and the people usually assembled there. He stands a few seconds after he has done this, to recollect if he has forgotten anything. The witnesses to whom he has referred then rise up and tell all they themselves have seen or heard, but not anything that they have heard from others. The defendant, after allowing some minutes to elapse so that he may not interrupt any of the opposite party, slowly rises, folds his cloak around him, and, in the most quiet, deliberate way he can assume—yawning, blowing his nose, etc.—begins to explain the affair, denying the charge or admitting it, as the case may be. Sometimes, when galled by his remarks, the complainant utters a sentence of dissent; the accused turns quietly to him, and says, "Be silent: I sat still while you were speaking; can't you do the same? Do you want to have it all to yourself?" And as the audience acquiesce in this bantering, and enforce silence, he goes on till he has finished all he wishes

to say in his defence. If he has any witnesses to the truth c
the facts of his defence, they give their evidence. No oath i
administered; but occasionally, when a statement is questioned
a man will say, "By my father," or "By the chief, it is so.
Their truthfulness among each other is quite remarkable; bu
their system of government is such that Europeans are not in
position to realise it readily. A poor man will say, in h
defence against a rich one, "I am astonished to hear a man s
great as he make a false accusation;" as if the offence of fals
hood were felt to be one against the society which the individu
referred to had the greatest interest in upholding.

If the case is one of no importance, the chief decides it
once; if frivolous, he may give the complainant a scolding, a
put a stop to the case in the middle of the complaint, or he ma
allow it to go on without paying any attention to it whateve
Family quarrels are often treated in this way, and then a ma
may be seen stating his case with great fluency, and not a so
listening to him. But if it is a case between influential men,
brought on by under-chiefs, then the greatest decorum prevai
If the chief does not see his way clearly to a decision, he remai
silent; the elders then rise one by one and give their opinio
often in the way of advice rather than as decisions; and wh
the chief finds the general sentiment agreeing in one view,
delivers his judgment accordingly. He alone speaks sittin
all others stand.

No one refuses to acquiesce in the decision of the chief, as
has the power of life and death in his hands, and can enfo
the law to that extent if he chooses; but grumbling is allow
and, when marked favouritism is shown to any relative of t
chief, the people generally are not so astonished at the partia
as we would be in England.

This system was found as well developed among the Makol
as among the Bakwains, or even better, and is no foreign i
portation. When at Cassange, my men had a slight qua
among themselves, and came to me, as to their chief, for ju
ment. This had occurred several times before, so withou
thought I went out of the Portuguese merchant's house in wh
I was a guest, sat down, and heard the complaint and defence
the usual way. When I had given my decision in the com
admonitory form, they went off apparently satisfied. Sev
Portuguese, who had been viewing the proceedings with gr
interest, complimented me on the success of my teaching t
how to act in litigation; but I could not take any cred
myself for the system which I had found ready-made to
hands.

Soon after our arrival at Linyanti, Sekeletu took me a

nd pressed me to mention those things I liked best and hoped o get from him. Anything, either in or out of his town, should e freely given if I would only mention it. I explained to him hat my object was to elevate him and his people to be Christians; ut he replied he did not wish to learn to read the Book, for he as afraid "it might change his heart, and make him content ith only one wife, like Sechele." It was of little use to urge hat the change of heart implied a contentment with one wife qual to his present complacency in polygamy. Such a prefer- nce after the change of mind, could not now be understood by im any more than the real, unmistakeable pleasure of religious ervices can, by those who have not experienced what is known y the term the "new heart." I assured him that nothing was xpected but by his own voluntary decision. "No, no; he anted always to have five wives at least." I liked the frank- ess of Sekeletu, for nothing is so wearying to the spirit as alking to those who agree with everything advanced.

Sekeletu, according to the system of the Bechuanas, became ossessor of his father's wives, and adopted two of them; the hildren by these women are, however, in these cases, termed rothers. When an elder brother dies, the same thing occurs n respect of his wives; the brother next in age takes them, as mong the Jews, and the children that may be born of those omen he calls his brothers also. He thus raises up seed to is departed relative. An uncle of Sekeletu, being a younger rother of Sebituane, got that chieftain's head-wife, or queen: here is always one who enjoys this title. Her hut is called the reat house, and her children inherit the chieftainship. If she ies, a new wife is selected for the same position and enjoys the ame privileges, though she may happen to be a much younger oman than the rest.

The majority of the wives of Sebituane were given to influen- ial under-chiefs; and, in reference to their early casting off he widow's weeds, a song was sung, the tenor of which was hat the men alone felt the loss of their father Sebituane, the omen were so soon supplied with new husbands that their earts had not time to become sore with grief.

The women complain, because the proportions between the exes are so changed now, that they are not valued as they eserve. The majority of the real Makololo have been cut off y fever. Those who remain are a mere fragment of the people ho came to the north with Sebituane. Migrating from a very ealthy climate in the south, they were more subject to the ebrile diseases of the valley in which we found them, than the lack tribes they conquered. In comparison with the Barotse, Batoka, and Banyéti, the Makololo have a sickly hue. They are

of a light-brownish yellow colour, while the tribes referred t
are very dark, with a slight tinge of olive. The whole of th
coloured tribes consider that beauty and fairness are associated
and women long for children of light colour so much, that the
sometimes chew the bark of a certain tree in hopes of producin
that effect. To my eye the dark colour is much more agreeabl
than the tawny hue of the half-caste, which that of the Mako
lolo ladies closely resembles. The women generally escaped th
fever, but they are less fruitful than formerly, and, to thei
complaint of being undervalued on account of the disproportio
of the sexes, they now add their regrets at the want of childre
of whom they are all excessively fond.

The Makololo women work but little. Indeed the families
that nation are spread over the country, one or two only in eac
village, as the lords of the land. They all have lordship ov
great numbers of subjected tribes, who pass by the gener
name Makalaka, and who are forced to render certain service
and to aid in tilling the soil; but each has his own land und
cultivation, and otherwise lives nearly independent. They a
proud to be called Makololo, but the other term is often used
reproach, as betokening inferiority. This species of servitu
may be termed serfdom, as it has to be rendered in consequen
of subjection by force of arms, but it is necessarily very mil
It is so easy for any one who is unkindly treated to make
escape to other tribes, that the Makololo are compelled to tr
them, to a great extent, rather as children than slaves. So
masters, who fail from defect of temper or disposition to secu
the affections of the conquered people, frequently find themsel
left without a single servant, in consequence of the absence a
impossibility of enforcing a fugitive slave law, and the readin
with which those who are themselves subjected assist the fu
tives across the rivers in canoes. The Makololo ladies are libe
in their presents of milk and other food, and seldom require
labour, except in the way of beautifying their own huts a
court-yards. They drink large quantities of boyáloa, or o-
the búza of the Arabs, which, being made of the grain ca
holcus sorghum, or "durasaifi," in a minute state of subdivis
is very nutritious, and gives that plumpness of form which
considered beautiful. They dislike being seen at their potati
by persons of the opposite sex. They cut their woolly hair q
short, and delight in having the whole person shining w
butter. Their dress is a kilt reaching to the knees; its mate
is ox-hide, made as soft as cloth. It is not ungraceful. A
skin mantle is thrown across the shoulders when the lady
unemployed, but when engaged in any sort of labour she thr
this aside, and works in the kilt alone. The ornaments

veted are large brass anklets as thick as the little finger, and rmlets of both brass and ivory, the latter often an inch broad. he rings are so heavy that the ankles are often blistered by e weight pressing down; but it is the fashion, and is borne as agnanimously as tight lacing and tight shoes among ourselves. rings of beads are hung around the neck, and the fashionable lours being light green and pink, a trader could get almost ything he chose for beads of these colours.

At our public religious services in the kotla, the Makololo omen always behaved with decorum from the first, except at e conclusion of the prayer. When all knelt down, many of ose who had children, in following the example of the rest, nt over their little ones; the children, in terror of being ushed to death, set up a simultaneous yell, which so tickled e whole assembly there was often a subdued titter, to be rned into a hearty laugh as soon as they heard Amen. This as not so difficult to overcome in them as similar peccadilloes ere in the case of the women farther south. Long after we ad settled at Mabotsa, when preaching on the most solemn bjects, a woman might be observed to look round, and, seeing neighbour seated on her dress, give her a hunch with the bow to make her move off; the other would return it with terest, and perhaps the remark, "Take the nasty thing away, ill you?" Then three or four would begin to hustle the first fenders, and the men to swear at them all, by way of enforcing lence.

Great numbers of little trifling things like these occur, and ould not be worth the mention but that one cannot form a rrect idea of missionary work except by examination of the inutiæ. At the risk of appearing frivolous to some, I shall ntinue to descend to mere trifles.

The numbers who attended at the summons by the herald, ho acted as beadle, were often from five to seven hundred. he service consisted of reading a small portion of the Bible and iving an explanatory address, usually short enough to prevent eariness or want of attention. So long as we continue to hold rvices in the kotla, the associations of the place are unfavour- ble to solemnity; hence it is always desirable to have a place f worship as soon as possible: and it is of importance too to eat such place with reverence, as an aid to secure that serious ttention which religious subjects demand. This will appear ore evident when it is recollected that, in the very spot where e had been engaged in acts of devotion, half an hour after, a ance would be got up: and these habits cannot be at first pposed without the appearance of assuming too much authority er them. It is always unwise to hurt their feelings of inde-

pendence. Much greater influence will be gained by studying how you may induce them to act aright, with the impressio that they are doing it of their own free will. Our service having necessarily been all in the open air, where it is mos difficult to address large bodies of people, prevented my re covering so entirely from the effects of clergyman's sore throa as I expected, when my uvula was excised at the Cape.

To give an idea of the routine followed for months togethe on other days as well as on Sundays, I may advert to my hab of treating the sick for complaints which seemed to surmou the skill of their own doctors. I refrained from going to an one unless his own doctor wished it, or had given up the cas This led to my having a selection of the severer cases onl and prevented the doctors being offended at my taking the practice out of their hands. When attacked by fever myse and wishing to ascertain what their practices were, I cou safely intrust myself in their hands on account of their we known friendly feelings.

The plan of showing kindness to the natives in their bodi ailments secures their friendship; this is not the case to t same degree in old missions, where the people have learned look upon relief as a right, a state of things that sometim happens among ourselves at home. Medical aid is therefo most valuable in young missions, though at all stages it is extremely valuable adjunct to other operations.

I proposed to teach the Makololo to read, but, for the reas mentioned, Sekeletu at first declined; after some weeks, ho ever, Motibe, his father-in-law, and some others determined brave the mysterious book. To all who have not acquired the knowledge of letters is quite unfathomable; there is nou like it within the compass of their observation; and we ha no comparison with anything except pictures, to aid them comprehending the idea of signs of words. It seems to th supernatural that we see in a book things taking place, or hav occurred at a distance. No amount of explanation conveys idea unless they learn to read. Machinery is equally inexpli ble, and money nearly as much so until they see it in actual They are familiar with barter alone; and in the centre of country, where gold is totally unknown, if a button and sov eign were left to their choice, they would prefer the former account of its having an eye.

In beginning to learn, Motibe seemed to himself in the po tion of the doctor, who was obliged to drink his potion be the patient, to show that it contained nothing detriment after he had mastered the alphabet, and reported the thin far safe, Sekeletu and his young companions came forwar

ry for themselves. He must have resolved to watch the effects f the book against his views on polygamy, and abstain whenver he perceived any tendency, in reading it, towards enrcing him to put his wives away. A number of men learned he alphabet in a short time and were set to teach others, but efore much progress could be made I was on my way to oanda.

As I had declined to name anything as a present from ekeletu, except a canoe to take me up the river, he brought n fine elephants' tusks and laid them down beside my waggon. le would take no denial, though I told him I should prefer to e him trading with Fleming, a man of colour from the West ndies, who had come for the purpose. I had during the eleven ears of my previous course invariably abstained from taking resents of ivory, from an idea that a religious instructor deraded himself by accepting gifts from those whose spiritual elfare he professed to seek. My precedence of all traders in he line of discovery put me often in the way of very handsome ffers, but I always advised the donors to sell their ivory to raders, who would be sure to follow, and when at some future me they had become rich by barter, they might remember me r my children. When Lake Ngami was discovered I might ave refused permission to a trader who accompanied us; but hen he applied for leave to form part of our company, knowing hat Mr. Oswell would no more trade than myself, and that the eople of the lake would be disappointed if they could not disose of their ivory, I willingly granted a sanction, without hich his people would not at that time have ventured so far. his was surely preferring the interest of another to my own. he return I got for this was a notice in one of the Cape papers, hat this "man was the true discoverer of the lake!"

The conclusion I had come to was, that it is quite lawful, hough perhaps not expedient, for missionaries to trade; but arter is the only means by which a missionary in the interior an pay his way, as money has no value. In all the journeys I ad previously undertaken for wider diffusion of the gospel, the xtra expenses were defrayed from my salary of £100 per nnum. This sum is sufficient to enable a missionary to live in he interior of South Africa, supposing he has a garden capable f yielding corn and vegetables; but should he not, and still onsider that six or eight months cannot lawfully be spent, imply in getting goods at a lower price than they can be had rom itinerant traders, the sum mentioned is barely sufficient or the poorest fare and plainest apparel. As we never felt ourelves justified in making journeys to the colony for the sake of ecuring bargains, the most frugal living was necessary to en-

able us to be a little charitable to others: but when to this we added extra travelling expenses, the wants of an increasi family, and liberal gifts to chiefs, it was difficult to make bo ends meet. The pleasure of missionary labour would be enhanc if one could devote his life to the heathen, without drawing salary from a society at all. The luxury of doing good, fro one's own private resources, without appearing to either nativ or Europeans to be making a gain of it, is far preferable, a an object worthy the ambition of the rich. But few men fortune, however, now devote themselves to Christian missio as of old. Presents were always given to the chiefs whom v visited, and nothing accepted in return; but when Sebituane (1851) offered some ivory, I took it, and was able by its sale present his son with a number of really useful articles of higher value than I had ever been able to give before to a chief. In doing this, of course, I appeared to trade, but, feeli I had a right to do so, I felt perfectly easy in my mind: and, I still held the view of the inexpediency of combining the t professions, I was glad of the proposal of one of the most hono able merchants of Cape Town, Mr. H. E. Rutherford, that should risk a sum of money in Fleming's hands, for the purp of attempting to develop a trade with the Makololo. It w to this man I suggested Sekeletu should sell the tusks wh he had presented for my acceptance, but the chief refused to ta them back from me. The goods which Fleming had brou were ill adapted for the use of the natives, but he got a pr good load of ivory in exchange; and though it was his fi attempt at trading, and the distance travelled over made expenses enormous, he was not a loser by the trip. O traders followed, who demanded 90 lbs. of ivory for a musk The Makololo, knowing nothing of steelyards, but suppos that they were meant to cheat them, declined to trade ex by exchanging one bull and one cow elephant's tusk for o gun. This would average 70 lbs. of ivory, which sells at Cape for 5s. per pound, for a secondhand musket worth 10s. being sixty miles distant, did not witness this attemp barter, but, anxious to enable my countrymen to drive a b trade, told the Makololo to sell my ten tusks on their own count for whatever they would bring. Seventy tusks were sale, but, the parties not understanding each other's talk trade was established; and when I passed the spot some t afterwards, I found that the whole of that ivory had been stroyed by an accidental fire, which broke out in the vi when all the people were absent. Success in trade is as dependent on knowledge of the language as success in tra ling.

I had brought with me as presents an improved breed of goats, ls, and a pair of cats. A superior bull was bought, also as a t to Sekeletu, but I was compelled to leave it on account of having become footsore. As the Makololo are very fond of proving the breed of their domestic animals, they were much ased with my selection. I endeavoured to bring the bull, in formance of a promise made to Sebituane before he died. miring a calf which we had with us, he proposed to give me ow for it, which in the native estimation was offering three es its value. I presented it to him at once, and promised to ng him another and a better one. Sekeletu was much tified by my attempt to keep my word given to his father. They have two breeds of cattle among them. One called the toka, because captured from that tribe, is of diminutive size, very beautiful; and closely resembles the shorthorns of our n country. The little pair presented by the King of Portugal H.R.H. the Prince Consort, is of this breed. They are very ne, and remarkably playful; they may be seen lying on their es by the fires in the evening; and, when the herd goes out, herdsman often precedes them, and has only to commence ering to set them all a-gambolling. The meat is superior to t of the large animal. The other, or Barotse ox, is much ger, and comes from the fertile Barotse Valley. They stand h on their legs, often nearly six feet at the withers; and y have large horns. Those of one of a similar breed that brought from the lake measured from tip to tip eight and a f feet.

The Makololo are in the habit of shaving off a little from one e of the horns of these animals when still growing, in order make them curve in that direction and assume fantastic pes. The stranger the curvature, the more handsome the ox considered to be, and the longer this ornament of the cattle- n is spared to beautify the herd. This is a very ancient tom in Africa, for the tributary tribes of Ethiopia are seen, some of the most ancient Egyptian monuments, bringing torted-horned cattle into Egypt.

All are remarkably fond of their cattle, and spend much time ornamenting and adorning them. Some are branded all over h a hot knife, so as to cause a permanent discolouration of hair, in lines like the bands on the hide of a zebra. Pieces skin two or three inches long and broad are detached, and owed to heal in a dependent position around the head—a ange style of ornament; indeed, it is difficult to conceive in at their notion of beauty consists. The women have some- at the same ideas with ourselves of what constitutes come- ess. They came frequently and asked for the looking-glass;

and the remarks they made—while I was engaged in readi and apparently not attending to them—on first seeing th selves therein, were amusingly ridiculous. "Is that me "What a big mouth I have!" "My ears are as big as pumpk leaves." "I have no chin at all." Or, "I would have b pretty, but am spoiled by these high cheek-bones." "See h my head shoots up in the middle!" laughing vociferously all time at their own jokes. They readily perceive any defec each other, and give nicknames accordingly. One man c alone to have a quiet gaze at his own features once, when thought I was asleep: after twisting his mouth about in var directions, he remarked to himself, "People say I am ugly, how very ugly I am indeed!"

The Makololo use all the skins of their oxen for making ei mantles or shields. For the former, the hide is stretched ou means of pegs, and dried. Ten or a dozen men then col round it with small adzes, which, when sharpened with an bodkin, are capable of shaving off the substance of the ski the fleshy side until it is quite thin; when sufficiently thi quantity of brain is smeared over it, and some thick n Then an instrument made of a number of iron spikes tied r a piece of wood, so that the points only project beyond i applied to it in a carding fashion, until the fibres of the bul it are quite loose. Milk or butter is applied to it again, an forms a garment nearly as soft as cloth.

The shields are made of hides partially dried in the sun, then beaten with hammers until they are stiff and dry. broad belts of a differently-coloured skin are sewed into t longitudinally, and sticks inserted to make them rigid and liable to bend easily. The shield is a great protection in way of fighting with spears, but they also trust largely to agility in springing aside from the coming javelin. The s assists when so many spears are thrown that it is impos not to receive some of them. Their spears are light jave and, judging from what I have seen them do in elephant-hun I believe, when they have room to make a run and disch them with the aid of the jerk of stopping, they can throw between forty and fifty yards. They give them an up direction in the discharge, so that they come down on the with accelerated force. I saw a man who in battle had re one in the shin; the excitement of the moment prevente feeling any pain: but, when the battle was over, the blad found to have split the bone, and become so impacted i cleft that no force could extract it. It was necessary to ta axe and press the split bone asunder before the weapon co taken out.

CHAPTER X

fever—Its symptoms—Remedies of the native doctors—Hospitality of Sekeletu and his people—One of their reasons for polygamy—They cultivate largely—The Makalaka or subject tribes—Sebituane's policy respecting them—Their affection for him—Products of the soil—Instrument of culture—The tribute—Distributed by the chief—A warlike demonstration—Lechulatebe's provocations—The Makololo determine to punish him—The Bechuanas—Meaning of the term—Three divisions of the great family of South Africans.

the 30th of May I was seized with fever for the first time. reached the town of Linyanti on the 23rd; and as my habits e suddenly changed from great exertion to comparative ctivity, at the commencement of the cold season I suffered n a severe attack of stoppage of the secretions, closely reabling a common cold. Warm baths and drinks relieved me, I had no idea but that I was now recovering from the effects chill, got by leaving the warm waggon in the evening in er to conduct family-worship at my people's fire. But on the of June a relapse showed to the Makololo, who knew the plaint, that my indisposition was no other than the fever, h which I have since made a more intimate acquaintance. d east winds prevail at this time; and as they come over the ensive flats inundated by the Chobe, as well as many other tricts where pools of rain-water are now drying up, they may supposed to be loaded with malaria and watery vapour, and ny cases of fever follow. The usual symptoms of stopped retion are manifested—shivering and a feeling of coldness, ugh the skin is quite hot to the touch of another. The heat the axilla, over the heart and region of the stomach, was in case 100°; but along the spine and at the nape of the neck 5°. The internal processes were all, with the exception of kidneys and liver, stopped; the latter, in its efforts to free blood of noxious particles, often secretes enormous quantities ile. There were pains along the spine, and frontal headache. xious to ascertain whether the natives possessed the knowge of any remedy of which we were ignorant, I requested the istance of one of Sekeletu's doctors. He put some roots into ot with water, and, when it was boiling, placed it on a spot neath a blanket thrown around both me and it. This pro-

duced no immediate effect; he then got a small bundle different kinds of medicinal woods, and, burning them in a p sherd nearly to ashes, used the smoke and hot vapour arisi from them as an auxiliary to the other in causing diaphores I fondly hoped that they had a more potent remedy than our o medicines afford; but after being stewed in their vapour-bat smoked like a red herring over green twigs, and charn *secundem artem*, I concluded that I could cure the fever m quickly than they can. If we employ a wet sheet and a m aperient in combination with quinine, in addition to the nat remedies, they are an important aid in curing the fever, as th seem to have the same stimulating effects on the aliment canal as these means have on the external surface. Purgativ general bleedings, or indeed any violent remedies, are injuri and the appearance of a herpetic eruption near the mouth regarded as an evidence that no internal organ is in dang There is a good deal in not "giving in" to this disease. who is low-spirited, and apt to despond at every attack, w die sooner than the man who is not of such a melanch nature.

The Makololo had made a garden and planted maize for that, as they remarked, when I was parting with them to p ceed to the Cape, I might have food to eat when I returned well as other people. The maize was now pounded by the wo into fine meal. This they do in large wooden mortars, exact counterpart of which may be seen depicted on the Eg tian monuments. Sekeletu added to this good supply of n ten or twelve jars of honey, each of which contained about gallons. Liberal supplies of ground-nuts (*Arachis hypo* were also furnished every time the tributary tribes bro their dues to Linyanti, and an ox was given for slaughter ev week or two. Sekeletu also appropriated two cows to be mil for us every morning and evening. This was in accord with the acknowledged rule throughout this country, that chief should feed all strangers who come on any special bus to him, and take up their abode in his kotla. A prese usually given in return for the hospitality, but, except in where their aboriginal customs have been modified, not would be asked. Europeans spoil the feeling that hospit is the sacred duty of the chiefs, by what in other circumsta is laudable conduct. No sooner do they arrive than they to purchase food, and, instead of waiting till a meal is prep for them in the evening, cook for themselves, and then decline even to partake of that which has been made read their use. A present is also given, and before long the na come to expect a gift without having offered any equivalet

rangers frequently have acquaintances among the under-
fs, to whose establishments they turn aside, and are treated
ne same principle that others are when they are the guests
e chief. So generally is the duty admitted, that one of the
cogent arguments for polygamy is, that a respectable man
only one wife could not entertain strangers as he ought.
reason has especial weight where the women are the chief
vators of the soil, and have the control over the corn, as at
beng. The poor, however, who have no friends, often suffer
h hunger, and the very kind attention Sebituane lavished
ll such was one of the reasons of his great popularity in
country.

he Makololo cultivate a large extent of land around their
ges. Those of them who are real Basutos still retain the
ts of that tribe, and may be seen going out with their wives
their hoes in hand; a state of things never witnessed at
beng, or among any other Bechuana or Caffre tribe. The
t chief Moshesh affords an example to his people annually,
ot only taking the hoe in hand, but working hard with it
ertain public occasions. His Basutos are of the same family
the Makololo to whom I refer. The younger Makololo,
have been accustomed from their infancy to lord it over the
quered Makalaka, have unfortunately no desire to imitate
agricultural tastes of their fathers, and expect their subjects
erform all the manual labour. They are the aristocracy of
country, and once possessed almost unlimited power over
r vassals. Their privileges were, however, much abridged
Sebituane himself.

have already mentioned that the tribes which Sebituane
jected in this great country pass by the general name of
kalaka. The Makololo were composed of a great number of
r tribes, as well as of these central negroes. The nucleus
he whole were Basuto, who came with Sebituane from a
paratively cold and hilly region in the south. When he
quered various tribes of the Bechuanas, as Bakwains, Bang-
ketze, Bamangwato, Batauana, etc., he incorporated the
ng of these tribes into his own. Great mortality by fever
ing taken place in the original stock, he wisely adopted the
e plan of absorption on a large scale with the Makalaka.
we found him with even the sons of the chiefs of the Barotse
ely attached to his person; and they say to this day, if any-
ng else but natural death had assailed their father, every one
hem would have laid down his life in his defence. One
son for their strong affection was their emancipation by the
ree of Sebituane, "all are children of the chief."

The Makalaka cultivate the *Holcus sorghum*, or dura, as the

principal grain, with maize, two kinds of beans, ground-n
(*Arachis hypogœa*), pumpkins, water-melons, and cucumb
They depend for success entirely upon rain. Those who liv
the Barotse valley cultivate in addition the sugar-cane, sw
potato, and manioc (*Jatropha manihot*). The climate th
however, is warmer than at Linyanti, and the Makalaka
crease the fertility of their gardens by rude attempts
artificial irrigation.

The instrument of culture over all this region is a hoe,
iron of which the Batoka and Banyeti obtain from the ore
smelting. The amount of iron which they produce annu
may be understood, when it is known that most of the hoe
use at Linyanti are the tribute imposed on the smiths of t
subject tribes.

Sekeletu receives tribute from a great number of tribe
corn or dura, ground-nuts, hoes, spears, honey, canoes, pad
wooden vessels, tobacco, mutokuane (*Cannabis sativa*), va
wild fruits (dried), prepared skins, and ivory. When t
articles are brought into the kotla, Sekeletu has the hono
dividing them among the loungers who usually congregate t
A small portion only is reserved for himself. The ivory bel
nominally to him too, but this is simply a way of making a
distribution of the profits. The chief sells it only with
approbation of his counsellors, and the proceeds are distrib
in open day among the people as before. He has the choi
everything; but if he is not more liberal to others than to
self, he loses in popularity. I have known instances in thi
other tribes in which individuals aggrieved, because they
been overlooked, fled to other chiefs. One discontented pe
having fled to Lechulatebe, was encouraged to go to a v
of the Bapálleng, on the river Chō or Tsō, and abstracte
tribute of ivory thence which ought to have come to Sek
This theft enraged the whole of the Makololo, because the
felt it to be a personal loss. Some of Lechulatebe's
having come on a visit to Linyanti, a demonstration was
in which about five hundred Makololo, armed, went throu
mimic fight; the principal warriors pointed their spears to
the lake where Lechulatebe lives, and every thrust in
direction was answered by all with the shout, "Hōō!"
every stab on the ground drew out a simultaneous "H
On these occasions all capable of bearing arms, even th
must turn out at the call. In the time of Sebituane, any
maining in his house, was searched for and killed without
This offence of Lechulatebe was aggravated by repetiti
by a song sung in his town accompanying the dances,
manifested joy at the death of Sebituane. He had enjoi

le to live in peace with those at the lake, and Sekeletu disposed to follow his advice: but Lechulatebe had now got ession of fire-arms, and considered himself more than a h for the Makololo. His father had been dispossessed of y cattle by Sebituane, and, as forgiveness is not considered ng the virtues by the heathen, Lechulatebe thought he had ght to recover what he could. As I had a good deal of in- ce with the Makololo, I persuaded them that, before they l have peace, they must resolve to give the same blessing thers, and they never could do that without forgiving and tting ancient feuds. It is hard to make them feel that ding of human blood is a great crime; they must be con- s that it is wrong, but, having been accustomed to blood- from infancy, they are remarkably callous to the enormity e crime of destroying human life.

sent a message at the same time to Lechulatebe advising to give up the course he had adopted, and especially the ; because, though Sebituane was dead, the arms with h he had fought were still alive and strong.

keletu, in order to follow up his father's instructions and note peace, sent ten cows to Lechulatebe to be exchanged sheep; these animals thrive well in a bushy country like around the lake, but will scarcely live in the flat prairies veen the net-work of waters north of the Chobe. The men took the cows carried a number of hoes to purchase goats des. Lechulatebe took the cows and sent back an equal ber of sheep. Now, according to the relative value of p and cows in these parts, he ought to have sent sixty or nty.

ne of the men who had hoes was trying to purchase in a ge without formal leave from Lechulatebe; this chief ished him by making him sit some hours on the broiling sand (at least 130°). This farther offence put a stop to cable relations between the two tribes altogether. It was a in which a very small tribe, commanded by a weak and ish chief, had got possession of fire-arms, and felt conscious bility to cope with a numerous and warlike race. Such s are the only ones in which the possession of fire-arms does . The universal effect of the diffusion of the more potent ruments of warfare in Africa is the same as among our- es. Fire-arms render wars less frequent and less bloody. s indeed exceedingly rare to hear of two tribes having guns, g to war with each other; and, as nearly all the feuds, in south at least, have been about cattle, the risk which must incurred from long shots, generally proves a preventive to foray.

The Makololo were prevailed upon to keep the peace du
my residence with them, but it was easy to perceive that pu
opinion was against sparing a tribe of Bechuanas for whom
Makololo entertained the most sovereign contempt. The y
men would remark, "Lechulatebe is herding our cows for
let us only go, we shall 'lift' the price of them in sheep." e

As the Makololo are the most northerly of the Bechuana
may glance back at this family of Africans before enterin
the branch of the negro family which the Makololo disting
by the term Makalaka. The name Bechuana seems derived
the word Chuana—alike, or equal—with the personal pre
Ba (they) prefixed; and therefore means fellows or e
Some have supposed the name to have arisen from a mi
of some traveller, who, on asking individuals of this n
concerning the tribes living beyond them, received the an
Bachuana, "they (are) alike"; meaning, "They are the
as we are"; and that this nameless traveller, who never
a word about them, managed to engraft his mistake as a g
term on a nation extending from the Orange river to 18°
latitude.[1]

As the name was found in use among those who h
intercourse with Europeans, before we can receive the
explanation we must believe that the unknown traveller
the language sufficiently well to ask a question, but
understand the answer. We may add, that the way in
they still continue to use the word, seems to require no fa
interpretation. When addressed with any degree of scorn
reply, "We are Bachuana, or equals—we are not infe
any of our nation," in exactly the same sense as Irish
Scotchmen, in the same circumstances, would reply, "W
Britons," or "We are Englishmen." Most other trib
known by the terms applied to them by strangers only,
Caffres, Hottentots, and Bushmen. The Bechuanas al
the term to themselves as a generic one for the whole
They have managed also to give a comprehensive name
whites, viz. Makôa, though they cannot explain the der
of it any more than of their own. It seems to mean "
some," from the manner in which they use it to indicate
but there is a word so very like it, meaning "infirm" or "
that Burchell's conjecture is probably the right one.
different Hottentot tribes were known by names termina
kua, which means 'man,' and the Bechuanas simply ad
prefix Ma—denoting a nation": they themselves we
known as Briquas or "goat-men." The language

[1] The Makololo have conquered the country as far as 14° south, but
peopled chiefly by the black tribes named Makalaka.

huanas is termed Sichuana; that of the whites (or Makoa) alled Sekōa.

he Makololo, or Basuto, have carried their powers of gene-zation still farther, and arranged the other parts of the e great family of South Africans into three divisions: 1st, Matebele, or Makonkobi—the Caffre family living on the ern side of the country; 2nd, the Bakoni, or Basuto; and the Bakalahari, or Bechuanas, living in the central parts, ch includes all those tribes living in or adjacent to the great ahari Desert.

st. The Caffres are divided by themselves into various sub-isions, as Amakosa, Amapanda, and other well-known titles. y consider the name Caffre as an insulting epithet.

he Zulus of Natal belong to the same family, and they are amed for their honesty, as their brethren who live adjacent our colonial frontier are renowned for cattle-lifting. The order of Natal declared of them, that history does not pre-t another instance in which so much security for life and perty has been enjoyed, as has been experienced during the ble period of English occupation by ten thousand colonists in midst of one hundred thousand Zulus.

he Matebele of Mosilikatse, living a short distance south of Zambesi, and other tribes living a little south of Tete and na, are members of this same family. They are not known ond the Zambesi river. This was the limit of the Bechuana gress north too, until Sebituane pushed his conquests ther.

nd. The Bakoni and Basuto division contains in the south those tribes which acknowledge Moshesh as their paramount ef; among them we find the Batau, the Baputi, Makolókue, , and some mountaineers on the range Maluti, who are ieved by those who have carefully sifted the evidence, to e been at one time guilty of cannibalism. This has been bted, but their songs admit the fact to this day, and they ribe their having left off the odious practice of entrapping man prey, to Moshesh having given them cattle. They are led Marimo and Mayabathu, men-eaters, by the rest of the suto, who have various subdivisions, as Makatla, Bamaka-na, Matlapatlapa, etc.

he Bakoni farther north than the Basuto are the Batlou, pēri, Bapō, and another tribe of Bakuena, Bamosetla, Bama-a or Balaka, Babiriri, Bapiri, Bahukeng, Batlokua, Baakha-a, etc., etc.; the whole of which tribes are favoured with ndance of rain, and, being much attached to agriculture, se very large quantities of grain. It is on their industry at the more distant Boers revel in slothful abundance, and

follow their slave-hunting and cattle-stealing propensities q
beyond the range of English influence and law. The Ba
under Moshesh are equally fond of cultivating the soil:
chief labour of hoeing, driving away birds, reaping, and
nowing, falls to the willing arms of the hard-working wo
but, as the men, as well as their wives, as already st
always work, many have followed the advice of the missiona
and now use ploughs and oxen, instead of the hoe.

3rd. The Bakalahari, or western branch of the Bech
family, consists of Barolong, Bahurutse, Bakuena, Bangwak
Bakaa, Bamangwato, Bakurutse, Batauana, Bamatlaro,
Batlapi. Among the last the success of missionaries has
greatest. They were an insignificant and filthy people v
first discovered; but, being nearest to the colony, they
had opportunities of trading; and the long-continued peace
have enjoyed, through the influence of religious teaching
enabled them to amass great numbers of cattle. The yo
however, who do not realize their former degradation,
consider their present superiority over the less favoured t
in the interior to be entirely owing to their own greater wi
and more intellectual development.

CHAPTER XI

arture from Linyanti for Sesheke—Level country—Ant-hills—Wild date-trees—Appearance of our attendants on the march—The chief's guard—They attempt to ride on oxback—Vast herds of the new antelopes, leches, and nakongs—The native way of hunting them—Reception at the villages—Presents of beer and milk—Eating with the hand—The chief provides the oxen for slaughter—Social mode of eating—The sugar-cane—Sekeletu's novel test of character—Cleanliness of Makololo huts—Their construction and appearance—The beds—Cross the Leeambye—Aspect of this part of the country—The small antelope Tianyane unknown in the south—Hunting on foot—An eland.

YING waited a month at Linyanti (lat. 18° 17′ 20″ S., long. 50′ 9″ E.), we again departed, for the purpose of ascending river from Sesheke (lat. 17° 31′ 38″ S., long. 25° 13′ E.). the Barotse country, the capital of which is Nariéle or iéle (lat. 15° 24′ 17″ S., long. 23° 5′ 54″ E.), I went in com- y with Sekeletu and about one hundred and sixty attendants. had most of the young men with us, and many of the er-chiefs besides. The country between Linyanti and heke is perfectly flat, except patches elevated only a few above the surrounding level. There are also many mounds ere the gigantic anthills of the country have been situated, still appear; these mounds are evidently the work of the nites. No one who has not seen their gigantic structures fancy the industry of these little labourers; they seem to art fertility to the soil which has once passed through their nths, for the Makololo find the sides of anthills the choice ts for rearing early maize, tobacco, or anything on which y wish to bestow especial care. In the parts through which passed the mounds are generally covered with masses of d date-trees; the fruit is small, and no tree is allowed to nd long, for, having abundance of food, the Makololo have no ination to preserve wild fruit-trees: accordingly, when a e shoots up to seed, as soon as the fruit is ripe they cut n the tree rather than be at the trouble of climbing it. The er parts of the more elevated land have the camel-thorn *acia giraffæ*), white-thorned mimosa (*Acacia horrida*), and babs. In sandy spots there are palmyras somewhat similar the Indian, but with a smaller seed. The soil on all the flat

parts is a rich dark tenacious loam, known as the "cott ground" in India; it is covered with a dense matting of coa grass, common on all damp spots in this country. We had Chobe on our right, with its scores of miles of reed occupy the horizon there. It was pleasant to look back on the le extended line of out attendants, as it twisted and bent accord to the curves of the footpath, or in and out behind the mou the ostrich-feathers of the men waving in the wind. Some the white ends of ox tails on their heads, hussar fashion, others great bunches of black ostrich-feathers, or caps mad lions' manes. Some wore red tunics, or various-coloured pr which the chief had bought from Fleming; the common carried burdens; the gentlemen walked with a small clu rhinoceros horn in their hands, and had servants to carry t shields; while the "Machaka," battle-axe men, carried t own, and were liable at any time to be sent off a hundred n on an errand, and expected to run all the way.

Sekeletu is always accompanied by his own Mopato, a nur of young men of his own age. When he sits down they cr around him; those who are nearest eat out of the same for the Makololo chiefs pride themselves on eating with people. He eats a little, then beckons his neighbours to take. When they have done so, he perhaps beckons to one at a distance to take a share; that person starts forv seizes the pot, and removes it to his own companions. comrades of Sekeletu, wishing to imitate him in riding o old horse, leaped on the backs of a number of half-b Batoka oxen as they ran, but, having neither saddle nor b the number of tumbles they met with was a source of amusement to the rest. Troops of leches, or, as they are called, "lechwés," appeared feeding quite heedlessly all the flats: they exist here in prodigious herds, although numbers of them, and of the "nakong" that are killed ann must be enormous. Both are water antelopes, and, whe lands we now tread upon are flooded, they betake themsel the mounds I have alluded to. The Makalaka, who are expert in the management of their small, thin, light c come gently towards them; the men stand upright in the though it is not more than fifteen or eighteen inches wi about fifteen feet long; their paddles, ten feet in length, a kind of wood called molompi, very light, yet as elastic a With these they either punt or paddle, according to the sl ness or depth of the water. When they perceive the an beginning to move they increase their speed, and pursue with great velocity; they make the water dash away fr gunwale, and, though the leche goes off by a succession

gious bounds, its feet appearing to touch the bottom at each ring, they manage to spear great numbers of them.

The nakong often shares a similar fate. This is a new ecies, rather smaller than the leche, and, in shape, has more paunchiness than any antelope I ever saw. Its gait closely embles the gallop of a dog when tired. The hair is long and her sparse, so that it is never sleek-looking. It is of a eyish-brown colour, and has horns twisted in the manner of a doo, but much smaller, and with a double ridge winding and each of them.

Its habitat is the marsh and the muddy bogs; the great length its foot between the point of the toe and supplemental hoofs ables it to make a print about a foot in length; it feeds by ght, and lies hid among the reeds and rushes by day; when rsued, it dashes into sedgy places containing water, and im-rses the whole body, leaving only the point of the nose and ds of the horns exposed. The hunters burn large patches of d in order to drive the nakong out of his lair; occasionally e ends of the horns project above the water; but when it sees elf surrounded by enemies in canoes, it will rather allow its rns to be scorched in the burning reed, than come forth from hiding-place.

When we arrived at any village, the women all turned out to liloo their chief. Their shrill voices, to which they give a mulous sound by a quick motion of the tongue, peal forth reat lion!" "Great chief!" "Sleep, my lord!" etc. The n utter similar salutations; and Sekeletu receives all with coming indifference. After a few minutes' conversation and lling the news, the head man of the village, who is almost ways a Makololo, rises, and brings forth a number of large s of beer. Calabashes, being used as drinking-cups, are nded round, and as many as can partake of the beverage do grasping the vessels so eagerly that they are in danger of ng broken.

They bring forth also large pots and bowls of thick milk; ne contain six or eight gallons; and each of these, as well as the beer, is given to a particular person, who has the power divide it with whom he pleases. The head man of any tion of the tribe is generally selected for this office. Spoons t being generally in fashion, the milk is conveyed to the uth with the hand. I often presented my friends with iron oons, and it was curious to observe how the habit of hand-ing prevailed, though they were delighted with the spoons. ey lifted out a little with the utensil, then put it on the left nd, and ate it out of that.

As the Makololo have great abundance of cattle, and the chief

is expected to feed all who accompany him, he either selects a ox or two of his own from the numerous cattle stations that I possesses at different spots all over the country, or is presente by the headmen of the villages he visits with as many as I needs by way of tribute. The animals are killed by a thru from a small javelin in the region of the heart, the wound beir purposely small in order to avoid any loss of blood, which, wi the internal parts, are the perquisites of the men who perfor the work of the butcher; hence all are eager to render servi in that line. Each tribe has its own way of cutting up a distributing an animal. Among the Makololo the hump a ribs belong to the chief; among the Bakwains the breast is l perquisite. After the oxen are cut up, the different joints a placed before Sekeletu, and he apportions them among t gentlemen of the party. The whole is rapidly divided by th attendants, cut into long strips, and so many of these a thrown into the fires at once that they are nearly put out. H broiled and burning hot the meat is quickly handed rou every one gets a mouthful, but no one except the chief has ti to masticate. It is not the enjoyment of eating they aim but to get as much of the food into the stomach as possi during the short time the others are cramming as well as the selves, for no one can eat more than a mouthful after the oth have finished. They are eminently gregarious in their eati and, as they despise anyone who eats alone, I always poured two cups of coffee at my own meals, so that the chief, or s one of the principal men, might partake along with me. T all soon become very fond of coffee; and, indeed, some of tribes attribute greater fecundity to the daily use of beverage. They were all well acquainted with the sugar-c as they cultivate it in the Barotse country, but knew not of the method of extracting the sugar from it. They use cane only for chewing. Sekeletu, relishing the sweet coffee biscuits, of which I then had a store said "he knew my h loved him by finding his own heart warming to my food." had been visited during my absence at the Cape by s traders and Griquas, and "their coffee did not taste half so as mine, because they loved his ivory and not himself." was certainly an original mode of discerning character.

Sekeletu and I had each a little gipsy-tent in which to s The Makololo huts are generally clean, while those of the M laka are infested with vermin. The cleanliness of the fo is owing to the habit of frequently smearing the floors w plaster composed of cowdung and earth. If we slept in tent in some villages, the mice ran over our faces and dist our sleep, or hungry prowling dogs would eat our shoes

ve only the soles. When they were guilty of this, and other sdemeanours, we got the loan of a hut. The best sort of akololo huts consist of three circular walls, with small holes doors, each similar to that in a dog-house; and it is necesry to bend down the body to get in, even when on all-fours. e roof is formed of reeds or straight sticks, in shape like a inaman's hat, bound firmly together with circular bands, hich are lashed with the strong inner bark of the mimosa ee. When all is prepared except the thatch, it is lifted on to e circular wall, the rim resting on a circle of poles, between ch of which the third wall is built. The roof is thatched th fine grass, and sewed with the same material as the shings; and, as it projects far beyond the walls, and reaches thin four feet of the ground, the shade is the best to be nd in the country. These huts are very cool in the hottest y, but are close and deficient in ventilation by night.

The bed is a mat made of rushes sewn together with twine; e hip-bone soon becomes sore on the hard flat surface, as we e not allowed to make a hole in the floor to receive the promint part called trochanter by anatomists, as we do when eping on grass or sand.

Our course at this time led us to a part above Sesheke, called tonga, where there is a village belonging to a Bashubia man med Sekhosi—latitude 17° 29′ 13″, longitude 24° 33′. The er here is somewhat broader than at Sesheke, and certainly t less than six hundred yards. It flows somewhat slowly in e first part of its eastern course. When the canoes came m Sekhosi to take us over, one of the comrades of Sebituane e, and, looking to Sekeletu, called out, "The elders of a host ways take the lead in an attack." This was understood at ce; and Sekeletu, with all the young men, were obliged to ve the elders the precedence, and remain on the southern bank see that all went orderly into the canoes. It took a conerable time to ferry over the whole of our large party, as n with quick paddling, from six to eight minutes were spent the mere passage from bank to bank.

Several days were spent in collecting canoes from different lages on the river, which we now learned is called by the ole of the Barotse the Liambai, or Leeambye. This we ld not ascertain on our first visit, and, consequently, called river after the town, "Sesheke." This term Sesheke means hite sand-banks," many of which exist at this part. There nother village in the valley of the Barotse likewise called heke, and for the same reason; but the term Leeambye ans "the large river," or the river *par excellence*. Luamji, Luambési, Ambézi, Ojimbési, and Zambési, etc., are names

applied to it at different parts of its course, according to
dialect spoken, and all possess a similar signification,
express the native idea of this magnificent stream being
main drain of the country.

In order to assist in the support of our large party, and
the same time to see the adjacent country, I went several tim
during our stay, to the north of the village for game.
country is covered with clumps of beautiful trees, among wh
fine open glades stretch away in every direction; when
river is in flood these are inundated, but the tree-cove
elevated spots are much more numerous here than in
country between the Chobe and the Leeambye. The soil is d
loam, as it is everywhere on spots reached by the inundat
while among the trees it is sandy, and not covered so den
with grass as elsewhere. A sandy ridge covered with tr
running parallel to, and about eight miles from the river, is
limit of the inundation on the north; there are large tract
this sandy forest in that direction, till you come to other l
districts of alluvial soil and fewer trees. The latter soi
always found in the vicinity of rivers which either now o
flow their banks annually, or formerly did so. The pe
enjoy rain in sufficient quantity to raise very large supplie
grain and ground-nuts.

This district contains great numbers of a small ante
named Tianyáne, unknown in the south. It stands a
eighteen inches high, is very graceful in its movements.
utters a cry of alarm not unlike that of the domestic fowl
is of a brownish-red colour on the sides and back, with the l
and lower part of the tail white; it is very timid, but the ma
nal affection that the little thing bears to its young will o
induce it to offer battle even to a man approaching it. W
the young one is too tender to run about with the dam, she
one foot on the prominence about the seventh cervical vert
or withers; the instinct of the young enables it to unders
that it is now required to kneel down, and to remain quite
till it hears the bleating of its dam. If you see an other
gregarious she-antelope separated from the herd, and going
anywhere, you may be sure she has laid her little one to
in some cosy spot. The colour of the hair in the you
better adapted for assimilating it with the ground than th
the older animals, which do not need to be screened from
observation of birds of prey. I observed the Arabs at
when making their camels kneel down, press the thumb o
withers in exactly the same way the antelopes do with
young; probably they have been led to the custom by
this plan adopted by the gazelle of the Desert.

Great numbers of buffaloes, zebras, tsessebes, tahaetsi, and and, or pohu, grazed undisturbed on these plains, so that very ttle exertion was required to secure a fair supply of meat for e party during the necessary delay. Hunting on foot, as all ose who have engaged in it in this country will at once admit, very hard work indeed. The heat of the sun by day is so eat, even in winter, as it now was, that, had there been any e on whom I could have thrown the task, he would have been ost welcome to all the sport the toil is supposed to impart. ut the Makololo shot so badly, that in order to save my wder, I was obliged to go myself.

We shot a beautiful cow-eland, standing in the shade of a ne tree. It was evident that she had lately had her calf lled by a lion, for there were five long deep scratches on both des of her hind-quarters, as if she had run to the rescue of r calf, and the lion, leaving it, had attacked herself, but was nable to pull her down. When lying on the ground, the milk owing from the large udder showed that she must have been eking the shade, from the distress its non-removal in the atural manner caused. She was a beautiful creature, and ebeóle, a Makololo gentleman who accompanied me, speaking reference to its size and beauty, said, "Jesus ought to have ven us these instead of cattle." It was a new undescribed ariety of this splendid antelope. It was marked with narrow hite bands across the body, exactly like those of the koodoo, nd had a black patch of more than a handbreadth on the nter side of the forearm.

CHAPTER XII

Procure canoes and ascend the Leeambye—Beautiful islands—Wi
landscape—Industry and skill of the Banyeti—Rapids—Falls
Gonye—Tradition—Annual inundations—Fertility of the g
Barotse valley—Execution of two conspirators—The slave-deal
stockade—Naliele, the capital, built on an artificial mound—Santu
a great hunter—The Barotse method of commemorating any rema
able event—Better treatment of women—More religious feelin
Belief in a future state, and in the existence of spiritual beings
Gardens—Fish, fruit, and game—Proceed to the limits of the Bar
country—Sekeletu provides rowers and a herald—The river and
cinity—Hippopotamus-hunters—No healthy location—Determin
go to Loanda—Buffaloes, elands, and lions above Libonta—Interv
with the Mambari—Two Arabs from Zanzibar—Their opinio
the Portuguese and the English—Reach the town of Ma-Sekelet
Joy of the people at this the first visit of their chief—Return
Sesheke—Heathenism.

HAVING at last procured a sufficient number of canoes, began to ascend the river. I had the choice of the whole fl and selected the best, though not the largest; it was thirty-f feet long by twenty inches wide. I had six paddlers, and larger canoe of Sekeletu had ten. They stand upright, keep the stroke with great precision, though they change f side to side as the course demands. The men at the head stern are selected from the strongest and most expert of whole. The canoes, being flat-bottomed, can go into shallow water; and whenever the men can feel the bottom use the paddles, which are about eight feet long, as pole punt with. Our fleet consisted of thirty-three canoes, about one hundred and sixty men. It was beautiful to them skimming along so quickly, and keeping the time so On land the Makalaka fear the Makololo; on water the Mak fear them, and cannot prevent them from racing with other, dashing along at the top of their speed, and placing masters' lives in danger. In the event of a capsize ma the Makololo would sink like stones. A case of this kind pened on the first day of our voyage up. The wind, blo generally from the east, raises very large waves on the Leeam An old doctor of the Makololo had his canoe filled by these waves, and, being unable to swim, was lost; the Ba

o were in the canoe with him saved themselves by swimming, were afraid of being punished with death in the evening not saving the doctor as well. Had he been a man of more uence, they certainly would have suffered death.

We proceeded rapidly up the river, and I felt the pleasure of king on lands which had never been seen by an European ore. The river is, indeed, a magnificent one, often more than ile broad, and adorned with many islands of from three to miles in length. Both islands and banks are covered with st, and most of the trees on the brink of the water send n roots from their branches like the banian, or *Ficus Indica*. e islands at a little distance seem great rounded masses of van vegetation reclining on the bosom of the glorious stream. e beauty of the scenery of some of the islands is greatly in- ased by the date-palm, with its gracefully curved fronds and reshing light-green colour, near the bottom of the picture, the lofty palmyra towering far above, and casting its hery foliage against a cloudless sky. It being winter, we the strange colouring on the banks which many parts of ican landscape assume. The country adjacent to the river is ky and undulating, abounding in elephants and all the other ge game, except leches and nakongs, which seem generally to id stony ground. The soil is of a reddish colour, and very ile, as is attested by the great quantity of grain raised an- lly by the Banyeti. A great many villages of this poor and y industrious people are situated on both banks of the river; y are expert hunters of the hippopotami and other animals, very proficient in the manufacture of articles of wood and n. The whole of this part of the country being infested with tsetse, they are unable to rear domestic aminals. This y have led to their skill in handicraft works. Some make ge wooden vessels with very neat lids, and wooden bowls all sizes; and since the idea of sitting on stools has entered Makololo mind, they have shown great taste in the different ms given to the legs of these pieces of furniture.

Other Banyeti, or Manyeti, as they are called, make neat and ong baskets of the split roots of a certain tree, whilst others el in pottery and iron. I cannot find that they have ever n warlike. Indeed, the wars in the centre of the country, ere no slave-trade existed, have seldom been about anything but cattle. So well known is this, that several tribes refuse keep cattle because they tempt their enemies to come and al. Nevertheless they have no objection to eat them when ered, and their country admits of being well stocked. I have rd of but one war having occurred from another cause. ree brothers, Barolongs, fought for the possession of a woman

who was considered worth a battle, and the tribe has remain permanently divided ever since.

From the bend up to the north, called Katima-molelo quenched fire), the bed of the river is rocky, and the stream ru fast, forming a succession of rapids and cataracts, which prev continuous navigation when the water is low. The rapids not visible when the river is full, but the cataracts of Namb Bombwe, and Kale must always be dangerous. The fall at e of these is between four and six feet. But the falls of Go present a much more serious obstacle. There we were obli to take the canoes out of the water, and carry them more th mile by land. The fall is about thirty feet. The main bod water, which comes over the ledge of rock when the river is l is collected into a space seventy or eighty yards wide befor takes the leap, and, a mass of rock being thrust forward aga the roaring torrent, a loud sound is produced. Tradition re the destruction in this place of two hippopotamus-hunters, w over eager in the pursuit of a wounded animal, were, with t intended prey, drawn down into the frightful gulf. Ther also a tradition of a man, evidently of superior mind, who his own countrymen, the Barotse, and came down the ri took advantage of the falls, and led out a portion of the w there for irrigation. Such minds must have arisen from t to time in these regions, as well as in our own country, ignorant of the use of letters, they have left no memorial bel them. We dug out some of an inferior kind of potato (*Si yáne*) from his garden, for when once planted it never dies This root is bitter and waxy, though it is cultivated. It not in flower, so I cannot say whether it is a solanaceous p or not. One never expects to find a grave nor a stone of membrance set up in Africa; the very rocks are illiterate, contain so few fossils. Those here are of reddish varieg hardened sandstone with madrepore-holes in it. This, broad horizontal strata of trap, sometimes a hundred mil extent, and each layer having an inch or so of black sili matter on it, as if it had floated there while in a state of fu form a great part of the bottom of the central valley. T rocks, in the southern part of the country especially, are covered with twelve or fifteen feet of soft calcareous tufa. Bombwe we have the same trap, with radiated zeolite, pro mesotype, and it again appears at the confluence of the C further down.

As we passed up the river, the different villages of Ba turned out to present Sekeletu with food and skins, as tribute. One large village is placed at Gonye, the inhabi of which are required to assist the Makololo to carry

oes past the falls. The tsetse here lighted on us even in the dle of the stream. This we crossed repeatedly, in order to ke short cuts at bends of the river. The course is however arkably straight among the rocks; and here the river is llow, on account of the great breadth of surface which it ers. When we came to about 16° 16′ S. latitude, the high ded banks seemed to leave the river, and no more tsetse ap- red. Viewed from the flat reedy basin in which the river n flowed, the banks seemed prolonged into ridges of the he wooded character two or three hundred feet high, and etched away to the N.N.E. and N.N.W. until they were enty or thirty miles apart. The intervening space, nearly hundred miles in length, with the Leeambye winding gently r the middle, is the true Barotse valley. It bears a close emblance to the valley of the Nile, and is inundated annually, by rains, but by the Leeambye, exactly as Lower Egypt is ded by the Nile. The villages of the Barotse are built on unds, some of which are said to have been raised artificially Santuru, a former chief of the Barotse, and during the inun- ion the whole valley assumes the appearance of a large lake, h the villages on the mounds like islands, just as occurs in ypt with the villages of the Egyptians. Some portion of the ters of inundation comes from the north-west, where great dings also occur, but more comes from the north and north- t, descending the bed of the Leeambye itself. There are but w trees in this valley: those which stand on the mounds re nearly all transplanted by Santuru for shade. The soil is remely fertile, and the people are never in want of grain, for, taking advantage of the moisture of the inundation, they raise two crops a year. The Barotse are strongly attached this fertile valley; they say, "Here hunger is not known." ere are so many things besides corn which a man can find in for food, that it is no wonder they desert from Linyanti to urn to this place.

The great valley is not put to a tithe of the use it might be. is covered with coarse succulent grasses, which afford ample sturage for large herds of cattle; these thrive wonderfully, d give milk copiously to their owners. When the valley is ded, the cattle are compelled to leave it and go to the higher nds, where they fall off in condition; their return is a time of y.

It is impossible to say whether this valley, which contains so ch moisture, would raise wheat as the valley of the Nile es. It is probably too rich, and would make corn run entirely straw, for one species of grass was observed twelve feet high, th a stem as thick as a man's thumb. At present the pas-

turage is never eaten off, though the Makololo possess immen herds of cattle.

There are no large towns; the mounds on which the tow and villages are built being all small, and the people require live apart on account of their cattle.

This visit was the first Sekeletu had made to these par since he attained the chieftainship. Those who had taken pa with Mpepe were consequently in great terror. When we ca to the town of Mpepe's father, as he and another man had cou selled Mamochisane to put Sekeletu to death and marry Mpe the two were led forth and tossed into the river. Nokuane w again one of the executioners. When I remonstrated agai human blood being shed in the off-hand way in which they we proceeding, the counsellors justified their acts by the evide given by Mamochisane, and calmly added, "You see we are s Boers; we are not yet taught."

Mpepe had given full permission to the Mambari slave-deal to trade in all the Batoka and Bashukulompo villages to east of this. He had given them cattle, ivory, and childr and had received in return a large blunderbuss to be mounted a cannon. When the slight circumstance of my having cove the body of the chief with my own deranged the whole c spiracy, the Mambari, in their stockade, were placed in v awkward circumstances. It was proposed to attack them drive them out of the country at once, but, dreading a c mencement of hostilites, I urged the difficulties of that cou and showed that a stockade defended by perhaps forty musk would be a very serious affair. "Hunger is strong enough that," said an under-chief; "a very great fellow is he." T thought of attacking them by starvation. As the chief suffe in case of such an attack would have been the poor sl chained in gangs, I interceded for them, and the result o intercession of which they were ignorant was, that they v allowed to depart in peace.

Naliele, the capital of the Barotse, is built on a mound w was constructed artificially by Santuru, and was his storeh for grain. His own capital stood about five hundred yard the south of that, in what is now the bed of the river. that remains of the largest mound in the valley are a few yards of earth, to erect which cost the whole of the peo Santuru the labour of many years. The same thing has pened to another ancient site of a town, Linangelo, also o left bank. It would seem, therefore, that the river in this of the valley must be wearing eastwards. No great rise river is required to submerge the whole valley; a rise feet above the present low-water mark would reach the hi

int it ever attains, as seen in the markings of the bank on ich stood Santuru's ancient capital, and two or three feet re would deluge all the villages. This never happens, ough the water sometimes comes so near the foundations of e huts, that the people cannot move outside the walls of reeds ich encircle their villages. When the river is compressed ong the high rocky banks near Gonye, it rises sixty feet.

The influence of the partial obstruction it meets with the rise, seen in the more winding course of the river north of 16°; and en the swell gets past Katima-molelo, it spreads out on the ds on both banks towards Sesheke.

Santuru, at whose ancient granary we are staying, was a eat hunter, and very fond of taming wild animals. His ople, aware of his taste, brought to him every young antelope ey could catch, and, among other things, two young hippo-tami. These animals gambolled in the river by day, but ver failed to remember to come up to Naliele for their suppers milk and meal. They were the wonder of the country till a anger, happening to come to visit Santuru, saw them reclining the sun, and speared one of them on the supposition that it as wild. The same unlucky accident happened to one of the ts I had brought to Sekeletu. A stranger, seeing an animal had never viewed before, killed it, and brought the trophy the chief, thinking that he had made a very remarkable dis-very; we thereby lost the breed of cats, of which, from the varms of mice, we stood in great need.

On making inquiries to ascertain whether Santuru, the Mo-iana, had ever been visited by white men, I could find no estige of any such visit;[1] there is no evidence of any of nturu's people having ever seen a white man before the arrival Mr. Oswell and myself in 1851. The people have, it is true, written records; but any remarkable event here is commemo-ted in names, as was observed by Park to be the case in the

[1] The Barotse call themselves the Baloiana, or little Baloi, as if they had been offset from Loi, or Lui, as it is often spelt. As Lui had been visited by rtuguese, but its position not well ascertained, my inquiries referred to the entity of Naliele with Lui. On asking the headman of the Mambari party, med Porto, whether he had ever heard of Naliele being visited previously, he plied in the negative, and stated that he "had himself attempted to come from he three times, but had always been prevented by the tribe called Ganguellas." e nearly succeeded in 1852, but was driven back. He now (in 1853) attempted go eastward from Naliele, but came back to the Barotse on being unable to go yond Kainko's village, which is situated on the Bashukulompo river, and eight ys distant. The whole party was anxious to secure a reward believed to be romised by the Portuguese Government. Their want of success confirmed my pression that I ought to go westwards. Porto kindly offered to aid me, if I ould go with him to Bihe; but when I declined, he preceded me to Loanda, id was publishing his Journal when I arrived at that city. Ben Habib told me at Porto had sent letters to Mosambique by the Arab, Ben Chombo, whom I new; and he has since asserted, in Portugal, that he himself went to Mossa-que as well as his letters!

countries he traversed. The year of our arrival is dignified the name of the year when the white men came, or of Sebituai death; but they prefer the former, as they avoid, if possil any direct reference to the departed. After my wife's f visit, great numbers of children were named Ma-Robert, mother of Robert, her eldest child; others were named G Horse, Waggon, Monare, Jesus, etc.; but though our nar and those of the native Portuguese who came in 1853, w adopted, there is not a trace of anything of the sort hav happened previously among the Barotse: the visit of a w man is such a remarkable event, that, had any taken p during the last three hundred years, there must have remai some tradition of it.

But Santuru was once visited by the Mambari, and a dist recollection of that visit is retained. They came to purc slaves, and both Santuru and his head men refused them mission to buy any of the people. The Makololo quoted precedent when speaking of the Mambari, and said that as the present masters of the country, had as good a righ expel them as Santuru. The Mambari reside near Bihe, u an Ambonda chief named Kangombe. They profess to use slaves for domestic purposes alone.

Some of these Mambari visited us while at Naliele. are of the Ambonda family, which inhabits the country s east of Angola, and speak the Bunda dialect, which is o same family of languages with the Barotse, Bayeiye, etc., or black tribes comprehended under the general term Maka They plait their hair in threefold cords, and lay them car down aroud the sides of the head. They are quite as da the Barotse, but have among them a number of half-castes, their peculiar yellow sickly hue. On inquiring why the fied on my approach to Linyanti, they let me know that had a vivid idea of the customs of English cruisers on the They showed also their habits in their own country by di up and eating, even here where large game abounds, th and moles which infest the country. The half-castes, or Portuguese, could all read and write, and the head of the if not a real Portuguese, had European hair, and, infl probably by the letter of recommendation which I held fr Chevalier Duprat, His Most Faithful Majesty's Arbitr the British and Portuguese Mixed Commission at Cape was evidently anxious to show me all the kindness power. These persons, I feel assured, were the first indiv of Portuguese blood who ever saw the Zambesi in the c the country, and they had reached it two years after o covery in 1851.

The town or mound of Santuru's mother was shown to me; his was the first symptom of an altered state of feeling with gard to the female sex that I had observed. There are few or cases of women being elevated to the headships of towns rther south. The Barotse also showed some relics of their hief, which evinced a greater amount of the religious feeling han I had ever known displayed among Bechuanas. His more cent capital Lilonda, built, too, on an artificial mound, is vered with different kinds of trees, transplanted when young y himself. They form a grove on the end of the mound, in hich are to be seen various instruments of iron just in the ate he left them. One looks like the guard of a basket-hilted word: another has an upright stem of the metal, on which are laced branches worked at the ends into miniature axes, hoes, nd spears; on these he was accustomed to present offerings, ccording as he desired favours to be conferred in undertaking ewing, agriculture, or fighting. The people still living there, n charge of these articles, were supported by presents from the hief; and the Makololo sometimes follow the example. This as the nearest approach to a priesthood I met. When I asked em to part with one of these relics, they replied, "Oh, no, he efuses."—"Who refuses?"—"Santuru," was their reply, show-g their belief in a future state of existence. After explaining them, as I always did when opportunity afforded, the nature f true worship, and praying with them in the simple form hich needs no offering from the worshipper except that of he heart, and planting some fruit-tree seeds in the grove, we eparted.

Another incident, which occurred at the confluence of the eeba and Leeambye, may be mentioned here, as showing a ore vivid perception of the existence of spiritual beings, and reater proneness to worship, than among the Bechuanas. aving taken lunar observations in the morning, I was waiting r a meridian altitude of the sun for the latitude; my chief oatman was sitting by, in order to pack up the instruments as oon as I had finished; there was a large halo, about 20° in iameter, round the sun; thinking that the humidity of the tmosphere, which this indicated, might betoken rain, I asked im if his experience did not lead him to the same view. "Oh, o," replied he; "it is the Barimo (gods, or departed spirits), ho have called a picho; don't you see they have the Lord sun) in the centre?"

Whilst still at Naliele I walked out to Katongo (lat. 15° 6′ 33″), on the ridge which bounds the valley of the Barotse in hat direction, and found it covered with trees. It is only the ommencement of the lands which are never inundated: their

gentle rise from the dead level of the valley much resembles edge of the Desert in the valley of the Nile. But here Banyeti have fine gardens, and raise great quantities of ma millet, and native corn (*Holcus sorghum*), of large grain beautifully white. They grow, also, yams, sugar-cane, Egyptian arum, sweet potato (*Convolulus batata*), two kind manioc or cassava (*Jatropha manihot* and *J. utilissima*, a vari containing scarcely any poison), besides pumpkins, melo beans, and ground-nuts. These, with plenty of fish in the ri its branches and lagoons, wild fruits and water-fowl, alw make the people refer to the Barotse as the land of ple The scene from the ridge, on looking back, was beauti One cannot see the western side of the valley in a clo day, such as that was when we visited the stockade, but could see the great river glancing out at different points, fine large herds of cattle quietly grazing on the green succu herbage, among numbers of cattle-stations and villages wh are dotted over the landscape. Leches in hundreds fed secu beside them, for they have learned only to keep out of bow-s or two hundred yards. When guns come into a country animals soon learn their longer range, and begin to run a distance of five hundred yards.

I imagined the slight elevation (Katongo) might be heal but was informed that no part of this region is exempt fever. When the waters begin to retire from this valley, masses of decayed vegetation and mud are exposed to the t sun, that even the natives suffer severely from attacks of f The grass is so rank in its growth, that one cannot see black alluvial soil of the bottom of this periodical lake. when the grass falls down in winter, or is "laid" by its weight, one is obliged to lift the feet so high, to avoid tripped up by it, as to make walking excessively fatig Young leches are hidden beneath it by their dams; and Makololo youth complain of being unable to run in the Ba land on this account. There was evidently no healthy sp this quarter; and the current of the river being about fou a half miles per hour (one hundred yards in sixty second imagined we might find what was needed in the higher from which the river seemed to come. I resolved, therefo go to the utmost limits of the Barotse country before com a final conclusion. Katongo was the best place we had but in order to accomplish a complete examination, I left letu at Naliele, and ascended the river. He furnished me men, besides my rowers, and among the rest a herald, might enter his villages in what is considered a dignified ma This, it was supposed, would be effected by the herald sh

at the top of his voice, "Here comes the lord; the great
n"; the latter phrase being "tau e tŏna," which in his
perfect way of pronunciation became "sau e tŏna," and so
e "the great sow," that I could not receive the honour with
oming gravity, and had to entreat him, much to the annoy-
e of my party, to be silent.

In our ascent we visited a number of Makololo villages, and
re always received with a hearty welcome, as messengers to
m of peace—which they term "sleep." They behave well
public meetings, even on the first occasion of attendance,
bably from the habit of commanding the Makalaka, crowds
whom swarm in every village, and whom the Makololo women
m to consider as especially under their charge.

The river presents the same appearance of low banks without
es, as we have remarked it had after we came to 16° 16′, until
arrive at Libonta (14° 59′ S. lat.). Twenty miles beyond
t, we find forest down to the water's edge, and tsetse. Here
ight have turned back, as no locality can be inhabited by
ropeans where that scourge exists; but hearing that we were
far from the confluence of the river of Lŏnda, or Lunda,
med Leeba, or Loiba, and the chiefs of that country being
orted to be friendly to strangers, and therefore likely to be
use to me on my return from the west coast, I still pushed on
latitude 14° 11′ 3″ S. There the Lecambye assumes the
me Kabompo, and seems to be coming from the east. It is a
e large river, about three hundred yards wide, and the Leeba
o hundred and fifty. The Loeti, a branch of which is called
ngebongo, comes from W.N.W., through a level grassy plain
med Mango; it is about one hundred yards wide, and enters
e Leeambye from the west: the waters of the Loeti are of a
ht colour, and those of the Leeba of a dark mossy hue. After
e Loeti joins the Leeambye, the different coloured waters flow
ie by side for some distance unmixed.

Before reaching the Loeti we came to a number of people from
e Lobale region hunting hippopotami. They fled precipitately
soon as they saw the Makololo, leaving their canoes and all
eir utensils and clothing. My own Makalaka, who were accus-
med to plunder wherever they went, rushed after them like
ries, totally regardless of my shouting. As this proceeding
uld have destroyed my character entirely at Lobale, I took
y stand on a commanding position as they returned, and forced
em to lay down all the plunder on a sandbank, and leave it
ere for its lawful owners.

It was now quite evident that no healthy location could be
tained in which the Makololo would be allowed to live in peace.
had thus a fair excuse, if I had chosen to avail myself of it, of

coming home and saying that the "door was shut," because t
Lord's time had not yet come. But believing that it was r
duty to devote some portion of my life to these (to me at lea
very confiding and affectionate Makololo, I resolved to foll
out the second part of my plan, though I had failed in acco
plishing the first. The Leeba seemed to come from the N. a
by W., or N.N.W.; so, having an old Portuguese map, whi
pointed out the Coanza as rising from the middle of the contin
in 9° S. lat., I thought it probable that, when we had ascen
the Leeba (from 14° 11′) two or three degrees, we should t
be within one hundred and twenty miles of the Coanza, and f
no difficulty in following it down to the coast near Loan
This was the logical deduction, but, as is the case with man
plausible theory, one of the premises was decidedly defecti
The Coanza, as we afterwards found, does not come from a
where near the centre of the country.

The numbers of large game above Libonta are prodigious, a
they proved remarkably tame. Eighty-one buffaloes defiled
slow procession before our fire one evening within gun-sl
and herds of splendid elands stood by day without fear at
hundred yards distance. They were all of the striped vari
and with their forearm markings, large dewlaps, and sl
skins, were a beautiful sight to see. The lions here roar m
more than in the country near the lake, Zouga, and Chobe.
evening we had a good opportunity of hearing the utm
exertions the animal can make in that line. We had made
beds on a large sandbank, and could be easily seen from
sides; a lion on the opposite shore amused himself for hours
roaring as loudly as he could, putting, as is usual in such ca
his mouth near the ground, to make the sound reverber
The river was too broad for a ball to reach him, so we let
enjoy himself, certain that he durst not have been guilty of
impertinence in the Bushman country. Wherever the g
abounds, these animals exist in proportionate numbers.
they were very frequently seen, and two of the largest I
saw seemed about as tall as common donkeys; but the m
made their bodies appear rather larger.

A party of Arabs from Zanzibar were in the country at
time. Sekeletu had gone from Naliele to the town of his mo
before we arrived from the north, but left an ox for our use,
instructions for us to follow him thither. We came dow
branch of the Leeambye called Marile, which departs from
main river in lat. 15° 15′ 43″ S., and is a fine deep stream a
sixty yards wide; it makes the whole of the country ar
Naliele an island. When sleeping at a village in the
latitude as Naliele town two of the Arabs mentioned

ir appearance; they were quite as dark as the Makololo, t, having their heads shaved, I could not compare their hair h that of the inhabitants of the country. When we were ut to leave they came to bid adieu, but I asked them to stay help us to eat our ox. As they had scruples about eating animal not blooded in their own way, I gained their good ll by saying I was quite of their opinion as to getting quit of blood, and gave them two legs of an animal slaughtered by emselves. They professed the greatest detestation of the rtuguese, "because they eat pigs"; and disliked the English, ecause they thrash them for selling slaves." I was silent out pork; though, had they seen me at a hippopotamus two ys afterwards, they would have set me down as being as ch a heretic as any of that nation; but I ventured to tell m that I agreed with the English, that it was better to let children grow up and comfort their mothers when they came old, than to carry them away and sell them across the . This they never attempt to justify; "they want them ly to cultivate the land, and take care of them as their ildren." It is the same old story, justifying a monstrous ong on pretence of taking care of those degraded portions of manity which cannot take care of themselves—doing evil at good may come.

These Arabs, or Moors, could read and write their own lan- age readily; and, when speaking about our Saviour, I mired the boldness with which they informed me "that rist was a very good prophet, but Mahomet was far greater." nd with respect to their loathing of pork, it may have some ndation in their nature; for I have known Bechuanas, who d no prejudice against the wild animal, and ate the tame ithout scruple, yet, unconscious of any cause of disgust, mit it again. The Bechuanas south of the lake have a pre- dice against eating fish, and allege a disgust to eating any- ing like a serpent. This may arise from the remnants of rpent-worship floating in their minds, as, in addition to this rror of eating such animals, they sometimes render a sort of eisance to living serpents by clapping their hands to them, d refusing to destroy the reptiles; but in the case of the hog ey are conscious of no superstitious feeling.

Having parted with our Arab friends, we proceeded down the arile till we re-entered the Leeambye, and went to the town Ma-Sekeletu (mother of Sekeletu), opposite the island of oyela. Sekeletu had always supplied me most liberally with od, and, as soon as I arrived, presented me with a pot of iled meat, while his mother handed me a large jar of butter, which they make great quantities for the purpose of anoint-

ing their bodies. He had himself sometimes felt the benefit my way of putting aside a quantity of the meat after a meal, a had now followed my example, by ordering some to be kept f me. According to their habits, every particle of an ox devoured at one meal; and, as the chief cannot, without deviation from their customs, eat alone, he is often compelled suffer severely from hunger, before another meal is ready. V henceforth always worked into each other's hands by saving little for each other; and when some of the sticklers for and custom grumbled, I advised them to eat like men, and like vultures.

As this was the first visit which Sekeletu had paid to t part of his dominions, it was to many a season of great j The head men of each village presented oxen, milk, and be more than the horde which accompanied him could devo though their abilities in that line are something wonderf The people usually show their joy and work off their exci ment in dances and songs. The dance consists of the n standing nearly naked in a circle, with clubs or small bat axes in their hands, and each roaring at the loudest pitch of voice, while they simultaneously lift one leg, stamp heav twice with it, then lift the other and give one stamp with th this is the only movement in common. The arms and head thrown about also in every direction; and all this time the r ing is kept up with the utmost possible vigour; the contin stamping makes a cloud of dust ascend, and they leave a d ring in the ground where they have stood. If the scene w witnessed in a lunatic asylum it would be nothing out of way, and quite appropriate even, as a means of letting off excessive excitement of the brain; but here grey-headed joined in the performance with as much zest as others wh youth might be an excuse for making the perspiration str off their bodies with the exertion. Motibe asked wha thought of the Makololo dance. I replied, "It is very work, and brings but small profit." "It is," replied he, " it is very nice, and Sekeletu will give us an ox for dancin him." He usually does slaughter an ox for the dancers w the work is over.

The women stand by, clapping their hands, and occasio one advances into the circle, composed of a hundred men, a few movements, and then retires. As I never tried it, an unable to enter into the spirit of the thing, I cannot recom the Makololo polka to the dancing world, but I have the au ity of no less a person than Motibe, Sekeletu's father-in for saying "it is very nice." They often asked if white p ever danced. I thought of the disease called St. Vitus's d

t could not say that all our dancers were affected by it, and ve an answer which, I ought to be ashamed to own, did not ise some of our young countrywomen in the estimation of the akololo.

As Sekeletu had been waiting for me at his mother's, we left e town as soon as I arrived, and proceeded down the river. ur speed with the stream was very great, for in one day we ent from Litcfe to Gonye, a distance of forty-four miles of titude; and if we add to this the windings of the river, in ngitude the distance will not be much less than sixty geo- aphical miles. At this rate we soon reached Sesheke, and en the town of Linyanti.

I had been, during a nine weeks' tour, in closer contact with athenism than I had ever been before; and though all, in- ding the chief, were as kind and attentive to me as possible, d there was no want of food (oxen being slaughtered daily, metimes ten at a time, more than sufficient for the wants of l), yet to endure the dancing, roaring, and singing, the jesting, ecdotes, grumbling, quarrelling, and murdering of these ildren of nature, seemed more like a severe penance than any- ing I had before met with in the course of my missionary ties. I took thence a more intense disgust at heathenism an I had before, and formed a greatly elevated opinion of the tent effects of missions in the south, among tribes which e reported to have been as savage as the Makololo. The direct benefits, which to a casual observer lie beneath the sur- ce and are inappreciable, in reference to the probable wide ffusion of Christianity at some future time, are worth all the oney and labour that have been expended to produce them.

CHAPTER XIII

Preliminary arrangements for the journey—A picho—Twenty-se men appointed to accompany me to the west—Eagerness of Makololo for direct trade with the coast—Effects of fever Makololo question—The lost journal—Reflections—The outfit the journey—11th Nov., 1853, leave Linyanti, and embark on Chobe—Dangerous hippopotami—Banks of Chobe—Trees—course of the river—The island Mparia at the confluence of Chobe and the Leeambye—Anecdote—Ascend the Leeambye Makalaka mother defies the authority of the Makololo head at Sesheke—Punishment of thieves—Observance of the new n —Public addresses at Sesheke—Attention of the people—Res —Proceed up the river—The fruit which yields *nux vomi* Other fruits—The rapids—Birds—Fish—Hippopotami and t young.

LINYANTI, *September*, 1853.—The object proposed to the M lolo seemed so desirable, that it was resolved to proceed wit as soon as the cooling influence of the rains should be fel November. The longitude and latitude of Linyanti 18° 17′ 20″ S., long. 23° 50′ 9″ E.) showed that St. Philip Benguela was much nearer to us than Loanda; and I m have easily made arrangements with the Mambari to allow to accompany them as far as Bihe, which is on the road to port; but it is so undesirable to travel in a path once tro by slave-traders, that I preferred to find out another lit march.

Accordingly, men were sent at my suggestion to examin the country to the west, to see if any belt of country, free tsetse, could be found to afford us an outlet. The search fruitless. The town and district of Linyanti are surrounde forests infested by this poisonous insect, except at a few po as that by which we entered at Sansburéh and anothe Sesheke. But the lands both east and west of the Ba valley are free from this insect plague. There, however, slave-trade had defiled the path, and no one ought to follo its wake unless well armed. The Mambari had informe that many English lived at Loanda, so I prepared to go thi The prospect of meeting with countrymen seemed to overba the toils of the longer march.

A "picho" was called to deliberate on the steps prop In these assemblies great freedom of speech is allowed ; a

is occasion one of the old diviners said, "Where is he taking u to? This white man is throwing you away. Your gar-nts already smell of blood." It is curious to observe how ich identity of character appears all over the world. This an was a noted croaker. He always dreamed something eadful in every expedition, and was certain that an eclipse comet betokened the propriety of flight. But Sebituane rmerly set his visions down to cowardice, and Sekeletu only ughed at him now. The general voice was in my favour; so band of twenty-seven were appointed to accompany me to the est. These men were not hired, but sent to enable me to complish an object as much desired by the chief and most of s people as by me. They were eager to obtain free and profit-le trade with white men. The prices which the Cape mer-ants could give, after defraying the great expenses of a long urney hither, being very small, made it scarce worth while r the natives to collect produce for that market; and the ambari, giving only a few bits of print and baize for ele-ants' tusks worth more pounds than they gave yards of cloth, d produced the belief that trade with them was throwing ory away. The desire of the Makololo for direct trade with e sea-coast coincided exactly with my own conviction, that no rmanent elevation of a people can be effected without com-erce. Neither could there be a permanent mission here, less the missionaries should descend to the level of the Mako-lo, for, even at Kolobeng, we found that traders demanded ree or four times the price of the articles we needed, and pected us to be grateful to them besides, for letting us have em at all.

The three men whom I had brought from Kuruman had equent relapses of the fever; so, finding that instead of rving me I had to wait on them, I decided that they should turn to the south with Fleming as soon as he had finished his ading. I was then entirely dependent on my twenty-seven en, whom I might name Zambesians, for there were two Mako-lo only, while the rest consisted of Barotse, Batoka, Bashubia, nd two of the Ambŏnda.

The fever had caused considerable weakness in my own frame, nd a strange giddiness when I looked up suddenly to any elestial object, for everything seemed to rush to the left, and if did not catch hold of some object I fell heavily on the ground: mething resembling a gush of bile along the duct from the ver caused the same fit to occur at night, whenever I turned ddenly round.

The Makololo now put the question, "In the event of your eath, will not the white people blame us for having allowed you

to go away into an unhealthy, unknown country of enemies I replied that none of my friends would blame them, becau would leave a book with Sekeletu, to be sent to Mr. Moffa case I did not return, which would explain to him all that happened until the time of my departure. The book wa volume of my journal; and, as I was detained longer tha expected at Loanda, this book with a letter was delivere Sekeletu to a trader, and I have been unable to trace it regret this now, as it contained valuable notes on the habit wild animals, and the request was made in the letter to co the volume to my family. The prospect of passing away f this fair and beautiful world thus came before me in a pr plain matter-of-fact form, and it did seem a serious thi leave wife and children—to break up all connection with ea and enter on an untried state of existence; and I find myse my journal pondering over that fearful migration which land in eternity; wondering whether an angel will soothe the flu ing soul, sadly flurried as it must be on entering the s world; and hoping that Jesus might speak but one wor peace, for that would establish in the bosom an everlasting But as I had always believed that, if we serve God at a ought to be done in a manly way, I wrote to my brother, comm ing our little girl to his care, as I was determined to "su or perish" in the attempt to open up this part of Africa. Boers, by taking possession of all my goods, had saved m trouble of making a will; and, considering the light hear left in my bosom, and some faint efforts to perform the du Christian forgiveness, I felt that it was better to be the dered party than one of the plunderers.

When I committed the waggon and remaining goods t care of the Makololo, they took all the articles except on into their huts; and two warriors, Pomuane and Mahale, br forward each a fine heifer calf. After performing a num warlike evolutions, they asked the chief to witness the a ment made between them, that whoever of the two should Matebele warrior first, in defence of the waggon, should p both the calves.

I had three muskets for my people, a rifle and double-bar smooth bore for myself; and, having seen such great abun of game in my visit to the Leeba, I imagined that I could supply the wants of my party. Wishing also to avoi discouragement which would naturally be felt on meeti obstacles if my companions were obliged to carry heavy I took only a few biscuits, a few pounds of tea and sug about twenty of coffee, which, as the Arabs find, thoug without either milk or sugar, is a most refreshing be

er fatigue or exposure to the sun. We carried one small tin ister, about fifteen inches square, filled with spare shirting, sers, and shoes, to be used when we reached civilised life, others in a bag, which were expected to wear out on the ; another of the same size for medicines; and a third for ks, my stock being a *Nautical Almanac*, Thomson's *Loga-m Tables*, and a Bible; a fourth box contained a magic tern, which we found of much use. The sextant and artificial izon, thermometer and compasses, were carried apart. My munition was distributed in portions through the whole gage, so that, if an accident should befall one part, we could have others to fall back upon. Our chief hopes for food e upon that, but in case of failure I took about 20 lbs. of ds, worth 40s., which still remained of the stock I brought m Cape Town; a small gipsy tent, just sufficient to sleep in; heepskin mantle as a blanket, and a horse-rug as a bed. As ad always found that the art of successful travel consisted in ing as few "impedimenta" as possible, and not forgetting arry my wits about me, the outfit was rather spare, and in-ded to be still more so when we should come to leave the oes. Some would consider it injudicious to adopt this plan, I had a secret conviction that if I did not succeed it would be for lack of the "nicknacks" advertised as indispensable travellers, but from want of "pluck," or because a large ay of baggage excited the cupidity of the tribes through ose country we wished to pass.

The instruments I carried, though few, were the best of their d. A sextant, by the famed makers Troughton & Sims, of et Street; a chronometer watch, with a stop to the seconds nd—an admirable contrivance for enabling a person to take exact time of observations: it was constructed by Dent, of Strand (61), for the Royal Geographical Society, and selected the service by the President, Admiral Smythe, to whose gment and kindness I am in this and other matters deeply ebted. It was pronounced by Mr. Maclear to equal most ronometers in performance. For these excellent instruments have much pleasure in recording my obligations to my good nd Colonel Steele, and at the same time to Mr. Maclear for ch of my ability to use them. Besides these, I had a ther-meter by Dollond; a compass from the Cape Observatory, d a small pocket one in addition; a good small telescope with tand capable of being screwed into a tree.

11*th of November*, 1853.—Left the town of Linyanti, accom-nied by Sekeletu and his principal men, to embark on the obe. The chief came to the river in order to see that all was ht at parting. We crossed five branches of the Chobe before

reaching the main stream; this ramification must be the reas
why it appeared so small to Mr. Oswell and myself in 18
When all the departing branches re-enter, it is a large de
river. The spot of embarkation was the identical island wh
we met Sebituane, first known as the island of Maunku, one
his wives. The chief lent me his own canoe, and, as it w
broader than usual, I could turn about in it with ease.

The Chobe is much infested by hippopotami, and, as cert
elderly males are expelled the herd, they become soured in th
temper, and so misanthropic as to attack every canoe that pa
near them. The herd is never dangerous, except when a ca
passes into the midst of it when all are asleep, and some of th
may strike the canoe in terror. To avoid this, it is gener
recommended to travel by day near the bank, and by nigh
the middle of the stream. As a rule, these animals flee
approach of man. The "solitaires," however, frequent cer
localities well known to the inhabitants on the banks, and,
the rogue elephants, are extremely dangerous. We came
this time, to a canoe, which had been smashed to pieces
blow from the hind foot of one of them. I was informed by
men that, in the event of a similar assault being made
ours, the proper way was to dive to the bottom of the river,
hold on there for a few seconds, because the hippopotamus,
breaking a canoe, always looks for the people on the sur
and, if he sees none, he soon moves off. I have seen
frightful gashes made on the legs of the people who have
the misfortune to be attacked, and were unable to dive.
animal uses his teeth as an offensive weapon, though he is
a herbivorous feeder. One of these "bachelors," living nea
confluence, actually came out of his lair, and, putting his
down, ran after some of our men who were passing with
considerable speed.

The part of the river called Zabesa, or Zabenza, is sprea
like a little lake, surrounded on all sides by dense masses
reeds. The river below that is always one hundred or
hundred and twenty yards broad, deep, and never dries
much as to become fordable. At certain parts, where
partial absence of reeds affords a view of the opposite b
the Makololo have placed villages of observation against
enemies the Matebele. We visited all these in succession
found here, as everywhere in the Makololo country, order
preceded us, "that Nake (ñake means doctor) must n
allowed to become hungry."

The banks of the Chobe, like those of the Zouga, are
calcareous tufa, and the river has cut out for itself a deep
pendicular-sided bed. Where the banks are high, as

where the waggons stood in 1851, they are covered with nificent trees, the habitat of tsetse, and the retreat of various elopes, wild hogs, zebras, buffaloes, and elephants.

mong the trees may be observed some species of the *Ficus ica*; light-green coloured acacias, the splendid motsintsela, evergreen cypress-shaped motsouri. The fruit of the last-ed was ripe, and the villagers presented many dishes of its ntiful pink-coloured plums; they are used chiefly to form a sant acid drink. The motsintsela is a very lofty tree, ding a wood of which good canoes are made; the fruit is ritious and good, but, like many wild fruits of this country, fleshy parts require to be enlarged by cultivation: it is ly all stone.

he course of the river we found to be extremely tortuous—nuch so, indeed, as to carry us to all points of the compass y dozen miles. Some of us walked from a bend at the age of Moremi to another nearly due east of that point, in six rs, while the canoes, going at more than double our speed, twelve to accomplish the voyage between the same two es. And though the river is from thirteen to fifteen feet epth at its lowest ebb, and broad enough to allow a steamer ly upon it, the suddenness of the bendings would prevent igation; but, should the country ever become civilised, the be would be a convenient natural canal. We spent forty-and a half hours, paddling at the rate of five miles an hour, coming from Linyanti to the confluence; there we found a e of amygdaloid lying across the Leeambye.

his amygdaloid with analami and mesotype contains cry-s, which the water gradually dissolves, leaving the rock with vorm-eaten appearance. It is curious to observe that the er flowing over certain rocks, as in this instance, imbibes an reciable, though necessarily most minute, portion of the erals they contain. The water of the Chobe up to this point f a dark mossy hue, but here it suddenly assumes a lighter ; and wherever this light colour shows a greater amount of eral, there are not mosquitoes enough to cause serious annoy-e to any except persons of very irritable temperaments.

he large island called Mparia stands at the confluence. This omposed of trap (zeolite, probably mesotype) of a younger age n the deep stratum of tufa in which the Chobe has formed bed, for, at the point where they come together, the tufa has n transformed into saccharoid limestone.

he actual point of confluence of these two rivers, the Chobe the Leeambye, is ill defined, on account of each dividing o several branches as they inosculate; but when the whole y of water collects into one bed, it is a goodly sight for one

who has spent many years in the thirsty south. Standing one bank, even the keen eye of the natives cannot detect whet two large islands, a few miles east of the junction, are mainl or not. During a flight in former years, when the pres chief Sekomi was a child in his mother's arms, the Bamangw men were separated from their women, and inveigled on to of these islands by the Makalaka chief of Mparia, on prete of ferrying them across the Leeambye. They were left to pe after seeing their wives taken prisoners by these cruel lord the Leeambye, and Sekomi owed his life to the compassio one of the Bayeiye, who, pitying the young chieftain, ena his mother to make her escape by night.

After spending one night at the Makololo village on Mp we left the Chobe, and turning round began to ascend Leeambye; on the 19th of November we again reached town of Sesheke. It stands on the north bank of the river. contains a large population of Makalaka, under Moriants brother-in-law of Sebituane. There are parties of various t here, assembled under their respective headmen, but a Makololo rule over all. Their sway, though essentially potic, is considerably modified by certain customs and One of the Makalaka had speared an ox belonging to one o Makololo, and being unable to extract the spear, was the discovered to be the perpetrator of the deed. His object been to get a share of the meat, as Moriantsane is know be liberal with any food that comes into his hands. The o was bound hand and foot and placed in the sun to force h pay a fine, but he continued to deny his guilt. His m believing in the innocence of her son, now came forward, her hoe in hand, and, threatening to cut down any one should dare to interfere, untied the cords with which h been bound and took him home. This open defiance of aut was not resented by Moriantsane, but referred to Sekel Linyanti.

The following circumstance, which happened here when present with Sekeletu, shows that the simple mode of p ment, by forcing a criminal to work out a fine, did not the Makololo mind until now.

A stranger, having visited Sesheke for the purpose of h was robbed by one of the Makalaka of most of his goods. thief, when caught, confessed the theft, and that he had the articles to a person who had removed to a distance. Makololo were much enraged at the idea of their good being compromised by this treatment of a stranger. customary mode of punishing a crime which causes much nation is to throw the criminal into the river, but, as this

restore the lost property, they were sorely puzzled how to
The case was referred to me, and I solved the difficulty
paying for the loss myself, and sentencing the thief to work
an equivalent with his hoe in a garden. This system was
nediately introduced, and thieves are now sentenced to raise
amount of corn proportioned to their offences. Among the
kwains, a woman who had stolen from the garden of another,
s obliged to part with her own entirely; it became the pro-
ty of her whose field was injured by the crime.

There is no stated day of rest in any part of this country,
ept the day after the appearance of the new moon, and the
ple then refrain only from going to their gardens. A curious
tom, not to be found among the Bechuanas, prevails among
black tribes beyond them. They watch most eagerly for
first glimpse of the new moon, and, when they perceive the
t outline after the sun has set deep in the west, they utter
ud shout of "Kuā!" and vociferate prayers to it. My men,
instance, called out, "Let our journey with the white man be
sperous! Let our enemies perish, and the children of Nake
ome rich! May he have plenty of meat on this journey!"
, etc.

gave many public addresses to the people of Sesheke under
outspreading camel-thorn tree, which serves as a shade to
kotla on the high bank of the river. It was pleasant to
the long lines of men, women, and children winding along
n different quarters of the town, each party following behind
ir respective head men. They often amounted to between
o and six hundred souls, and required an exertion of voice
ich brought back the complaint for which I had got the
ula excised at the Cape. They were always very attentive;
l Moriantsane, in order, as he thought, to please me, on one
asion rose up in the middle of the discourse, and hurled his
ff at the heads of some young fellows, whom he saw working
h a skin instead of listening. My hearers sometimes put very
sible questions on the subjects brought before them; at other
es they introduced the most frivolous nonsense, immediately
er hearing the most solemn truths. Some begin to pray to
us in secret as soon as they hear of the white man's God,
h but little idea of what they are about; and no doubt are
rd by Him who, like a father, pitieth His children. Others,
king by night, recollect what has been said about the future
rld so clearly, that they tell next day what a fright they got
it, and resolve not to listen to the teaching again; and not a
v keep to the determination not to believe, as certain villagers
the south, who put all their cocks to death because they
owed the words, "Tlang lo rapeleng"—"Come along to prayers."

On recovering partially from a severe attack of fever w
remained upon me ever since our passing the village of M
on the Chobe, we made ready for our departure up the riv
sending messages before us to the villages to prepare food.
took four elephants' tusks, belonging to Sekeletu, with us
means of testing the difference of prices between the Portug
whom we expected to reach, and the white traders fro
south. Moriantsane supplied us well with honey, milk
meal. The rains were just commencing in this district
though showers sufficient to lay the dust had fallen, the
no influence whatever on the amount of water in the rive
never was there less in any part than three hundred ya
a deep flowing stream.

Our progress up the river was rather slow: this was c
by waiting opposite different villages for supplies of food.
might have done with much less than we got; but my Ma
man, Pitsane, knew of the generous orders of Sekeletu, an
not at all disposed to allow them to remain a dead letter.
villages of the Banyeti contributed large quantities of m
a bright red bean yielded by a large tree. The pulp enc
the seed is not much thicker than a red wafer, and i
portion used. It requires the addition of honey to render
all palatable.

To these were added great numbers of the fruit which
a variety of the nux vomica, from which we derive that vi
poison strychnia. The pulp between the nuts is the part
and it is of a pleasant juicy nature, having a sweet aci
taste. The fruit itself resembles a large yellow orange, b
rind is hard, and, with the pips and bark, contains much
deadly poison. They evince their noxious qualities by
tensely bitter taste. The nuts, swallowed inadvertently,
considerable pain, but not death; and, to avoid this
venience, the people dry the pulp before the fire, in orde
able the more easily to get rid of the noxious seeds.

A much better fruit, called mobola, was also presented
This bears, around a pretty large stone, as much of the
part as the common date, and it is stripped off the see
preserved in bags in a similar manner to that fruit. I
sweetness, the mobola has the flavour of strawberries,
touch of nauseousness. We carried some of them, d
provisions, more than a hundred miles from this spot.

The next fruit, named mamosho (mother of morning),
most delicious of all. It is about the size of a walnu
unlike most of the other uncultivated fruits, has a seed n
than that of a date. The fleshy part is juicy, and somewh
the cashew-apple, with a pleasant acidity added. Fruits

those which are here found on trees are found on the plains the Kalahari, growing on mere herbaceous plants. There are veral other examples of a similar nature. Shrubs, well known such in the south, assume the rank of trees as we go to the rth; and the change is quite gradual as our latitude decreases, he gradations being herbaceous plants, shrubs, bushes, small, en large trees. But it is questionable if, in the cases of amosho, mabola, and mawa, the tree and shrub are identical, ough the fruits so closely resemble each other; for I found th the dwarf and tree in the same latitude. There is also difference in the leaves, and they bear at different asons.

The banks of the river were at this time appearing to greater dvantage than before. Many trees were putting on their fresh reen leaves, though they had got no rain, their lighter green ontrasting beautifully with the dark motsouri, or moyela, now overed with pink plums as large as cherries. The rapids aving comparatively little water in them, rendered our passage ifficult. The canoes must never be allowed to come broadside n to the stream, for, being flat-bottomed, they would, in that ase, be at once capsized, and everything in them be lost. The en work admirably, and are always in good humour; they eap into the water without the least hesitation, to save the anoe from being caught by eddies or dashed against the rocks. Many parts were now quite shallow, and it required great ddress and power in balancing themselves to keep the vessel ree from rocks, which lay just beneath the surface. We might ave got deeper water in the middle, but the boatmen always eep near the banks, on account of danger from the hippopotami. But though we might have had deeper water farther out, I elieve that no part of the rapids is very deep. The river is pread out more than a mile, and the water flows rapidly over he rocky bottom. The portions only three hundred yards wide re very deep, and contain large volumes of flowing water in narrow compass, which, when spread over the much larger surfaces at the rapids, must be shallow. Still, remembering that this was the end of the dry season, when such rivers as the Orange do not even contain a fifth part of the water of the Chobe, the difference between the rivers in the north and south must be sufficiently obvious.

The rapids are caused by rocks of dark-brown trap, or of hardened sandstone, stretching across the stream. In some places they form miles of flat rocky bottom, with islets covered with trees. At the cataracts, the fall is from four to six feet, and in guiding up the canoe, the stem goes under the water, and takes in a quantity before it can attain

the higher level. We lost many of our biscuits in the asc through this.

These rocks are covered with a small hard aquatic pla which, when the surface is exposed, becomes dry and cr crackling under the foot, as if it contained much stony ma in its tissue. It probably assists in disintegrating the ro for, in parts so high as not to be much exposed to the actio the water or the influence of the plant, the rocks are cove with a thin black glaze.

In passing along under the overhanging trees of the ba we often saw the pretty turtle-doves sitting peacefully on t nests above the roaring torrent. An ibis[1] had perched home on the end of a stump. Her loud, harsh scream "Wa-wa-wa," and the piping of the fish-hawk, are sou which can never be forgotten by any one who has sailed on rivers north of 20° south. If we step on shore, the *Charadr caruncula*, a species of plover, a most plaguy sort of "put spirited individual," follows you, flying overhead, and is n persevering in its attempts to give fair warning to all animals within hearing, to flee from the approaching dan The alarm-note, "tinc-tinc-tinc," of another variety of the s family (*Pluvianus armatus* of Burchell) has so much of a tallic ring, that this bird is called "setula-tsipi," or hammer iron. It is furnished with a sharp spur on its shoulder, li like that on the heel of a cock, but scarcely half an inch length. Conscious of power, it may be seen chasing the wh necked raven with great fury, and making even that comp tively large bird call out from fear. It is this bird whic famed for its friendship with the crocodile of the Nile by name *siksak*, and which Mr. St. John actually saw perfor the part of toothpicker to the ugly reptile. They are freque seen on the same sandbanks with the alligator, and, to passing by, often appear as if on that reptile's back: but I n had the good fortune to witness the operation described not by St. John and Geoffrey St. Hilaire, but also by Herod However, that which none of these authors knew, my boatman, Mashauana, stopped the canoe to tell us, namely, a water-turtle which, in trying to ascend a steep bank t her eggs, had toppled on her back, thus enabling us to ca her, was an infallible omen of good luck for our journey.

Among the forest trees which line the banks of the parts of the Leeambye, several new birds were observed. are musical, and the songs are pleasant in contrast with harsh voice of the little green, yellow-shouldered parrots

[1] The *Hagidash*, Latham; or *Tantalus capensis* of Lich.

intry. There are also great numbers of jet-black weavers, th yellowish-brown band on the shoulders.

Here we saw, for the first time, a pretty little bird, coloured rk blue, except the wings and tail, which were of a chocolate e. From the tail two feathers are prolonged beyond the rest inches. Also, little birds coloured white and black, of great vacity, and always in companies of six or eight together, and rious others. From want of books of reference, I could not cide whether they were actually new to science.

Francolins and guinea-fowl abound along the banks; and on ery dead tree and piece of rock may be seen one or two species the web-footed *Plotus*, darter, or snake-bird. They sit most the day sunning themselves over the stream, sometimes nding erect with their wings outstretched; occasionally they y be seen engaged in fishing by diving, and, as they swim out, their bodies are so much submerged, that hardly anying appears above the water but their necks. Their chief ne of feeding is by night, and, as the sun declines, they may seen in flocks flying from their roosting-places to the fishingounds. This is a most difficult bird to catch when disabled. is thoroughly expert in diving,—goes down so adroitly and mes up again in the most unlikely places, that the people, ough most skilful in the management of the canoes, can rarely cure them. The rump of the darter is remarkably prolonged, d capable of being bent, so as to act both as a rudder in vimming, and as a lever to lift the bird high enough out of e water to give free scope to its wings. It can rise at will om the water by means of this appendage.

The fine fish-hawk, with white head and neck, and reddishocolate coloured body, may also frequently be seen perched the trees, and fish are often found dead, which have fallen ictims to its talons. One most frequently seen in this contion is itself a destroyer of fish. It is a stout-bodied fish, out fifteen or eighteen inches long, of a light-yellow colour, d gaily ornamented with stripes and spots. It has a most nposing array of sharp, conical teeth outside the lips—objects dread to the fishermen, for it can use them effectually. One, hich we picked up dead, had killed itself by swallowing nother fish, which, though too large for its stomach and throat, ould not be disgorged.

This fish-hawk generally kills more prey than it can devour. t eats a portion of the back of the fish, and leaves the rest for he Barotse, who often had a race across the river when they w an abandoned morsel lying on the opposite sandbanks. he hawk is, however, not always so generous, for, as I myself as a witness on the Zouga, it sometimes plunders the purse

of the pelican. Soaring over head, and seeing this large, stupi bird fishing beneath, it watches till a fine fish is safe in th pelican's pouch; then descending, not very quickly, but wit considerable noise of wing, the pelican looks up to see what the matter, and, as the hawk comes near, he supposes that h is about to be killed, and roars out, "Murder!" The openin of his mouth enables the hawk to whisk the fish out of th pouch, upon which the pelican does not fly away, but commence fishing again; the fright having probably made him forget h ever had anything in his purse.

A fish called moshéba, about the size of a minnow, ofte skims along the surface for several yards, in order to get out the way of the canoe. It uses the pectoral fins, as the flyin fish do, but never makes a clean flight. It is rather a succe sion of hops along the surface, made by the aid of the side fin It never becomes large.

Numbers of iguanos (mpulu) sit sunning themselves on ove hanging branches of the trees, and splash into the water as v approach. They are highly esteemed as an article of food, t flesh being tender and gelatinous. The chief boatman, w occupies the stem, has in consequence a light javelin always hand, to spear them if they are not quickly out of sight. The and large alligators gliding in from the banks with a hea plunge as we come round a sudden bend of the stream, were t occurrences of every hour as we sped up the river.

The rapids in the part of the river between Katima-mole and Naméta are relieved by several reaches of still, deep wat fifteen or twenty miles long. In these, very large herds hippopotami are seen, and the deep furrows they make, ascending the banks to graze during the nights, are everywhe apparent. They are guided back to the water by the scen but a long-continued pouring rain makes it impossible for th to perceive, by that means, in which direction the river li and they are found standing bewildered on the land. T hunters take advantage of their helplessness on these occasio to kill them.

It is impossible to judge of the numbers in a herd, for th are almost always hidden beneath the waters; but as th require to come up every few minutes to breathe, when there a constant succession of heads thrust up, then the herd is s posed to be large. They love a still reach of the stream, as the more rapid parts of the channel they are floated down quickly, that much exertion is necessary to regain the dista lost, by frequently swimming up again—such constant exert disturbs them in their nap. They prefer to remain by day i drowsy, yawning state, and, though their eyes are open, t

e little notice of things at a distance. The males utter a d succession of snorting grunts, which may be heard a mile The canoe in which I was, in passing over a wounded one, ited a distinct grunting, though the animal lay entirely der water.

The young, when very little, take their stand on the neck of dam, and the small head, rising above the large, comes nest to the surface. The dam, knowing the more urgent ed of her calf, comes more frequently to the surface when it in her care. But in the rivers of Londa, where they are ch in danger of being shot, even the hippopotamus gains wit experience; for while those in the Zambesi put up their ads openly to blow, those referred to keep their noses among ter-plants and breathe so quietly that one would not dream their existence in the river, except by footprints on the nks.

CHAPTER XIV

Increasing beauty of the country—Mode of spending the day—Th people and the falls of Gonye—A Makololo foray—A second pr vented, and captives delivered up—Politeness and liberality of th people—The rains—Present of oxen—The fugitive Barotse—Sek binyane's misgovernment—Bee-eaters and other birds—Fres water sponges—Current—Death from a lion's bite at Libonta Continued kindness—Arrangements for spending the night durin the journey—Cooking and washing—Abundance of animal life Different species of birds—Water-fowl—Egyptian geese—Allig tors—Narrow escape of one of my men—Superstitious feelin respecting the alligator—Large game—The most vulnerable sp —Gun medicine—A Sunday—Birds of song—Depravity: its trea ment—Wild fruits—Green pigeons—Shoals of fish—Hippopotan

30*th November*, 1853.—At Gonye Falls. No rain has falle here, so it is excessively hot. The trees have put on the gayest dress, and many flowers adorn the landscape, yet th heat makes all the leaves droop at mid-day and look langu for want of rain. If the country increases as much in beau in front, as it has done within the last four degrees of latitud it will be indeed a lovely land.

We all felt great lassitude in travelling. The atmosphere oppressive both in cloud and sunshine. The evaporation fro the river must be excessively great, and I feel as if the flui of the system joined in the general motion of watery vap upwards, as enormous quantities of water must be drunk supply its place.

When under weigh our usual procedure is this:—We get a little before five in the morning; it is then beginning dawn. While I am dressing, coffee is made; and, having fill my pannikin, the remainder is handed to my companions, w eagerly partake of the refreshing beverage. The servants a busy loading the canoes, while the principal men are sippi the coffee, and, that being soon over, we embark. The be two hours are the most pleasant part of the day's sail. T men paddle away most vigorously; the Barotse, being a tr of boatmen, have large, deeply-developed chests and shoulde with indifferent lower extremities. They often engage in s scolding of each other, in order to relieve the tedium of t work. About eleven we land, and eat any meat which n

ve remained from the previous evening meal, or a biscuit
th honey, and drink water.

After an hour's rest we again embark and cower under an
brella. The heat is oppressive, and, being weak from the
t attack of fever, I cannot land and keep the camp supplied
th flesh. The men, being quite uncovered in the sun, per-
re profusely, and in the afternoon begin to stop, as if waiting
the canoes which have been left behind. Sometimes we
ch a sleeping-place two hours before sunset, and, all being
ubled with languor, we gladly remain for the night. Coffee
ain, and a biscuit, or a piece of coarse bread made of maize
al, or that of the native corn, make up the bill of fare for
e evening, unless we have been fortunate enough to kill some-
ing, when we boil a potful of flesh. This is done by cutting
up into long strips and pouring in water till it is covered.
hen that is boiled dry, the meat is considered ready.

The people at Gonye carry the canoes over the space requisite
avoid the falls, by slinging them on poles tied on diagonally.
ey place these on their shoulders, and, setting about the
rk with good humour, soon accomplish the task. They are
nerry set of mortals,—a feeble joke sets them off in a fit of
ghter. Here, as elsewhere, all petitioned for the magic
ntern, and, as it is a good means of conveying instruction, I
llingly complied.

The falls of Gonye have not been made by wearing back,
ke those of Niagara, but are of a fissure form. For many
les below, the river is confined in a narrow space of not
re than one hundred yards wide. The water goes boiling
ng, and gives the idea of great masses of it rolling over and
er, so that even the most expert swimmer would find it diffi-
lt to keep on the surface. Here it is that the river when in
od rises fifty or sixty feet in perpendicular height. The
lands above the falls are covered with foliage as beautiful as
n be seen anywhere. Viewed from the mass of rock which
erhangs the fall, the scenery was the loveliest I had seen.

Nothing worthy of note occurred on our way up to Nameta.
here we heard that a party of the Makololo, headed by Lerimo,
d made a foray to the north and up the Leeba, in the very
rection in which we were about to proceed. Mpololo, the
cle of Sekeletu, is considered the head man of the Barotse
lley; and the perpetrators had his full sanction, because
asiko, a son of Santuru, the former chief of the Barotse, had
d high up the Leeambye, and, establishing himself there, had
nt men down to the vicinity of Naliele to draw away the
maining Barotse from their allegiance. Lerimo's party had
ken some of this Masiko's subjects prisoners, and destroyed

several villages of the Balonda, to whom we were going. T was in direct opposition to the policy of Sekeletu, who wish to be at peace with these northern tribes; and Pitsáne, head man, was the bearer of orders to Mpololo to furnish with presents for the very chiefs they had attacked. Thus, were to get large pots of clarified butter and bunches of bea in confirmation of the message of peace we were to deliver.

When we reached Litofe, we heard that a fresh foray was contemplation, but I sent forward orders to disband the pa immediately. At Ma-Sekeletu's town we found the h offender, Mpololo himself, and I gave him a bit of my mind the effect that, as I was going with the full sanction of Sekele if any harm happened to me in consequence of his ill-advi expedition, the guilt would rest with him. Ma-Sekeletu, w was present, heartily approved all I said, and suggested t all the captives taken by Lerimo should be returned by hand, to show Masiko that the guilt of the foray lay not w the superior persons of the Makololo, but with a mere serv Her good sense appeared in other respects besides, and, as was exactly what my own party had previously resolved suggest, we were pleased to hear Mpololo agree to what he advised. He asked me to lay the matter before the un chiefs of Naliele, and when we reached that place, on the 9t December, I did so in a picho, called expressly for the purp Lerimo was present, and felt rather crestfallen when his exp was described by Mohorisi, one of my companions, as on extreme cowardice, he having made an attack upon the defe less villagers of Londa, while, as we had found on our for visit, a lion had actually killed eight people of Naliele, wit his daring to encounter it. The Makololo are cowardly in spect to animals, but brave against men. Mpololo took all guilt upon himself before the people, and delivered up a cap child whom his wife had in her possession; others followed example till we procured the release of five of the prisc Some thought, as Masiko had tried to take their children stratagem, they ought to take his by force, as the two m suited the genius of each people—the Makalaka deligh cunning, and the Makololo in fighting; and others though Sekeletu meant them to be at peace with Masiko, he ough have told them so.

It is rather dangerous to tread in the footsteps of a marau party with men of the same tribe as the aggressors, but people were in good spirits, and several volunteers even off to join our ranks. We, however, adhered strictly to the or of Sekeletu as to our companions, and refused all others.

The people of every village treated us most liberally, pre

, besides oxen, butter, milk, and meal, more than we could
v away in our canoes. The cows in this valley are now
ding, as they frequently do, more milk than the people can
, and both men and women present butter in such quantity,
t I shall be able to refresh my men as we move along.
inting the skin prevents the excessive evaporation of the
ds of the body, and acts as clothing in both sun and shade.
ey always made their presents gracefully. When an ox was
en, the owner would say, "Here is a little bit of bread for
." This was pleasing, for I had been accustomed to the
huanas presenting a miserable goat with the pompous ex-
nation, "Behold an ox!" The women persisted in giving
copious supplies of shrill praises, or "lullilooing"; but
ugh I frequently told them to modify their "great lords"
"great lions" to more humble expressions, they so evidently
ended to do me honour, that I could not help being pleased
h the poor creatures' wishes for our success.

The rains began while we were at Naliele; this is much later
n usual, but, though the Barotse valley has been in need of
, the people never lack abundance of food. The showers
refreshing, but the air feels hot and close; the thermometer
wever, in a cool hut, stands only at 84°. The access of the
ernal air to any spot at once raises its temperature above 90°.
new attack of fever here caused excessive languor; but, as I
already getting tired of quoting my fevers, and never liked to
d travels myself, where much was said about the illnesses of
traveller, I shall henceforth endeavour to say little about them.

We here sent back the canoe of Sekeletu, and got the loan
others from Mpololo. Eight riding oxen, and seven for
ughter, were, according to the orders of that chief, also
nished; some were intended for our own use, and others as
esents to the chiefs of the Balŏnda. Mpololo was particularly
eral in giving all that Sekeletu ordered, though, as he feeds
the cattle he has in charge, he might have felt it so much
tracted from his own perquisites. Mpololo now acts the
at man, and is followed everywhere by a crowd of toadies,
o sing songs in disparagement of Mpepe, of whom he always
ed in fear. While Mpepe was alive, he too was regaled with
same fulsome adulation, and now they curse him. They
very foul-tongued; equals, on meeting, often greet each
her with a profusion of oaths, and end the volley with a laugh.

In coming up the river to Naliele we met a party of fugitive
rotse returning to their homes, and, as the circumstance
ustrates the social status of these subjects of the Makololo. I
roduce it here. The villagers in question were the children,
serfs, if we may use the term, of a young man of the same

age and tribe as Sekeletu, who, being of an irritable temper, w by the nickname of Sekobinyáne—a little slavish thing. treatment of his servants was so bad, that most of them fled: and when the Mambari came, and, contrary to the ord of Sekeletu, purchased slaves, Sekobinyane sold one or two the Barotse children of his village. The rest fled immediat to Masiko, and were gladly received by that Barotse chief his subjects.

When Sekeletu and I first ascended the Leeambye we Sekobinyane coming down, on his way to Linyanti. On be asked the news, he remained silent about the loss of his villa it being considered a crime among the Makololo for any one treat his people so ill as to cause them to run away from h He then passed us, and, dreading the vengeance of Sekeletu his crime, secretly made his escape from Linyanti to I Ngami. He was sent for, however, and the chief at the delivered him up, on Sekeletu declaring that he had no tention of punishing him otherwise than by scolding. He not even do that, as Sekobinyane was evidently terrified enou and also became ill through fear.

The fugitive villagers remained only a few weeks with t new master Masiko, and then fled back again, and were rece as if they had done nothing wrong. All united in abusing conduct of Sekobinyane, and no one condemned the fugiti and the cattle, the use of which they had previously enjo never having been removed from their village, they established themselves with apparent gladness.

This incident may give some idea of the serfdom of the ject tribes, and, except that they are sometimes punished running away and other offences, I can add nothing mor way of showing the true nature of this form of servitude

Leaving Naliele, amidst abundance of good wishes for success of our expedition and hopes that we might retur companied with white traders, we began again our ascent o river. It was now beginning to rise, though the rains had just commenced in the valley. The banks are low, but cle cut, and seldom sloping. At low water they are from fo eight feet high, and make the river always assume very t the aspect of a canal. They are in some parts of wh tenacious clay with strata of black clay intermixed, and loam in sand, or pure sand stratified. As the river rises always wearing to one side or the other, and is known to cut across from one bend to another, and to form new chan As we coast along the shore, pieces which are undermined fall in with a splash like that caused by the plunge o alligator, and endanger the canoe.

hese perpendicular banks afford building-places to a pretty eater,[1] which loves to breed in society. The face of the bank is perforated with hundreds of holes leading to their s, each of which is about a foot apart from the other; and as pass they pour out of their hiding-places, and float overhead. speckled kingfisher is seen nearly every hundred yards, h builds in similar spots, and attracts the attention of boys, who dig out its nest for the sake of the young. This, a most lovely little blue-and-orange kingfisher, are seen ywhere along the banks, dashing down like a shot into the r for their prey. A third, seen more rarely, is as large as geon, and is of a slaty colour.

nother inhabitant of the banks is the sand-martin, which likes company in the work of raising a family. They never e this part of the country. One may see them preening nselves in the very depth of winter, while the swallows, of h we shall yet speak, take winter trips. I saw sand-tins at the Orange river during a period of winter frost; s, therefore, probable that they do not migrate even from ice.

round the reeds, which in some parts line the banks, we see h-water sponges. They usually encircle the stalk, and are l and brittle, presenting numbers of small round grains near r circumference.

he river was running at the rate of five miles an hour, and ied bunches of reed and decaying vegetable matter on its ace; yet the water was not discoloured. It had, however, ightly yellowish-green tinge, somewhat deeper than its ral colour. This arose from the quantity of sand carried he rising flood from sandbanks, which are annually shifted n one spot to another, and from the pieces falling in as the ks are worn; for when the water is allowed to stand in a s, a few seconds suffice for its deposit at the bottom. This considered an unhealthy period. When waiting, on one sion, for the other canoes to come up, I felt no inclination eave the one I was in; but my head boatman, Mashauána, me never to remain on board while so much vegetable ter was floating down the stream.

7th December.—At Libonta. We were detained for days ther collecting contributions of fat and butter, according he orders of Sekeletu, as presents to the Balonda chiefs. h fever prevailed, and ophthalmia was rife, as is generally case before the rains begin. Some of my own men required assistance, as well as the people of Libonta. A lion had

[1] *Merops apiaster* and *M. bullockoides* (Smith).

done a good deal of mischief here, and when the people went attack it two men were badly wounded; one of them had thigh-bone quite broken, showing the prodigious power of t animal's jaws. The inflammation produced by the teeth-wou proved fatal to one of them.

Here we demanded the remainder of the captives, and our number increased to nineteen. They consisted of wom and children, and one young man of twenty. One of the b was smuggled away in the crowd as we embarked. The Ma lolo under-chiefs often act in direct opposition to the wil the head chief, trusting to circumstances and brazenfaced to screen themselves from his open displeasure; and as he c not always find it convenient to notice faults, they often g considerable lengths in wrongdoing.

Libonta is the last town of the Makololo, so, when we pa from it, we had only a few cattle-stations and outlying ham in front, and then an uninhabited border country till we c to Londa, or Lunda. Libonta is situated on a mound like rest of the villages in the Barotse valley, but here the t covered sides of the valley begin to approach nearer the ri The village itself belongs to two of the chief wives of Sebitu who furnished us with an ox and abundance of other food. same kindness was manifested by all who could afford to anything; and as I glance over their deeds of generosity corded in my journal, my heart glows with gratitude to t and I hope and pray that God may spare me to make t some return.

Before leaving the villages entirely, we may glance at way of spending the nights. As soon as we land, some of men cut a little grass for my bed, while Mashauana plants poles of the little tent. These are used by day for carr burdens, for the Barotse fashion is exactly like that of natives of India, only the burden is fastened near the en the pole, and not suspended by long cords. The bed is and boxes ranged on each side of it, and then the tent pi over all. Four or five feet in front of my tent is place principal or kotla fire, the wood for which must be collect the man who occupies the post of herald, and takes as his quisite the heads of all the oxen slaughtered, and of all the too. Each person knows the station he is to occupy, in ence to the post of honour at the fire in front of the door tent. The two Makololo occupy my right and left, b eating and sleeping, as long as the journey lasts. But M uana, my head boatman, makes his bed at the door of th as soon as I retire. The rest, divided into small com according to their tribes, make sheds all round the fire, le

rseshoe-shaped space in front sufficient for the cattle to
l in. The fire gives confidence to the oxen, so the men
lways careful to keep them in sight of it. The sheds are
ed by planting two stout forked poles in an inclined direc-
and placing another over these in a horizontal position.
umber of branches are then stuck in the ground in the
tion to which the poles are inclined, the twigs drawn down
ne horizontal pole, and tied with strips of bark. Long
s is then laid over the branches in sufficient quantity to
off the rain, and we have sheds open to the fire in front,
secure from beasts behind. In less than an hour we were
lly all under cover. We never lacked abundance of grass
ng the whole journey. It is a picturesque sight at night,
h the clear bright moon of these climates glances on the
ing forms around, to look out upon the attitudes of profound
se both men and beasts assume. There being no danger
wild animals in such a night, the fires are allowed almost
out; and as there is no fear of hungry dogs coming over
ers and devouring the food, or quietly eating up the poor
ws' blankets, which at best were but greasy skins, which
times happened in the villages, the picture was one of per-
peace.

ne cooking is usually done in the natives' own style, and,
hey carefully wash the dishes, pots, and the hands before
lling food, it is by no means despicable. Sometimes altera-
s are made at my suggestion, and then they believe that
can cook in thorough white man's fashion. The cook always
s in for something left in the pot, so all are eager to obtain
office.

taught several of them to wash my shirts, and they did it
, though their teacher had never been taught that work
self. Frequent changes of linen and sunning of my blanket
me more comfortable than might have been anticipated,
I feel certain that the lessons of cleanliness, rigidly instilled
my mother in childhood, helped to maintain that respect
h these people entertain for European ways. It is question-
if a descent to barbarous ways ever elevates a man in the
of savages.

When quite beyond the inhabited parts, we found the country
nding in animal life of every form. There are upwards of
ty species of birds on the river itself. Hundreds of the *Ibis*
giosa come down the Leeambye with the rising water, as
do on the Nile; then large white pelicans, in flocks of three
dred at a time, following each other in long extending line,
g and falling as they fly, so regularly all along, as to look
an extended coil of birds; clouds of a black shell-eating bird,

called linongolo (*Anastomus lamelligerus*); also plovers, snip curlews, and herons, without number.

There are, besides the more common, some strange variet The pretty white *ardetta* is seen in flocks, settling on the ba of large herds of buffaloes, and following them on the w when they run; while the kala (*Textor erythrorhynchus*) i better horseman, for it sits on the withers when the anima at full speed.

Then those strange birds the scissor-bills, with snow-w breast, jet-black coat, and red beak, sitting by day on the sa banks, the very picture of comfort and repose. Their nests only little hollows made on these same sandbanks, without attempt at concealment; they watch them closely, and frigh away the marabou and crows from their eggs by feigned att at their heads. When man approaches their nests, they cha their tactics, and, like the lapwing and ostrich, let one w drop and make one leg limp, as if lame. The upper mand being so much shorter than the lower, the young are more h less than the stork in the fable with the flat dishes, and r have everything conveyed into the mouth by the parents they are able to provide for themselves. The lower mand as thin as a paper-knife, is put into the water while the skims along the surface, and scoops up any little insec meets. It has great length of wing, and can continue its fl with perfect ease, the wings acting, though kept above level of the body. The wonder is, how this ploughing of surface of the water can be so well performed as to yield a r for it is usually done in the dark. Like most aquatic fee they work by night, when insects and fishes rise to the sur They have great affection for their young, its amount bein creased in proportion to the helplessness of the offspring.

There are also numbers of spoonbills, nearly white in plum the beautiful, stately flamingo; the Numidian crane, or d selle, some of which, tamed at Government House, Cape T struck every one as most graceful ornaments to a noble ma as they perched on its pillars. There are two cranes besi one light blue, the other also light blue, but with a white n and gulls (*Procellaria*) of different sizes abound.

One pretty little wader, an avoset, appears as if standin stilts, its legs are so long; and its bill seems bent the w way, or upwards. It is constantly seen wading in the sha digging up little slippery insects, the peculiar form of th enabling it to work them easily out of the sand. When ing, it puts its head under the water to seize the insect bottom, then lifts it up quickly, making a rapid gobbling swallowing a wriggling worm.

he *Parra Africana* runs about on the surface, as if walking
vater, catching insects. It too has long, thin legs, and ex-
ely long toes, for the purpose of enabling it to stand on the
ing lotus-leaves and other aquatic plants. When it stands
lotus-leaf five inches in diameter, the spread of toes, acting
he principle of snow-shoes, occupies all the surface, and it
r sinks, though it obtains a livelihood, not by swimming or
g, but by walking on the water.

Vater-birds, whose prey or food requires a certain aim or
n in one direction, have bills quite straight in form, as the
n and snipe; while those which are intended to come in
act with hard substances, as breaking shells, have the bills
ly curved, in order that the shock may not be communicated
he brain.

he Barotse valley contains great numbers of large black
e.[1] They may be seen everywhere walking slowly about
ing. They have a strong black spur on the shoulder like the
ed plover, and as strong as that on the heel of a cock, but are
r seen to use them, except in defence of their young. They
se anthills for their nests; and, in the time of laying, the
otse consume vast quantities of their eggs. There are also
varieties of geese, of somewhat smaller size, but better
ng. One of these, the Egyptian goose or Vulpanser, cannot
from the water, and during the floods of the river great
bers are killed by being pursued in canoes. The third is
ished with a peculiar knob on the beak. These, with myriads
ucks of three varieties, abound everywhere on the Leeambye.
one occasion the canoe neared a bank on which a large flock
sitting. Two shots furnished our whole party with a supper,
we picked up seventeen ducks and a goose. No wonder the
otse always look back to this fruitful valley as the Israelites
to the flesh-pots of Egypt. The poorest persons are so well
plied with food from their gardens, fruits from the forest
s, and fish from the river, that their children, when taken
the service of the Makololo, where they have only one large
l a-day, become quite emaciated, and pine for a return to
r parents.

art of our company marched along the banks with the oxen,
part went in the canoes, but our pace was regulated by the
d of the men on shore. Their course was rather difficult,
account of the numbers of departing and re-entering branches
he Leeambye, which they had to avoid, or wait at till we
ied them over. The number of alligators is prodigious, and
his river they are more savage than in some others. Many
dren are carried off annually at Sesheke and other towns;

[1] *Anser leucagaster* and *melanogaster*.

for, notwithstanding the danger, when they go down for w
they almost always must play awhile. This reptile is sai
the natives to strike the victim with its tail, then drag hi
and drown him. When lying in the water watching for
the body never appears: Many calves are lost also, and
seldom that a number of cows can swim over at Sesheke wit
some loss. I never could avoid shuddering on seeing my
swimming across these branches, after one of them had
caught by the thigh and taken below. He, however, reta
as nearly all of them in the most trying circumstances do
full presence of mind, and, having a small, square, ragged-e
javelin with him, when dragged to the bottom gave the alli
a stab behind the shoulder. The alligator, writhing in pai
him, and he came out with the deep marks of the reptile's
on his thigh. Here the people had no antipathy to person
have met with such an adventure; but, in the Bamangwat
Bakwain tribes, if a man is either bitten or even has had
splashed over him by the reptile's tail, he is expelled his
When on the Zouga we saw one of the Bamangwato living a
the Bayeiye, who had the misfortune to have been bitte
driven out of his tribe in consequence. Fearing that I
regard him with the same disgust which his countrymen p
to feel, he would not tell me the cause of his exile; bu
Bayeiye informed me of it, and the scars of the teeth were
on his thigh. If the Bakwains happened to go near an all
they would spit on the ground, and indicate its presence b
ing, "Boleo ki bo"—"There is sin." They imagine the
sight of it would give inflammation of the eyes: and, thoug
eat the zebra without hesitation, yet if one bites a man
expelled the tribe, and obliged to take his wife and family
to the Kalahari. These curious relics of the animal-wor
former times scarcely exist among the Makololo. Seb
acted on the principle, "Whatever is food for men is f
me": so no man is here considered unclean. The Barotse
inclined to pray to alligators and eat them too, for when I w
a water-antelope, called mochose, it took to the water;
near the other side of the river an alligator appeared at
and then both sank together. Mashauana, who was n
it than I, told me that, "though he had called to it to
meat alone, it refused to listen." One day we passe
Barotse lads who had speared an alligator, and were wai
expectation of its floating soon after. The meat has a
musky odour, not at all inviting for any one except t
hungry.

When we had gone thirty or forty miles above Lib
sent eleven of our captives to the west to the chief

oma with an explanatory message. This caused some delay; as we were loaded with presents of food from the Makololo, the wild animals were in enormous herds, we fared sumptu-. It was grievous, however, to shoot the lovely creatures, were so tame. With but little skill in stalking, one could y get within fifty or sixty yards of them. There I lay, look-t the graceful forms and motions of beautiful pokus,[1] leches, other antelopes, often till my men, wondering what was the er, came up to see, and frightened them away. If we had starving, I could have slaughtered them with as little ation as I should cut off a patient's leg; but I felt a doubt, he antelopes got the benefit of it. Have they a guardian t over them? I have repeatedly observed, when I ap-ched a herd lying beyond an anthill with a tree on it, and ed them with the greatest caution, they very soon showed ptoms of uneasiness. They did not snuff danger in the , for I was to leeward of them; but the almost invariable hension of danger which arose, while unconscious of the tion in which it lay, made me wonder whether each had t the ancient physicians thought we all possessed, an archon, esiding spirit.

we could ascertain the most fatal spot in an animal, we despatch it with the least possible amount of suffering; as that is probably the part to which the greatest amount rvous influence is directed at the moment of receiving the if we cannot be sure of the heart or brain, we are never in of speedy death. Antelopes, formed for a partially hibious existence, and other animals of that class, are much tenacious of life than those which are purely terrestrial. antelopes, when in distress or pursued, make for the water. nted they always do. A leche shot right through the body, no limb-bone broken, is almost sure to get away, while a , with a wound of no greater severity, will probably drop n dead. I have seen a rhinoceros, while standing apparently ing the cud, drop down dead from a shot in the stomach, e others shot through one lung and the stomach go off as if e hurt. But if one should crawl up silently to within twenty s of either the white or black rhinoceros, throwing up a h of dust every now and then, to find out that the anxiety eep the body concealed by the bushes, has not led him to windward side, then sit down, rest the elbows on the knees, aim, slanting a little upwards, at a dark spot behind the lders, it falls stone dead.

o show that a shock on the part of the system to which

[1] propose to name this new species *Antilope Vardonii*, after the African ller, Major Vardon.

much nervous force is at the time directed, will destroy life may be mentioned that an eland, when hunted, can be despatc by a wound, which does little more than injure the muscu system; its whole nervous force is then imbuing the organs motion: and a giraffe, when pressed hard by a good horse o two or three hundred yards, has been known to drop down de without any wound being inflicted at all. A full gallop by eland or giraffe quite dissipates its power, and the hunters, aw of this, always try to press them at once to it, knowing t they have but a short space to run before the animals are their power. In doing this, the old sportsmen are careful to go too close to the giraffe's tail, for this animal can swing hind foot round in a way which would leave little to cho between a kick with it, and a clap from the arm of a windr

When the nervous force is entire, terrible wounds may inflicted without killing; a tsessebe having been shot thro the neck while quietly feeding, we went to him, and one of men cut his throat deep enough to bleed him largely. started up after this and ran more than a mile, and would h got clear off, had not a dog brought him to bay under a t where we found him standing.

My men, having never had fire-arms in their hands be found it so difficult to hold the musket steady at the flas fire in the pan, that they naturally expected me to furnish t with "gun medicine," without which, it is almost univers believed, no one can shoot straight. Great expectations been formed when I arrived among the Makololo on this ject; but having invariably declined to deceive them, as r for their own profit have done, my men now supposed th would at last consent, and thereby relieve myself from the work of hunting by employing them after due medication. I was most willing to do, if I could have done it honestly; having but little of the hunting *furore* in my compositi always preferred eating the game to killing it. Sulphur i remedy most admired, and I remember Sechele giving a price for a very small bit. He also gave some elephants' t worth £30, for another medicine which was to make him n nerable to musket-balls. As I uniformly recommended these things should be tested by experiment, a calf was ano with the charm and tied to a tree. It proved decisive, Sechele remarked it was "pleasanter to be deceived tha deceived." I offered sulphur for the same purpose, but tha declined, even though a person came to the town afterward rubbed his hands with a little before a successful trial of s ing at a mark.

I explained to my men the nature of the gun, and tri

h them, but they would soon have expended all the ammun-
on in my possession. I was thus obliged to do all the shoot-
myself ever afterwards. Their inability was rather a mis-
une; for, in consequence of working too soon after having
n bitten by the lion, the bone of my left arm had not united
l. Continual hard manual labour, and some falls from ox-
k, lengthened the ligament by which the ends of the bones
e united, and a false joint was the consequence. The limb
never been painful, as those of my companions on the day
he rencontre with the lion have been, but, there being a
t too many, I could not steady the rifle, and was always
ged to shoot with the piece resting on the left shoulder. I
nted steadiness of aim, and it generally happened that the
e hungry the party became, the more frequently I missed
animals.

We spent a Sunday on our way up to the confluence of the
ba and Leeambye. Rains had fallen here before we came, and
woods had put on their gayest hue. Flowers of great
uty and curious forms grow everywhere; they are unlike
se in the south, and so are the trees. Many of the forest-
e leaves are palmated and largely developed; the trunks are
ered with lichens, and the abundance of ferns which appear
he woods, shows we are now in a more humid climate than
y to the south of the Barotse valley. The ground begins to
arm with insect life; and in the cool, pleasant mornings the
lkin rings with the singing of birds, which is not so delight-
as the notes of birds at home, because I have not been
niliar with them from infancy. The notes here, however,
ike the mind by their loudness and variety, as the wellings
th from joyous hearts, of praise to Him who fills them with
erflowing gladness. All of us rise early to enjoy the
cious, balmy air of the morning. We then have worship;
t amidst all the beauty and loveliness with which we are
rrounded, there is still a feeling of want in the soul in view-
g one's poor companions, and hearing bitter, impure words
ring on the ear in the perfection of the scenes of nature, and
onging that both their hearts and ours might be brought into
rmony with the Great Father of Spirits. I pointed out, in,
usual, the simplest words I could employ, the remedy which
d has presented to us, in the inexpressibly precious gift of
s own Son, on whom the Lord "laid the iniquity of us all."
e great difficulty in dealing with these people is to make the
bject plain. The minds of the auditors cannot be understood
one who has not mingled much with them. They readily
ay for the forgiveness of sins, and then sin again; confess the
il of it, and there the matter ends.

I shall not often advert to their depravity. My practice h always been to apply the remedy with all possible earnestne but never allow my own mind to dwell on the dark shades men's characters. I have never been able to draw pictures guilt, as if that could awaken Christian sympathy. The evil there. But all around in this fair creation are scenes of beau and to turn from these to ponder on deeds of sin cannot prom a healthy state of the faculties. I attribute much of the bod health I enjoy to following the plan, adopted by most physicia who, while engaged in active, laborious efforts to assist needy, at the same time follow the delightful studies of sc department of natural history. The human misery and sin endeavour to alleviate and cure, may be likened to the sickn and impurity of some of the back slums of great cities. C contents himself by ministering to the sick and trying remove the causes, without remaining longer in the filth tha necessary for his work; another, equally anxious for the pu good, stirs up every cesspool, that he may describe its reek vapours, and, by long contact with impurities, becomes him infected, sickens, and dies.

The men went about during the day, and brought back v fruits of several varieties, which I had not hitherto seen. C called mogamétsa, is a bean with a little pulp round it, wh tastes like sponge-cake; another, named mawa, grows ab dantly on a low bush. There are many berries and edible ba almost everywhere. The mamósho or moshomósho, and mil medlar), were to be found near our encampment. These are l good, if indeed one can be a fair judge who felt quite dispose pass a favourable verdict on every fruit which had the prop of being eatable at all. Many kinds are better than our c apple or sloe; and, had they half the care and culture t have enjoyed, might take high rank among the fruits of world. All that the Africans have thought of has been pre gratification; and now, as I sometimes deposit date-seeds in soil, and tell them I have no hope whatever of seeing the f it seems to them, as the act of the South Sea Islanders app to us, when they planted in their gardens iron nails rece from Captain Cook.

There are many fruits and berries in the forests, the us which are unknown to my companions. Great numbers kind of palm I have never met with before, were seen gro at and below the confluence of the Loeti and Leeambye; seed probably came down the former river. It is nearly as as the palmyra. The fruit is larger than of that species; about four inches long, and has a soft yellow pulp round kernel, or seed; when ripe, it is fluid and stringy, like the mango, and not very pleasant to eat.

Before we came to the junction of the Leeba and Leeambye, found the banks twenty feet high, and composed of marly dstone. They are covered with trees, and the left bank has tsetse and elephants. I suspect the fly has some connection h this animal, and the Portuguese in the district of Tete must nk so too, for they call it the *Musca da elephant* (the elephant).

The water of inundation covers even these lofty banks, but s not stand long upon them—hence the crop of trees. Where remains for any length of time, trees cannot live. On the ht bank, or that in which the Loeti flows, there is an exten- e flat country called Manga, which, though covered with ass, is destitute in a great measure of trees.

Flocks of green pigeons rose from the trees as we passed ng the banks, and the notes of many birds told that we were w among strangers of the feathered tribe. The beautiful gon, with bright scarlet breast and black back, uttered a st peculiar note, similar to that we read of as having once en emitted by Memnon, and likened to the tuning of a lyre. e boatmen answered it by calling "Nama, nama!"—meat, at—as if they thought that a repetition of the note would be good omen for our success in hunting. Many more interesting rds were met; but I could make no collection, as I was pro- eding on the plan of having as little luggage as possible, so as t to excite the cupidity of those through whose country we tended to pass.

Vast shoals of fish come down the Leeambye with the rising aters, as we observed they also do in the Zouga. They are obably induced to make this migration by the increased pidity of the current dislodging them from their old pasture- ounds higher up the river. Insects constitute but a small rtion of the food of many fish. Fine vegetable matter, like nder mosses, growing on the bottom, is devoured greedily; d, as the fishes are dislodged from the main stream by the rce of the current, and find abundant pasture on the flooded ains, the whole community becomes disturbed and wanders.

The mosala (*Clarias Capensis* and *Glanis siluris*), the mullet *Mugil Africanus*), and other fishes, spread over the Barotse alley in such numbers that, when the waters retire, all the ople are employed in cutting them up and drying them in the n. The supply exceeds the demand, and the land in numerous aces is said to emit a most offensive smell. Wherever you see e Zambesi in the centre of the country, it is remarkable for ie abundance of animal life in and upon its waters, and on the djacent banks.

We passed great numbers of hippopotami. They are very

numerous in the parts of the river where they are never hunte
The males appear of a dark colour, the females of yellowi
brown. There is not such a complete separation of the sex
among them as among elephants. They spend most of the
time in the water, lolling about in a listless, dreamy manne
When they come out of the river by night, they crop off t
soft succulent grasses very neatly. When they blow, they pu
up the water about three feet high.

CHAPTER XV

ssage to Masiko, the Barotse chief, regarding the captives—Naviga tion of the Leeambye—Capabilities of this district—The Leeba —Flowers and bees—Buffalo-hunt—Field for a botanist—Young alligators; their savage nature—Suspicion of the Balŏnda—Sekelénke's present—A man and his two wives—Hunters—Messag e from Manénko, a female chief—Mambari traders—A dream—Sheakóndo and his people—Teeth-filing—Desire for butter—Interview with Nyamoána, another female chief—Court etiquette—Hair *versus* wool—Increase of superstition—Arrival of Manenko: her appearance, and husband—Mode of salutation—Anklets—Embassy, with a present from Masiko—Roast beef—Manioc—Magic-lantern—Manenko an accomplished scold: compels us to wait—Unsuccessful zebra-hunt.

the 27th December we were at the confluence of the Leeba d Leeambye (lat. 14° 10′ 52″ S., long. 23° 35′ 40″ E.). Masiko, e Barotse chief, for whom we had some captives, lived nearly e east of this point. They were two little boys, a little girl, young man, and two middle-aged women. One of these was a mber of a Babímpe tribe, who knock out both upper and ver front teeth as a distinction. As we had been informed the captives on the previous Sunday that Masiko was in the bit of seizing all orphans, and those who have no powerful end in the tribe whose protection they can claim, and selling em for clothing to the Mambari, we thought the objection of e women to go first to his town before seeing their friends, ite reasonable, and resolved to send a party of our own people see them safely among their relatives. I told the captive ung man to inform Masiko that he was very unlike his father nturu, who had refused to sell his people to Mambari. He ill probably be afraid to deliver such a message himself, but is meant for his people, and they will circulate it pretty idely, and Masiko may yet feel a little pressure from without. e sent Mosántu, a Batoka man, and his companions, with the ptives. The Barotse whom we had, were unwilling to go to asiko, since they owe him allegiance as the son of Santuru, d while they continue with the Makololo are considered bels. The message by Mosantu was, that "I was sorry to d that Santuru had not borne a wiser son. Santuru loved to vern men, but Masiko wanted to govern wild beasts only, as e sold his people to the Mambari;" adding an explanation of

the return of the captives, and an injunction to him to live i peace, and prevent his people kidnapping the children an canoes of the Makololo, as a continuance in these deeds woul lead to war, which I wished to prevent. He was also instructe to say, if Masiko wanted fuller explanation of my views, h must send a sensible man to talk with me at the first town the Balonda, to which I was about to proceed.

We ferried Mosantu over to the left bank of the Leeba. Th journey required five days, but it could not have been at quicker rate than ten or twelve miles per day; the childr were between seven and eight years of age, and unable to wa fast in a hot sun.

Leaving Mosantu to pursue his course, we shall take but o glance down the river, which we are now about to leave, for comes at this point from the eastward, and our course is to directed to the north-west, as we mean to go to Loanda Angola. From the confluence, where we now are, down Mosioatúnya, there are many long reaches, where a vessel equ to the Thames steamers plying between the bridges, could r as freely as they do on the Thames. It is often, even here, broad as that river at London Bridge, but, without accura measurement of the depth, one could not say which contain most water. There are, however, many and serious obsta to a continued navigation for hundreds of miles at a stret About ten miles below the confluence of the Loeti, for instan there are many large sandbanks in the stream: then you ha a hundred miles to the river Simáh, where a Thames steam could ply at all times of the year; but, again, the space betwe Simah and Katima-molelo has five or six rapids with catarac one of which, Gonye, could not be passed at any time with portage. Between these rapids there are reaches of still, d water, of several miles in length. Beyond Katima-molelo the confluence of the Chobe, you have nearly a hundred mi again, of a river capable of being navigated in the same way in the Barotse valley.

Now, I do not say that this part of the river presents a v inviting prospect for extemporaneous European enterprise; b when we have a pathway which requires only the formatio portages to make it equal to our canals for hundreds of m where the philosophers supposed there was nought but an tensive sandy desert, we must confess that the future parta at least of the elements of hope. My deliberate conviction and is, that the part of the country indicated, is as capabl supporting millions of inhabitants as it is of its thousa The grass of the Barotse valley, for instance, is such a den matted mass that, when "laid," the stalks bear each other

at one feels as if walking on the sheaves of a hay-stack, the leches nestle under it to bring forth their young. The which produces this, if placed under the plough, instead of mere pasturage, would yield grain sufficient to feed vast itudes.

e now began to ascend the Leeba. The water is black in r as compared with the main stream, which here assumes ame of Kabompo. The Leeba flows placidly, and, unlike arent river, receives numbers of little rivulets from both . It winds slowly through the most charming meadows, of which has either a soft sedgy centre, large pond, or ling rill, down the middle. The trees are now covered a profusion of the freshest foliage, and seem planted in ps of such pleasant, graceful outline, that art could give no tional charm. The grass, which had been burned off and growing again after the rains, was short and green; and he scenery so like that of a carefully-tended gentleman's , that one is scarcely reminded that the surrounding region the hands of simple nature alone. I suspect that the level dows are inundated annually, for the spots on which the s stand are elevated three or four feet above them, and these ations, being of different shapes, give the strange variety of ine of the park-like woods. Numbers of a fresh-water shell scattered all over these valleys. The elevations, as I have rved elsewhere, are of a soft sandy soil, and the meadows of k rich alluvial loam. There are many beautiful flowers, many bees to sip their nectar. We found plenty of honey he woods, and saw the stages on which the Balonda dry r meat, when they come down to hunt and gather the pro- e of the wild hives. In one part we came upon groups of y trees as straight as masts, with festoons of orchilla-weed ging from the branches. This, which is used as a dye-stuff, ound nowhere in the dry country to the south. It prefers humid climate near the west coast.

A large buffalo was wounded, and ran into the thickest part he forest, bleeding profusely. The young men went on his il; and, though the vegetation was so dense that no one ld have run more than a few yards, most of them went along te carelessly, picking and eating a fruit of the melon family, led Mponko. When the animal heard them approach he ays fled, shifting his stand and doubling on his course in most cunning manner. In other cases I have known them n back to a point a few yards from their own trail, and then down in a hollow, waiting for the hunter to come up. ough a heavy, lumbering-looking animal, his charge is then id and terrific. More accidents happen by the buffalo and

the black rhinoceros, than by the lion. Though all are aw of the mischievous nature of the buffalo when wounded, young men went after him quite carelessly. They never their presence of mind, but, as a buffalo charges back in a for dart dexterously out of his way behind a tree, and, whee round it, stab him as he passes.

A tree in flower brought the pleasant fragrance of hawth hedges back to memory; its leaves, flowers, perfume, and fr resembled those of the hawthorn, only the flowers were as la as dog-roses, and the "haws" like boys' marbles. Here flowers smell sweetly, while few in the south emit any scen all, or only a nauseous odour. A botanist would find a harvest on the banks of the Leeba. This would be his season, for the flowers all run rapidly to seed, and then ins of every shape spring into existence to devour them. climbing plants display great vigour of growth, being not thick in the trunk, but also at the very point, in the manne quickly-growing asparagus. The maroro or malolo now appe and is abundant in many parts between this and Angola. a small bush with a yellow fruit, and in its appearance a d "*anona*." The taste is sweet, and the fruit is wholesome: full of seeds, like the custard-apple.

On the 28th we slept at a spot on the right bank, from wh had just emerged two broods of alligators. We had seen m young ones as we came up, so this seems to be their tim coming forth from the nests, for we saw them sunning th selves on sandbanks in company with the old ones. We u our fire in one of the deserted nests, which were strewed all with the broken shells. At the Zouga we saw sixty eggs ta out of one such nest alone. They are about the size of thes a goose, only the eggs of the alligator are of the same diam at both ends; and the white shell is partially elastic, f having a strong internal membrane and but little lime i composition. The distance from the water was about ten and there were evidences of the same place having been for a similar purpose in former years. A broad path le from the water to the nest, and the dam, it was said by companions, after depositing the eggs, covers them up, returns afterwards to assist the young out of the place of finement and out of the egg. She leads them to the edge of water, and then leaves them to catch small fish for themsel Assistance to come forth seems necessary, for here, besides tough membrane of the shell, they had four inches of earth them; but they do not require immediate aid for food, bec they all retain a portion of yelk, equal to that of a hen's eg a membrane in the abdomen, as a stock of nutriment, w

beginning independent existence by catching fish. Fish is principal food of both small and large, and they are much sted in catching them by their broad scaly tails. Sometimes lligator, viewing a man in the water from the opposite k, rushes across the stream with wonderful agility, as is by the high ripple he makes on the surface caused by his d motion at the bottom; but in general they act by stealth, ing underneath as soon as they see man. They seldom leave water to catch prey, but often come out by day to enjoy the sure of basking in the sun. In walking along the bank of Zouga once, a small one, about three feet long, made a dash ny feet, and caused me to rush quickly in another direction; this is unusual, for I never heard of a similar case. A nded leche, chased into any of the lagoons in the Barotse ey, or a man or dog going in for the purpose of bringing out nd one, is almost sure to be seized, though the alligators may appear on the surface. When employed in looking for food y keep out of sight; they fish chiefly by night. When eat-, they make a loud champing noise, which when once heard ever forgotten.

The young, which had come out of the nests where we spent night, did not appear wary; they were about ten inches g, with yellow eyes, and pupil merely a perpendicular slit. ey were all marked with transverse stripes of pale green and wn, half an inch broad. When speared, they bit the weapon ragely, though their teeth were but partially developed, ering at the same time a sharp bark, like that of a whelp en it first begins to use its voice. I could not ascertain ether the dam devours them, as reported, or whether the neumon has the same reputation here as in Egypt. Probably e Barotse and Bayeiye would not look upon it as a benefactor; ey prefer to eat the eggs themselves, and be their own ichneu-ns. The white of the egg does not coagulate, but the yolk es, and this is the only part eaten.

As the population increases the alligators will decrease, for eir nests will be oftener found; the principal check on their rdinate multiplication seems to be man. They are more vage and commit more mischief in the Leeambye, than in any ner river. After dancing long in the moonlight nights, young n run down to the water to wash off the dust, and cool them-lves before going to bed, and are thus often carried away. ne wonders they are not afraid; but the fact is, they have as tle sense of danger impending over them as the hare has when t actually pursued by the hound; and in many rencontres, in hich they escape, they had not time to be afraid, and only ugh at the circumstance afterwards: there is a want of calm

reflection. In many cases, not referred to in this book, I f
more horror now in thinking on dangers I have run, than I
at the time of their occurrence.

When we reached the part of the river opposite to the vill
of Manenko, the first female chief whom we encountered, tw
the people called Balunda, or Balŏnda, came to us in their li
canoe. From them we learned that Kolimbóta, one of our pa
who had been in the habit of visiting these parts, was belie
by the Balonda to have acted as a guide to the marauders un
Lerimo, whose captives we were now returning. They v
naturally suspected this, from the facility with which t
villages had been found, and, as they had since removed t
to some distance from the river, they were unwilling to lea
to their places of concealment. We were in bad repute,
having a captive boy and girl to show in evidence of Seke
and ourselves not being partakers in the guilt of inferior me
could freely express my desire that all should live in pe
They evidently felt that I ought to have taught the Mak
first, before coming to them, for they remarked that wi
advanced was very good, but guilt lay at the door of the M
lolo for disturbing the previously existing peace. They t
went away to report us to Manenko.

When the strangers visited us again in the evening,
were accompanied by a number of the people of an Amb
chief named Sekelenke. The Ambonda live far to the N.
their language, the Bŏnda, is the common dialect in An
Sekelenke had fled, and was now living with his village
vassal of Masiko. As notices of such men will perhaps co
the best idea of the state of the inhabitants to the read
shall hereafter allude to the conduct of Sekelenke, whom
present only introduce. Sekelenke had gone with his villa
to hunt elephants on the right bank of the Leeba, and was
on his way back to Masiko. He sent me a dish of boiled ze
flesh, and a request that I should lend him a canoe to ferr
wives and family across the river to the bank on which we
encamped. Many of Sekelenke's people came to salute the
white man they ever had an opportunity of seeing; but S
lenke himself did not come near. We heard he was offe
with some of his people for letting me know he was amo
company. He said that I should be displeased with him f
coming and making some present. This was the only in
in which I was shunned in this quarter.

As it would have been impolitic to pass Manenko, or
chief, without at least showing so much respect as to call
explain the objects of our passing through the country
waited two entire days for the return of the messeng

enko; and as I could not hurry matters, I went into the cent country to search for meat for the camp.

he country is furnished largely with forest, having occa- ally open lawns covered with grass, not in tufts as in the h, but so closely planted that one cannot see the soil. We e upon a man and his two wives and children, burning se rushes and the stalks of tsitla, growing in a brackish sh, in order to extract a kind of salt from the ashes. They e a funnel of branches of trees, and line it with grass rope, sted round until it is, as it were, a beehive-roof inverted. ashes are put into water, in a calabash, and then it is wed to percolate through the small hole in the bottom and ugh the grass. When this water is evaporated in the sun, ields sufficient salt to form a relish with food. The women children fled with precipitation, but we sat down at a dis- ce, and allowed the man time to gain courage enough to speak. however, trembled excessively at the apparition before him; when we explained that our object was to hunt game, and men, he became calm, and called back his wives. We soon rwards came to another party on the same errand with our- ves. The man had a bow about six feet long, and iron- ded arrows about thirty inches in length; he had also den arrows neatly barbed, to shoot in cases where he might be quite certain of recovering them again. We soon after- rds got a zebra, and gave our hunting acquaintances such a eral share that we soon became friends. All whom we saw t day then came with us to the encampment to beg a little at; and as they have so little salt, I have no doubt they felt teful for what we gave.

Sekelenke and his people, twenty-four in number, defiled past camp carrying large bundles of dried elephants' meat. Most them came to say good-bye, and Sekelenke himself sent to say t he had gone to visit a wife living in the village of Manenko. was a mere African manœuvre to gain information, and not mit himself to either one line of action or another, with re- ct to our visit. As he was probably in the party before us, I lied that it was all right, and when my people came up from siko, I would go to my wife too. Another zebra came to our mp, and as we had friends near, it was shot. It was the *uus montanus*, though the country is perfectly flat, and was ely marked down to the feet, as all the zebras are in these rts.

To our first message, offering a visit of explanation to Ma- nko, we got an answer, with a basket of manioc-roots, that we st remain where we were till she should visit me. Having ited two days already for her, other messengers arrived with

orders for me to come to her. After four days of rains a negotiation, I declined going at all, and proceeded up the ri to the small stream Makondo (lat. 13° 23′ 12″ S.), which ent the Leeba from the east, and is between twenty and thi yards broad.

January 1st, 1854.—We had heavy rains almost every d indeed the rainy season had fairly set in. Baskets of the pur fruit called mawa were frequently brought to us by the village not for sale, but from a belief that their chiefs would be plea to hear that they had treated us well; we gave them piece meat in return.

When crossing at the confluence of the Leeba and Mako one of my men picked up a bit of a steel watch-chain of Eng manufacture, and we were informed that this was the spot wh the Mambari cross in coming to Masiko. Their visits exp why Sekelenke kept his tusks so carefully. These Mambari very enterprising merchants: when they mean to trade wit town, they deliberately begin the affair by building huts, a they knew that little business could be transacted witho liberal allowance of time for palaver. They bring Manche goods into the heart of Africa; these cotton prints looke wonderful that the Makololo could not believe them to be work of mortal hands. On questioning the Mambari they answered that English manufactures came out of the sea, beads were gathered on its shore. To Africans our cotton-r are fairy dreams. "How can the irons spin, weave, and pri beautifully?" Our country is like what Taprobane was to ancestors: a strange realm of light, whence came the diam muslin, and peacocks. An attempt at explanation of our m factures usually elicits the expression, "Truly! ye gods!"

When about to leave the Makondo, one of my men had dre that Mosántu was shut up a prisoner in a stockade: this d depressed the spirits of the whole party, and when I came o my little tent in the morning, they were sitting the pictur abject sorrow. I asked if we were to be guided by dreams, the authority I derived from Sekeletu, and ordered them to the boats at once: they seemed ashamed to confess their f the Makololo picked up courage and upbraided the other having such superstitious views, and said this was always way; if even a certain bird called to them, they would turn from an enterprise, saying it was unlucky. They entere canoes at last, and were the better of a little scolding for inclined to put dreams before authority. It rained all the ing, but about eleven we reached the village of Sheakónde small stream named Lonkónye. We sent a message to

l-man, who soon appeared with two wives, bearing handsome ents of manioc: Sheakondo could speak the language of the otse well, and seemed awe-struck when told some of the rds of God." He manifested no fear, always spoke frankly, when he made an asseveration, did so by simply pointing o the sky above him. The Balonda cultivate the manioc, or ava, extensively; also dura, ground-nuts, beans, maize, sweet toes, and yams, here called "lekóto," but as yet we see only outlying villages.

he people who came with Sheakondo to our bivouac, had r teeth filed to a point by way of beautifying them, though se which were left untouched were always the whitest; they generally tattooed in various parts, but chiefly on the omen: the skin is raised in small elevated cicatrices, each rly half an inch long and a quarter of an inch in diameter, hat a number of them may constitute a star, or other device. e dark colour of the skin prevents any colouring matter being osited in these figures, but they love much to have the whole face of their bodies anointed with a comfortable varnish of In their unassisted state they depend on supplies of oil n the Palma-Christi, or castor-oil-plant, or from various other erous seeds, but they are all excessively fond of clarified tter or ox fat. Sheakondo's old wife presented some manioc-ts, and then politely requested to be anointed with butter: I had been bountifully supplied by the Makololo, I gave her much as would suffice, and as they have little clothing, I can dily believe that she felt her comfort greatly enhanced reby.

The favourite wife, who was also present, was equally anxious butter. She had a profusion of iron rings on her ankles, to ich were attached little pieces of sheet-iron, to enable her to ke a tinkling as she walked in her mincing African style; e same thing is thought pretty by our own dragoons in walk-g jauntingly.

We had so much rain and cloud, that I could not get a single servation for either longitude or latitude for a fortnight. Yet e Leeba does not show any great rise, nor is the water in the st discoloured. It is slightly black, from the number of ssy rills which fall into it. It has remarkably few birds and h, while the Leeambye swarms with both. It is noticeable at alligators here possess more of the fear of man than in the eambye. The Balonda have taught them, by their poisoned rows, to keep out of sight. We did not see one basking in the n. The Balonda set so many little traps for birds, that few pear. I observed, however, many (to me) new small birds of ng on its banks. More rain has been falling in the east than

here, for the Leeambye was rising fast and working again the sandy banks so vigorously, that a slight yellow tinge w perceptible in it.

One of our men was bitten by a non-venomous serpent, a of course felt no harm. The Barotse concluded, that this w owing to many of them being present and seeing it, as if t sight of human eyes could dissolve the poison, and act as charm!

On the 6th of January, we reached the village of anotl female chief, named Nyamoána, who is said to be the mother Manenko, and sister of Shinté or Kabómpo, the greatest Balo chief in this part of the country. Her people had but recen come to the present locality, and had erected only twenty hu Her husband, Samoána, was clothed in a kilt of green and baize, and was armed with a spear, and a broad-sword of antic form, about eighteen inches long and three broad. The cl and her husband were sitting on skins placed in the middle c circle, thirty paces in diameter, a little raised above the ordin level of the ground, and having a trench round it. Outside trench sat about a hundred persons of all ages and both sex the men were well armed with bows, arrows, spears, and bro swords. Beside the husband sat a rather aged woman, hav a bad outward squint in the left eye. We put down our a about forty yards off, and I walked up to the centre of circular bench, and saluted him in the usual way, by clapp the hands together in their fashion. He pointed to his wife much as to say, the honour belongs to her. I saluted her in same way, and, a mat having been brought, I squatted dow front of them.

The talker was then called, and I was asked who was spokesman. Having pointed to Kolimbota, who knew t dialect best, the palaver began in due form. I explained real objects I had in view, without any attempt to mystify appear in any other character than my own, for I have alw been satisfied that, even though there were no other consid tions, the truthful way of dealing with the uncivilised unquestionably the best. Kolimbota repeated to Nyamoa talker what I had said to him. He delivered it all verbatin her husband, who repeated it again to her. It was thus rehearsed four times over, in a tone loud enough to be heard the whole party of auditors. The response came back by same roundabout route, beginning at the lady to her husb etc.

After explanations and re-explanations, I perceived that new friends were mixing up my message of peace and friend with Makololo affairs, and stated, that it was not delivere

uthority of any one less than that of their Creator, and if the Makololo did again break His laws and attack the nda, the guilt would rest with the Makololo and not with The palaver then came to a close.

way of gaining their confidence, I showed them my hair, h is considered a curiosity in all this region. They said, that hair? It is the mane of a lion, and not hair at all." thought that I had made a wig of lion's mane, as they times do with the fibres of the "ife," and dye it black, and t it, so as to resemble a mass of their own wool. I could not rn the joke by telling them that theirs was not hair but wool of sheep, for they have none of these in the country; even though they had, as Herodotus remarked, "the African p are clothed with hair, and men's heads with wool." So I to be content with asserting that mine was the real original , such as theirs would have been, had it not been scorched frizzled by the sun. In proof of what the sun could do, I pared my own bronzed face and hands, then about the same mplexion as the lighter-coloured Makololo, with the white of my chest. They readily believed that, as they go nearly d and fully exposed to that influence, we might be of common in after all. Here, as everywhere when heat and moisture combined, the people are very dark, but not quite black. re is always a shade of brown in the most deeply coloured. owed my watch and pocket compass, which are considered t curiosities; but, though the lady was called on by her and to look, she would not be persuaded to approach near gh.

hese people are more superstitious than any we had yet untered; though still only building their village, they had d time to erect two little sheds at the chief dwelling in it, hich were placed two pots having charms in them. When d what medicine they contained, they replied, "Medicine the Barimo"; but when I rose and looked into them, they they were medicine for the game. Here we saw the first ence of the existence of idolatry, in the remains of an old at a deserted village. It was simply a human head carved block of wood. Certain charms mixed with red ochre and e pipe-clay are dotted over them, when they are in use; and ooked stick is used in the same way for an idol, when they no professional carver.

s the Leeba seemed still to come from the direction in which wished to go, I was desirous of proceeding farther up with canoes; but Nyamoana was anxious that we should allow people to conduct us to her brother Shinte; and when I ained the advantage of water-carriage, she represented that

her brother did not live near the river, and, moreover, there
a cataract in front, over which it would be difficult to conve
canoes. She was afraid, too, that the Balobále, whose cou
lies to the west of the river, not knowing the objects for w
we had come, would kill us. To my reply, that I had be
often threatened with death if I visited a new tribe, that I
now more afraid of killing any one than of being killed
rejoined, that the Balobale would not kill me, but the Mak
would all be sacrificed as their enemies. This produced
siderable effect on my companions, and inclined them to
plan of Nyamoana, of going to the town of her brother, ra
than ascending the Leeba. The arrival of Manenko herse
the scene, threw so much weight into the scale on their
that I was forced to yield the point.

Manenko was a tall strapping woman about twenty,
tinguished by a profusion of ornaments and medicines l
round her person; the latter are supposed to act as cha
Her body was smeared all over with a mixture of fat and
ochre, as a protection against the weather; a necessary pre
tion, for, like most of the Balonda ladies, she was otherwise
state of frightful nudity. This was not from want of clot
for, being a chief, she might have been as well clad as any o
subjects, but from her peculiar ideas of elegance in dress. W
she arrived with her husband, Sambánza, they listened for s
time to the statements I was making to the people of Nyam
after which the husband, acting as spokesman, commenc
oration, stating the reasons for their coming, and, during e
two or three seconds of the delivery he picked up a little s
and rubbed it on the upper part of his arms and chest. Th
a common mode of salutation in Londa; and when they
to be excessively polite, they bring a quantity of ashes or p
clay in a piece of skin, and, taking up handfuls, rub it on
chest and upper front part of each arm; others, in saluting, d
their ribs with their elbows; while others still, touch the gr
with one cheek after the other, and clap their hands. The cl
go through the manœuvre of rubbing the sand on the arms,
only make a feint at picking up some. When Sambanza
finished his oration, he rose up, and showed his ankles o
mented with a bundle of copper rings; had they been
heavy, they would have made him adopt a straggling w
Some chiefs have really so many, as to be forced, by the we
and size, to keep one foot apart from the other; the we
being a serious inconvenience in walking. The gentlemen
Sambanza, who wish to imitate their betters, do so in t
walk; so you see men with only a few ounces of ornamen
their legs, strutting along as if they had double the numb

nds. When I smiled at Sambanza's walk, the people re-
lked, "That is the way in which they show off their lordship
hese parts."

anenko was quite decided in the adoption of the policy of
ndship with the Makololo which we recommended; and, by
of cementing the bond, she and her counsellors proposed
Kolimbota should take a wife among them. By this ex-
ient she hoped to secure his friendship, and also accurate
rmation as to the future intentions of the Makololo. She
ught that he would visit the Balonda more frequently after-
rds, having the good excuse of going to see his wife; and the
kololo would never, of course, kill the villagers among whom
near a relative of one of their own children dwells. Kolim-
a, I found, thought favourably of the proposition, and it
erwards led to his desertion from us.

On the evening of the day in which Manenko arrived, we were
ighted by the appearance of Mosántu and an imposing em-
ssy from Masiko. It consisted of all his underchiefs, and they
ought a fine elephant's tusk, two calabashes of honey, and a
ge piece of blue baize, as a present. The last was intended
haps to show me that he was a truly great chief, who had
h stores of white men's goods at hand that he could afford
give presents of them; it might also be intended for Mosantu,
chiefs usually remember the servants; I gave it to him.
siko expressed delight, by his principal men, at the return of
captives, and at the proposal of peace and alliance with the
kololo. He stated that he never sold any of his own people
the Mambari, but only captives whom his people kidnapped
m small neigbouring tribes. When the question was put,
ether his people had been in the habit of molesting the Mako-
o by kidnapping their servants and stealing canoes, it was
mitted that two of his men, when hunting, had gone to the
kololo gardens, to see if any of their relatives were there.
the great object in all native disputes is to get both parties
turn over a new leaf, I explained the desirableness of forget-
g past feuds, accepting the present Makololo professions
genuine, and avoiding in future to give them any cause for
rauding. I presented Masiko with an ox, furnished by Seke-
u as provision for ourselves. All these people are excessively
d of beef and butter, from having been accustomed to them
their youth, before the Makololo deprived them of cattle.
ey have abundance of game, but I am quite of their opinion,
at, after all, there is nought in the world equal to roast beef;
d that in their love for it the English show both good taste
d sound sense. The ox was intended for Masiko, but his men
re very anxious to get my sanction for slaughtering it on the

spot. I replied, that when it went out of my hands I had more to do with it. They, however, wished the responsibility slaughtering it to rest with me; if I had said they might it, not many ounces would have remained in the morning would have given permission, but had nothing else to offe return for Masiko's generosity.

We were now without any provisions except a small dol manioc-roots, each evening from Nyamoana, which, when e raw produce poisonous effects. A small loaf, made from ne the last morsel of maize-meal from Libonta, was my stock, our friends from Masiko were still more destitute; yet we rejoiced so much at their arrival, that we resolved to spe day with them. The Barotse of our party, meeting with r tives and friends among the Barotse of Masiko, had many tales to tell; and, after pleasant hungry converse by day regaled our friends with the magic lantern by night, and order to make the thing of use to all, we removed our camp to the village of Nyamoana. This is a good means of arres the attention, and conveying important facts to the mind these people.

When erecting our sheds at the village, Manenko fell u our friends from Masiko in a way that left no doubt on minds but that she is a most accomplished scold. Masiko on a former occasion, sent to Samoána for a cloth—a com way of keeping up intercourse—and, after receiving it, sen back, because it had the appearance of having had "witche medicine" on it; this was a grave offence, and now Mane had a good excuse for venting her spleen, the ambassa having called at her village, and slept in one of the huts w out leave. If her family was to be suspected of dealing in charms, why were Masiko's people not to be thought guilt leaving the same in her hut? She advanced and recede true oratorical style, belabouring her own servants as well allowing the offence, and, as usual in more civilized femi lectures, she leaned over the objects of her ire, and screa forth all their faults and failings ever since they were born, her despair of ever seeing them become better, until they w all "killed by alligators." Masiko's people followed the pla receiving this torrent of abuse in silence, and, as neither wo they had anything to eat, we parted next morning. In refer to Masiko selling slaves to the Mambari, they promised to plain the relationship which exists between even the most ab of his people and our common Father; and that no more napping ought to be allowed, as he ought to give that peace security to the smaller tribes on his eastern borders, which h much desired to obtain himself from the Makololo; we prom

return through his town when we came back from the sea-
st.

Manenko gave us some manioc-roots in the morning, and had
ermined to carry our baggage to her uncle's, Kabompo or
nte. We had heard a sample of what she could do with her
gue; and as neither my men nor myself had much inclination
encounter a scolding from this black Mrs. Caudle, we made
dy the packages; but she came and said the men whom she
l ordered for the service had not yet come; they would
ive to-morrow. Being on low and disagreeable diet, I felt
oyed at this further delay, and ordered the packages to be
into the canoes to proceed up the river without her servants;
t Manenko was not to be circumvented in this way; she came
ward with her people, and said her uncle would be angry if
did not carry forward the tusks and goods of Sekeletu, seized
luggage, and declared that she would carry it in spite of
. My men succumbed sooner to this petticoat government
n I felt inclined to do, and left me no power; and, being
willing to encounter her tongue, I was moving off to the
oes, when she gave me a kind explanation, and, with her
d on my shoulder, put on a motherly look, saying, "Now,
little man, just do as the rest have done." My feelings of
oyance of course vanished, and I went out to try and get
ne meat.

The only game to be found in these parts are, the *zebra*,
kualata or tahetsi (*Aigoceros equina*), kama (*Bubalus
ima*), buffaloes, and the small antelope hakiténwe (*Philan-
nba*).

The animals can be seen here only by following on their trail
many miles. Urged on by hunger, we followed that of some
ras during the greater part of the day: when within fifty
rds of them, in a dense thicket, I made sure of one, but, to my
finite disgust, the gun missed fire, and off they bounded. The
mate is so very damp, from daily heavy rains, that everything
comes loaded with moisture, and the powder in the gun-
ples cannot be kept dry. It is curious to mark the intelli-
nce of the game; in districts where they are much annoyed
fire-arms, they keep out on the most open spots of country
y can find, in order to have a widely-extended range of vision,
d a man armed is carefully shunned. From the frequency
th which I have been allowed to approach nearer without
an with a gun, I believe they know the difference between
fety and danger in the two cases. But here, where they are
lled by the arrows of the Balonda, they select for safety the
sest forest, where the arrow cannot be easily shot. The
riation in the selection of standing spots during the day may,

however, be owing partly to the greater heat of the sun, for h
it is particularly sharp and penetrating. However account
for, the wild animals here do select the forests by day, wh
those farther south generally shun these covers, and, on seve
occasions, I have observed there was no sunshine to cause th
to seek the shade.

CHAPTER XVI

amoana's present—Charms—Manenko's pedestrian powers—An ido —Balonda arms — Rain—Hunger — Palisades — Dense forests— Artificial beehives—Mushrooms—Villagers lend the roofs of their houses—Divination and idols—Manenko's whims—A night-alarm —Shinte's messengers and present—The proper way to approach a village—A merman—Enter Shinte's town: its appearance—Meet two half-caste slave-traders—The Makololo scorn them—The Balonda real negroes—Grand reception from Shinte—His kotla— Ceremony of introduction—The orators—Women—Musicians and musical instruments—A disagreeable request—Private interview with Shinte—Give him an ox—Fertility of soil—Manenko's new hut—Conversation with Shinte—Kolimbóta's proposal—Balonda punctiliousness—Selling children—Kidnapping—Shinte's offer of a slave—Magic-lantern—Alarm of women—Delay—Sambánza returns intoxicated—The last and greatest proof of Shinte's friendship.

th January, 1854.—On starting this morning, Samoana (or her Nyamoana, for the ladies are the chiefs here) presented a ing of beads, and a shell highly valued among them, as an nement for having assisted Manenko, as they thought, to vex the day before. They seemed anxious to avert any evil hich might arise from my displeasure; but having replied at I never kept up my anger all night, they were much eased to see me satisfied. We had to cross, in a canoe, a eam which flows past the village of Nyamoana. Manenko's ctor waved some charms over her, and she took some in her nd and on her body before she ventured upon the water. One my men spoke rather loudly when near the doctor's basket of edicines. The doctor reproved him, and always spoke in a hisper himself, glancing back to the basket as if afraid of ing heard by something therein. So much superstition is ite unknown in the south, and is mentioned here to show the fference in the feelings of this new people, and the compara- ve want of reverence on these points among Caffres and echuanas.

Manenko was accompanied by her husband and her drummer; e latter continued to thump most vigorously, until a heavy izzling mist set in and compelled him to desist. Her husband ed various incantations and vociferations to drive away the in, but down it poured incessantly, and on our Amazon went,

in the very lightest marching order, and at a pace that few the men could keep up with. Being on ox-back, I kept pret close to our leader, and asked her why she did not clothe he self during the rain, and learned that it is not considered prop for a chief to appear effeminate. He or she must always we the appearance of robust youth, and bear vicissitudes witho wincing. My men, in admiration of her pedestrian powe every now and then remarked, "Manenko is a soldier"; a thoroughly wet and cold, we were all glad when she proposed halt to prepare our night's lodging on the banks of a stream.

The country through which we were passing was the sa succession of forest and open lawns as formerly mentioned—t trees were nearly all evergreens, and of good, though not ve gigantic, size. The lawns were covered with grass, which thickness of crop looked like ordinary English hay. We pass two small hamlets surrounded by gardens of maize and mani and near each of these I observed, for the first time, an u idol common in Londa—the figure of an animal, resembling alligator, made of clay. It is formed of grass, plastered o with soft clay; two cowrie-shells are inserted as eyes, a numbers of the bristles from the tail of an elephant are st in about the neck. It is called a lion, though, if one were told so, he would conclude it to be an alligator. It stood i shed, and the Balonda pray and beat drums before it all nigh cases of sickness.

Some of the men of Manenko's train had shields made reeds, neatly woven into a square shape, about five feet long three broad. With these, and short broadswords and shea of iron-headed arrows, they appeared rather ferocious. But constant habit of wearing arms is probably only a substit for the courage they do not possess. We always deposited fire-arms and spears outside a village before entering it, w the Balonda, on visiting us at our encampment, always came armed, until we ordered them either to lay down their wea or be off. Next day we passed through a piece of forest so d that no one could have penetrated it without an axe. It flooded, not by the river, but by the heavy rains which po down every day, and kept those who had clothing consta wet. I observed, in this piece of forest, a very strong sm sulphuretted hydrogen. This I had observed repeatedly in o parts before. I had attacks of fever of the intermittent again and again, in consequence of repeated drenchings in t unhealthy spots.

On the 11th and 12th we were detained by incessant r and so heavy I never saw the like in the south. I had a tapioca and a small quantity of Libonta meal, which I st

ed for worse times. The patience of my men under hunger admirable; the actual want of the present is never so pain- as the thought of getting nothing in the future. We ght the people of some large hamlets near us very nig- ly and very independent of their chiefs, for they gave us Manenko nothing, though they had large fields of maize in eatable state around them. When she went and kindly ed some for me, they gave her five ears only. They were ects of her uncle; and, had they been Makololo, would have lavish in their gifts to the niece of their chief. I sus- ed that they were dependants of some of Shinte's principal and had no power to part with the maize of their masters. ch house of these hamlets has a palisade of thick stakes nd it, and the door is made to resemble the rest of the ade; the door is never seen open; when the owner wishes ter, he removes a stake or two, squeezes his body in, then ts them again in their places, so that an enemy coming in ight would find it difficult to discover the entrance. These ades seem to indicate a sense of insecurity in regard to their v-men, for there are no wild beasts to disturb them; the and arrows have been nearly as efficacious in clearing the try here, as guns have in the country further south. This a disappointment to us, for we expected a continuance of bundance of game in the north, which we found when we came up to the confluence of the Leeba and Leeambye. species of the silver-tree of the Cape (*Leucodendron argen-*) is found in abundance in the parts through which we travelled since leaving Samoana's. As it grows at a height tween two and three thousand feet above the level of the n the Cape Table Mountain, and again on the northern of the Cashan Mountains, and here at considerably greater ts (four thousand feet), the difference of climate prevents botanical range being considered as affording a good ximation to the altitude. The rapid flow of the Leeambye, h once seemed to me evidence of much elevation of the ry from which it comes, I now found, by the boiling point ater, was fallacious.[1]

[1] examining this subject when I returned to Linyanti, I found that, ing to Dr. Arnott, a declivity of three inches per mile gives a velocity in th straight channel of three miles an hour. The general velocity of the si is three miles and three quarters per hour, though in the rocky parts it etimes as much as four and a half. If, however, we make allowances for ess of bottom, bendings of channel, and sudden descents at cataracts, and e declivity is even seven inches per mile, those 800 miles between the east nd the great falls would require less than 500 feet to give the observed y, and the additional distance to this point would require but 150 feet of e more. If my observation of this altitude may be depended on, we have a declivity for the Zambesi than for some other great rivers. The Ganges,

The forests became more dense as we went north. We t
velled much more in the deep gloom of the forest than in o
sunlight. No passage existed on either side of the narrow p
made by the axe. Large climbing plants entwined themsel
around the trunks and branches of gigantic trees like l
constrictors, and they often do constrict the trees by which t
rise, and, killing them, stand erect themselves. The bark
fine tree found in abundance here, and called "motuia," is t
by the Barotse for making fish lines and nets, and
"molompi," so well adapted for paddles by its lightness
flexibility, was abundant. There were other trees quite nev
my companions; many of them ran up to a height of fifty
of one thickness, and without branches.

In these forests, we first encountered the artificial beeh
so commonly met with all the way from this to Angola;
consist of about five feet of the bark of a tree fifteen or eigh
inches in diameter. Two incisions are made right round
tree at points five feet apart, then one longitudinal slit fron
of these to the other; the workman next lifts up the bar
each side of this slit, and detaches it from the trunk, ta
care not to break it, until the whole comes from the tree.
elasticity of the bark makes it assume the form it had be
the slit is sewed or pegged up with wooden pins, and ends
of coiled grass-rope are inserted, one of which has a hole fo
ingress of the bees in the centre, and the hive is com
These hives are placed in a horizontal position on high tr
different parts of the forest, and in this way all the wa
ported from Benguela and Loanda is collected. It is a
produce of free labour. A "piece of medicine" is tied
the trunk of the tree, and proves sufficient protection a
thieves. The natives seldom rob each other, for all believ
certain medicines can inflict disease and death; and thoug
consider that these are only known to a few, they act
principle that it is best to let them all alone. The gl
these forests strengthens the superstitious feelings
people. In other quarters, where they are not subjected
influence, I have heard the chiefs issue proclamations
effect, that real witchcraft medicines had been pla
certain gardens from which produce had been stolen; the

for instance, is said to be at 1,800 miles from its mouth only 800 feet
level of the sea, and water requires a month to come that distance.
are so many modifying circumstances, it is difficult to draw any reliable
from the currents. The Chobe is sometimes heard of as flooded, a
miles above Linyanti, a fortnight before the inundation reaches that p
it is very tortuous. The great river Magdalena falls only 500 feet in a
miles; other rivers much more.

ving risked the power of the ordinary charms previously ced there.

This being the rainy season, great quantities of mushrooms re met with, and were eagerly devoured by my companions; edible variety is always found growing out of ant-hills, and ains the diameter of the crown of a hat; they are quite ite, and very good, even when eaten raw; they occupy an ensive region of the interior; some, not edible, are of a liant red, and others are of the same light blue as the paper d by apothecaries to put up their medicines.

There was considerable pleasure, in spite of rain and fever, in s new scenery. The deep gloom contrasted strongly with the deless glare of the Kalahari, which had left an indelible ression on my memory. Though drenched day by day at time, and for months afterwards, it was long before I could eve that we were getting too much of a good thing. Nor d I look at water being thrown away without a slight, quick ression flitting across the mind that we were guilty of ting it. Every now and then we emerged from the deep m into a pretty little valley, having a damp portion in the dle; which, though now filled with water, at other times ains moisture enough for wells only. These wells have les put over them in the form of little huts.

We crossed, in canoes, a little never-failing stream, which es by the name Lefuje, or "the rapid." It comes from a lly high mountain, called Monakadzi (the woman), which dened our eyes as it rose to our sight about twenty or ty miles to the east of our course. It is of an oblong pe, and seemed at least eight hundred feet above the ns. The Lefuje probably derives its name from the rapid ent of the short course it has to flow from Monakadzi he Leeba.

he number of little villages seemed about equal to the ber of valleys. At some we stopped and rested, the people ming more liberal as we advanced. Others we found de-d, a sudden panic having seized the inhabitants, though drum of Manenko was kept beaten pretty constantly, in r to give notice of the approach of great people. When we decided to remain for the night at any village, the inhabit-lent us the roofs of their huts, which in form resemble those e Makololo, or a Chinaman's hat, and can be taken off the s at pleasure. They lifted them off, and brought them to pot we had selected as our lodging, and, when my men had ed them up with stakes, they were then safely housed for ight. Every one who comes to salute either Manenko or lves, rubs the upper parts of the arms and chest with

ashes; those who wish to show profounder reverence, put so
also on the face.

We found that every village had its idols near it. This is
case all through the country of the Balonda, so that, when
came to an idol in the woods, we always knew that we w
within a quarter of an hour of human habitations. One v
ugly idol we passed, rested on a horizontal beam placed on
upright posts. This beam was furnished with two loops of c
as of a chain, to suspend offerings before it. On remarking
my companions that these idols had ears, but that they h
not, etc., I learned that the Balonda, and even the Bar
believe that divination may be performed by means of t
blocks of wood and clay; and though the wood itself could
hear, the owners had medicines by which it could be mad
hear and give responses; so that if an enemy were approac
they would have full information. Manenko having brough
to a stand, on account of slight indisposition and a desire to
forward notice of our approach to her uncle, I asked why it
necessary to send forward information of our movemen
Shinte had idols who could tell him everything? "She d
only,"[1] was the reply. It is seldom of much use to sho
who worships idols the folly of idolatry, without giving
thing else as an object of adoration instead. They do no
them. They fear them, and betake themselves to their
only when in perplexity and danger.

Whilst delayed, by Manenko's management, among th
londa villages, a little to the south of the town of Shin
were well supplied by the villagers with sweet potat
green maize; Sambanza went to his mother's village for su
of other food. I was labouring under fever, and did not
very difficult to exercise patience with her whims; but i
Saturday, I thought we might as well go to the town for
(15th). "No; her messenger must return from her uncl
Being sure that the answer of the uncle would be fav
I thought we might go on at once, and not lose two days
same spot. "No, it is our custom;" and everything els
urge was answered in the genuine pertinacious lady styl
ground some meal for me with her own hands, and, w
brought it, told me she had actually gone to a vill
begged corn for the purpose. She said this with an air
inference must be drawn by even a stupid white man: '
how to manage, don't I?" It was refreshing to get fo
could be eaten without producing the unpleasantness
by the Rev. John Newton, of St. Mary's, Woolnoth,

[1] This is a curious African idiom, by which a person implies he had
lar reason for his act.

hen obliged to eat the same roots while a slave in the West dies. The day (January 14th) for a wonder was fair, and e sun shone, so as to allow us to dry our clothing and other ods, many of which were mouldy and rotten from the long- ntinued damp. The guns rusted, in spite of being oiled every ening.

During the night we were all awakened by a terrific shriek m one of Manenko's ladies. She piped out so loud and long at we all imagined she had been seized by a lion, and my men atched up their arms, which they always place so as to be dy at a moment's notice, and ran to the rescue; but we found alarm had been caused by one of the oxen thrusting his ad into her hut, and smelling her; she had put her hand on cold wet nose, and thought it was all over with her.

On Sunday afternoon messengers arrived from Shinte, ex- ssing his approbation of the objects we had in view in our rney through his country, and that he was glad of the pros- t of a way being opened by which white men might visit , and allow him to purchase ornaments at pleasure. Ma- ko now threatened in sport to go on, and I soon afterwards ceived that what now seemed to me the dilly-dallying way his lady, was the proper mode of making acquaintance with Balonda; and much of the favour with which I was received ifferent places was owing to my sending forward messengers, tate the object of our coming, before entering each town and age. When we came in sight of a village, we sat down er the shade of a tree, and sent forward a man to give notice o we were, and what were our objects. The head-man of the age then sent out his principal men, as Shinte now did, to us welcome, and show us a tree under which we might sleep. ore I had profited by the rather tedious teaching of Manenko, metimes entered a village, and created unintentional alarm. villagers would continue to look upon us with suspicion as as we remained. Shinte sent us two large baskets of ioc, and six dried fishes. His men had the skin of a monkey, ed in their tongue "polúma" (*Colobus guereza*) of a jet black ur, except the long mane, which is pure white; it is said to found in the north, in the country of Matiámvo, the para- nt chief of all the Balonda. We learned from them, that are in the habit of praying to their idols when unsuccessful illing game, or in any other enterprise. They behaved with rence at our religious services. This will appear important, he reader remembers the almost total want of prayer and rence we encountered in the south.

ur friends informed us that Shinte would be highly honoured he presence of three white men in his town at once. Two

others had sent forward notice of their approach from another quarter (the west); could it be Barth or Krapf? How pleasant to meet with Europeans in such an out-of-the-way region! The rush of thoughts made me almost forget my fever. Are they of the same colour as I am?—"Yes; exactly so."—And have the same hair?—"Is that hair? we thought it was a wig; we never saw the like before; this white man must be of the sort that lives in the sea." Henceforth my men took this hint, and always sounded my praises as a true specimen of the variety of white men who live in the sea. "Only look at his hair—it is made quite straight by the sea-water!"

I explained to them again and again that, when it was said we came out of the sea, it did not mean that we came from beneath the water; but the fiction has been widely spread in the interior by the Mambari, that the real white men live in the sea, and the myth was too good not to be taken advantage of by my companions; so, notwithstanding my injunctions, I believe that, when I was out of hearing, my men always represented themselves as led by a genuine merman: "Just see his hair!" If I returned from walking to a little distance, they would remark of some to whom they had been holding forth, "These people want to see your hair."

As the strangers had woolly hair like themselves, I had to give up the idea of meeting anything more European than two half-caste Portuguese, engaged in trading for slaves, ivory, and bees'-wax.

16th.—After a short march we came to a most lovely valley about a mile and a half wide, and stretching away eastwards up to a low prolongation of Monakádzi. A small stream meanders down the centre of this pleasant green glen; and on a little rill, which flows into it from the western side, stands the town of Kabompo; or, as he likes best to be called, Shinte. (Lat. 12° 37′ 35″ S., long. 22° 47′ E.) When Manenko thought the sun was high enough for us to make a lucky entrance, we found the town embowered in banana and other tropical trees having great expansion of leaf; the streets are straight, and present a complete contrast to those of the Bechuanas, which are all very tortuous. Here too we first saw native huts with square walls and round roofs. The fences or walls of the courts which surround the huts, are wonderfully straight, and made of upright poles a few inches apart, with strong grass or leafy bushes neatly woven between. In the courts were small plantations of tobacco, and a little solanaceous plant which the Balonda use as a relish, also sugar-cane and bananas. Many of the poles have grown again, and trees of the *Ficus indica* family have been planted around, in order to give to the inhabitants

rateful shade; they regard this tree with some sort of venera-ion as a medicine or charm. Goats were browsing about, and, vhen we made our appearance, a crowd of negroes, all fully rmed, ran towards us as if they would eat us up; some had uns, but the manner in which they were held showed that the wners were more accustomed to bows and arrows than to white nen's weapons. After surrounding and staring at us for an our, they began to disperse.

The two native Portuguese traders of whom we had heard, ad erected a little encampment opposite the place where ours vas about to be made. One of them, whose spine had been njured in youth, a rare sight in this country, came and visited s. I returned the visit next morning. His tall companion had hat sickly yellow hue which made him look fairer than myself, ut his head was covered with a crop of unmistakeable wool. They had a gang of young female slaves in a chain, hoeing the round in front of their encampment to clear it of weeds and rass; these were purchased recently in Lobale, whence the raders had now come. There were many Mambari with them, nd the establishment was conducted with that military order vhich pervades all the arrangements of the Portuguese colonists. A drum was beaten and trumpet sounded at certain hours, quite n military fashion. It was the first time most of my men had een slaves in chains. "They are not men!" they exclaimed meaning they are beasts), "who treat their children so!"

The Balonda are real negroes, having much more wool on their eads and bodies than any of the Bechuana or Caffre tribes. They are generally very dark in colour, but several are to be seen of a lighter hue; many of the slaves who have been ex-ported to Brazil have gone from this region; but while they have a general similarity to the typical negro, I never could, rom my own observation, think that our ideal negro, as seen in obacconists' shops, is the true type. A large proportion of the Balonda, indeed, have heads somewhat elongated backwards and pwards, thick lips, flat noses, elongated *ossa calces*, etc., etc.; but there are also many good-looking, well-shaped heads and persons amongst them.

17*th*, *Tuesday*.—We were honoured with a grand reception by Shinte about eleven o'clock. Sambanza claimed the honour of presenting us, Manenko being slightly indisposed. The native Portuguese and Mambari went fully armed with guns, in order to give Shinte a salute; their drummer and trumpeter making all the noise that very old instruments would produce. The kotla, or place of audience, was about a hundred yards square, and two graceful specimens of a species of banian stood near one end; under one of these sat Shinte, on a sort of throne covered

with a leopard's skin. He had on a checked jacket, and a ki
of scarlet baize edged with green; many strings of large bea
hung from his neck, and his limbs were covered with iron a
copper armlets and bracelets; on his head he wore a helm
made of beads woven neatly together, and crowned with a gre
bunch of goose-feathers. Close to him sat three lads with lar
sheaves of arrows over their shoulders.

When we entered the kotla, the whole of Manenko's pa
saluted Shinte by clapping their hands; and Sambanza
obeisance by rubbing his chest and arms with ashes. One
the trees being unoccupied, I retreated to it for the sake of
shade, and my whole party did the same. We were now ab
forty yards from the chief, and could see the whole ceremo
The different sections of the tribe came forward in the s
way that we did, the head-man of each making obeisance v
ashes which he carried with him for the purpose; then came
soldiers, all armed to the teeth, running and shouting tow
us, with their swords drawn, and their faces screwed up s
to appear as savage as possible, for the purpose, I though
trying whether they could not make us take to our heels.
we did not, they turned round towards Shinte and saluted
then retired. When all had come, and were seated, then b
the curious capering usually seen in pichos. A man start
and imitates the most approved attitudes observed in a
fight,—as if throwing one javelin, receiving another or
shield, springing to one side to avoid a third, running
wards or forwards, leaping, etc. This over, Sambanza, an
spokesman of Nyamoana, stalked backwards and forwar
front of Shinte, and gave forth, in a loud voice, all the
been able to learn, either from myself or people, of my
history and connection with the Makololo; the return
captives; the wish to open the country to trade; the Bib
word from heaven; the white man's desire for the tribes
in peace: he ought to have taught the Makololo that fi
the Balonda never attacked them, yet they had assail
Balonda: perhaps he is fibbing, perhaps not; they
thought he was; but as the Balonda had good heart
Shinte had never done harm to any one, he had better
the white man well, and send him on his way. Sambat
gaily attired, and, besides a profusion of beads, had a
long that a boy carried it after him as a train.

Behind Shinte sat about a hundred women, clothed
best, which happened to be a profusion of red baize. T
wife of Shinte, one of the Matebele or Zulus, sat in fron
curious red cap on her head. During the intervals bet
speeches, these ladies burst forth into a sort of plaintiv

t it was impossible for any of us to catch whether it was in aise of the speaker, of Shinte, or of themselves. This was the st time I had ever seen females present in a public assembly. the south the women are not permitted to enter the kotla; d even when invited to come to a religious service there, uld not enter until ordered to do so by the chief; but here ey expressed approbation by clapping their hands, and laugh- to different speakers; and Shinte frequently turned round d spoke to them.

A party of musicians, consisting of three drummers and four formers on the piano, went round the kotla several times, aling us with their music. The drums are neatly carved m the trunk of a tree, and have a small hole in the side ered with a bit of spider's web: the ends are covered with skin of an antelope pegged on; and when they wish to hten it they hold it to the fire to make it contract: the in- uments are beaten with the hands.

The piano, named "marimba," consists of two bars of wood ced side by side, here quite straight, but, farther north, bent nd so as to resemble half the tire of a carriage-wheel; across se are placed about fifteen wooden keys, each of which is two three inches broad, and fifteen or eighteen inches long; their ckness is regulated according to the deepness of the note uired: each of the keys has a calabash beneath it; from the per part of each, a portion is cut off to enable them to embrace bars, and form hollow sounding-boards to the keys, which also of different sizes, according to the note required; and little msticks elicit the music. Rapidity of execution seems much uired among them, and the music is pleasant to the ear. In gola the Portuguese use the marimba in their dances.

When nine speakers had concluded their orations, Shinte od up, and so did all the people. He had maintained true ican dignity of manner all the while, but my people remarked t he scarcely ever took his eyes off me for a moment. About housand people were present, according to my calculation, d three hundred soldiers. The sun had now become hot; and scene ended by the Mambari discharging their guns.

18th.—We were awakened during the night by a message n Shinte, requesting a visit at a very unseasonable hour. I was just in the sweating stage of an intermittent, and the h to the town lay through a wet valley, I declined going. imbota, who knows their customs best, urged me to go; but, ependent of sickness, I hated words of the night and deeds of kness. "I was neither a hyæna nor a witch." Kolimbota ught that we ought to conform to their wishes in every- ng: I thought we ought to have some choice in the matter

as well, which put him into high dudgeon. However, at next morning we went, and were led into the courts of Shi the walls of which were woven rods, all very neat and hi Many trees stood within the enclosure and afforded a grate shade. These had been planted, for we saw some recently in, with grass wound round the trunk to protect them from sun. The otherwise waste corners of the streets were plan with sugar-cane and bananas, which spread their large li leaves over the walls.

The Ficus indica tree, under which we now sat, had v large leaves, but showed its relationship to the Indian ban by sending down shoots towards the ground. Shinte soon ca and appeared a man of upwards of fifty-five years of ag frank and open countenance, and about the middle height. seemed in good humour, and said he had expected yester "that a man who came from the gods, would have approa and talked to him." That had been my own intention in g to the reception, but when we came and saw the formid preparations, and all his own men keeping at least forty y off from him, I yielded to the solicitations of my men, an mained by the tree opposite to that under which he sat. remark confirmed my previous belief that a frank, open, fea manner is the most winning with all these Africans. I s the object of my journey and mission, and to all I advance old gentleman clapped his hands in approbation. He re through a spokesman; then all the company joined in th sponse by clapping of hands too.

After the more serious business was over, I asked if he ever seen a white man before. He replied, "Never; yo the very first I have seen with a white skin and straight your clothing too is different from any we have ever s They had been visited by native Portuguese and Mai only.

On learning from some of the people that "Shinte's m was bitter for want of tasting ox-flesh," I presented him an ox, to his great delight; and as his country is so adapted for cattle, I advised him to begin a trade in cows the Makololo. He was pleased with the idea; and wh returned from Loanda, we found that he had profited b hint, for he had got three, and one of them justified my o of the country, for it was more like a prize heifer for f than any we had seen in Africa. He soon afterwards sen basket of green maize boiled, another of manioc meal, small fowl. The maize shows by its size the fertility black soil of all the valleys here, and so does the manioc, t no manure is ever applied. We saw manioc attain a hei

feet and upwards, and this is a plant which requires the
y best soil.

During this time Manenko had been extremely busy with all
people in getting up a very pretty hut and court-yard, to be,
she said, her residence always when white men were brought
her along the same path. When she heard that we had
en an ox to her uncle, she came forward to us with the air
ne wronged, and explained that "This white man belonged
her; she had brought him here, and therefore the ox was
s, not Shinte's." She ordered her men to bring it, got it
ghtered by them, and presented her uncle with a leg only.
nte did not seem at all annoyed at the occurrence.

9th.—I was awakened at an early hour by a messenger from
nte, but the thirst of a raging fever being just assuaged,
the bursting forth of a copious perspiration, I declined going
a few hours. Violent action of the heart all the way to the
n, did not predispose me to be patient with the delay which
n occurred, probably on account of the divination being un-
ourable: "They could not find Shinte." When I returned to
, another message was received, "Shinte wished to say all he
l to tell me at once." This was too tempting an offer, so we
nt; and he had a fowl ready in his hand to present, also a basket
manioc-meal, and a calabash of mead. Referring to the con-
ntly recurring attacks of fever, he remarked that it was the
y thing which would prevent a successful issue to my journey,
he had men to guide me who knew all the paths which led to
white men. He had himself travelled far when a young
n. On asking what he would recommend for the fever,
rink plenty of the mead, and, as it gets in, it will drive the
er out." It was rather strong, and I suspect he liked the
nedy pretty well, even though he had no fever. He had
ays been a friend to Sebituane, and, now that his son
keletu was in his place, Shinte was not merely a friend but a
her to him; and if a son asks a favour the father must give
He was highly pleased with the large calabashes of clarified
tter and fat which Sekeletu had sent him, and wished to
ain Kolimbota, that he might send a present back to Seke-
u by his hands. This proposition we afterwards discovered
s Kolimbota's own, as he had heard so much about the
ocity of the tribes through which we were to pass, that he
shed to save his skin. It will be seen further on, that he
s the only one of our party who returned with a wound.

We were particularly struck, in passing through the village,
th the punctiliousness of manners shown by the Balonda.
e inferiors, on meeting their superiors in the street, at once
op on their knees and rub dust on their arms and chest; they

continue the salutation of clapping the hands until the gre
ones have passed. Sambanza knelt down in this manner, t
the son of Shinte had passed him.

We several times saw the woman who occupies the office
drawer of water for Shinte; she rings a bell as she passes alo
to give warning to all to keep out of her way; it would b
grave offence for any one to come near her, and exercise an e
influence by his presence on the drink of the chief. I susp
that offences of the slightest character among the poor,
made the pretext for selling them or their children to
Mambari. A young man of Lobale had fled into the country
Shinte, and located himself without showing himself to
chief. This was considered an offence sufficient to warrant
being seized and offered for sale while we were there. He h
not reported himself, so they did not know the reason of
running away from his own chief, and that chief might acc
them of receiving a criminal. It was curious to notice the ef
of the slave-trade in blunting the moral susceptibility: no cl
in the south would treat a fugitive in this way. My men w
horrified at the act, even though old Shinte and his council
some show of reason on their side; and both the Barotse and
Makololo declared that, if the Balonda only knew of the p
pursued by them to fugitives, but few of the discontented wo
remain long with Shinte. My men excited the wonder of
people, by stating that every one of them had one cow at l
in his possession.

Another incident, which occurred while we were here,
be mentioned, as of a character totally unknown in the s
Two children, of seven and eight years old, went out to c
firewood a short distance from their parents' home, which
a quarter of a mile from the village, and were kidnapped:
distracted parents could not find a trace of them. This
pened so close to the town, where there are no beasts of
that we suspect some of the high men of Shinte's court
the guilty parties; they can sell them by night. The Mam
erect large huts of a square shape to stow these stolen one
they are well fed, but aired by night only. The frequent
napping from outlying hamlets explains the stockades wo
around them; the parents have no redress; for even Sh
himself seems fond of working in the dark. One night he
for me, though I always stated I liked all my dealings
above board. When I came he presented me with a slave
of about ten years old; he said he had always been in the
of presenting his visitors with a child. On my thanking
and saying that I thought it wrong to take away children
their parents, that I wished him to give up this system

her, and trade in cattle, ivory, and bees'-wax, he urged that
e was "to be a child" to bring me water, and that a great
n ought to have a child for the purpose, yet I had none. As
eplied that I had four children, and should be very sorry if
chief were to take my little girl and give her away, and that
ould prefer this child to remain and carry water for her own
ther, he thought I was dissatisfied with her size, and sent for
a head taller; after many explanations of our abhorrence of
very, and how displeasing it must be to God to see His
ldren selling one another, and giving each other so much
ef as this child's mother must feel, I declined her also. If I
ld have taken her into my family for the purpose of instruc-
n, and then returned her as a free woman, according to a
mise I should have made to the parents, I might have done
; but to take her away, and probably never be able to secure
return, would have produced no good effect on the minds of
e Balonda; they would not then have seen evidence of our
tred to slavery, and the kind attentions of my friends would,
it almost always does in similar cases, have turned the poor
ng's head. The difference in position between them and us
as great as between the lowest and highest in England, and
know the effects of sudden elevation on wiser heads than
rs, whose owners have not been born to it.

Shinte was most anxious to see the pictures of the magic-
tern, but fever had so weakening an effect, and I had such
lent action of the heart, with buzzing in the ears, that I
ld not go for several days; when I did go for the purpose, he
d his principal men and the same crowd of court beauties near
m as at the reception. The first picture exhibited was Abra-
m about to slaughter his son Isaac; it was shown as large as
e, and the uplifted knife was in the act of striking the lad;
e Balonda men remarked that the picture was much more
e a god than the things of wood or clay they worshipped. I
plained that this man was the first of a race to whom God
d given the Bible we now held, and that among his children
r Saviour appeared. The ladies listened with silent awe; but
en I moved the slide, the uplifted dagger moving towards
em, they thought it was to be sheathed in their bodies instead
Isaac's. "Mother! mother!" all shouted at once, and off
ey rushed helter-skelter, tumbling pell-mell over each other,
d over the little idol-huts and tobacco-bushes: we could not
t one of them back again. Shinte, however, sat bravely
rough the whole, and afterwards examined the instrument
th interest. An explanation was always added after each
ne of showing its powers, so that no one should imagine there
as aught supernatural in it; and had Mr. Murray, who kindly

brought it from England, seen its popularity among both Mak
lolo and Balonda, he would have been gratified with the dir
tion his generosity then took. It was the only mode
instruction I was ever pressed to repeat. The people ca
long distances, for the express purpose of seeing the objects a
hearing the explanations.

One cannot get away quickly from these chiefs, they like
have the honour of strangers residing in their villages; h
we had an additional cause of delay in frequent rains—twen
four hours never elapsed without heavy showers; everything
affected by the dampness: surgical instruments become
rusty, clothing mildewed, and shoes mouldy; my little tent v
now so rotten and so full of small holes, that every smart sho
caused a fine mist to descend on my blanket, and made me f
to cover the head with it. Heavy dews lay on everything
the morning, even inside the tent; there is only a short t
of sunshine in the afternoon, and even that is so interrupted
thunder-showers that we cannot dry our bedding.

The winds coming from the north, always bring heavy clo
and rain; in the south, the only heavy rains noticed are tl
which come from the north-east or east. The thermometer f
as low as 72° when there is no sunshine, though, when
weather is fair, the protected thermometer generally rises
high as 82°, even in the mornings and evenings.

24*th.*—We expected to have started to-day, but Samba
who had been sent off early in the morning for guides, retu
at mid-day without them, and drunk. This was the first
of real babbling intoxication we had seen in this region.
boyaloa, or beer of the country, has more of a stupefying
exciting nature; hence the beer-bibbers are great slee
they may frequently be seen lying on their faces sound a
This peculiarity of posture was ascribed, by no less an auth
than Aristotle, to wine, while those who were sent aslee
beer were believed "to lie upon their backs."

Sambanza had got into a state of inebriation from indul
in mead, similar to that which Shinte presented to us, whi
much more powerful than boyaloa. As far as we could c
from his incoherent sentences, Shinte had said, the rain wa
heavy for our departure, and the guides still required tim
preparation. Shinte himself was busy getting some meal r
for my use in the journey. As it rained nearly all day, it
no sacrifice to submit to his advice and remain. Samb
staggered to Manenko's hut; she, however, who had neve
mised "to love, honour, and obey him," had not been "na
her wrath to keep it warm," so she coolly bundled him int
hut, and put him to bed.

As the last proof of friendship, Shinte came into my tent, ough it could scarcely contain more than one person, looked all the curiosities, the quicksilver, the looking-glass, books, ir-brushes, comb, watch, etc., etc., with the greatest interest; n closing the tent, so that none of his own people might the extravagance of which he was about to be guilty, he w out from his clothing a string of beads, and the end of a ical shell, which is considered, in regions far from the sea, as great value as the Lord Mayor's badge is in London. He ng it round my neck, and said, "There, now you *have* a proof my friendship."

My men informed me, that these shells are so highly valued this quarter, as evidences of distinction, that for two of them lave might be bought, and five would be considered a hand-ne price for an elephant's tusk worth ten pounds. At our t interview old Shinte pointed out our principal guide, In-nése, a man about fifty, who was, he said, ordered to remain us till we should reach the sea; that I had now left Sekeletu behind, and must henceforth look to Shinte alone for aid, H that it would always be most cheerfully rendered. This s only a polite way of expressing his wishes for my success. was the good words only of the guides which were to aid me m the next chief, Katema, on to the sea; they were to turn ck on reaching him, but he gave a good supply of food for the rney before us, and, after mentioning as a reason for letting go even now, that no one could say we had been driven away m the town, since we had been several days with him, he ve a most hearty salutation, and we parted with the wish at God might bless him.

CHAPTER XVII

Leave Shinte—Manioc-gardens—Mode of preparing the poisonous h
—Its general use—Presents of food — Punctiliousness of
Balonda—Their idols and superstition—Dress of the Balond
Villages beyond Lonaje—Cazembe—Our guides and the Make
—Night rains—Inquiries for English cotton goods—Inten
fiction—Visit from an old man—Theft—Industry of our gui
Loss of pontoon—Plains covered with water—Affection of
Balonda for their mothers—A night on an island—The gras
the plains—Source of the rivers—Loan of the roofs of hut
halt—Fertility of the country through which the Lokalueje f
—Omnivorous fish—Natives' modes of catching them—The vil
of a half-brother of Katema, his speech and present—Our gu
perversity—Mozenkwa's pleasant home and family—Clear w
of the flooded rivers—A messenger from Katema—Quende
village, his kindness—Crop of wool—Meet people from the tow
Matiamvo—Fireside talk—Matiamvo's character and condu
Presentation at Katema's court, his present, good sense.
appearance—Interview on the following day—Cattle—A feast
a Makololo dance—Arrest of a fugitive—Dignified old court
Katema's lax government—Cold wind from the north—Can
and other singing birds—Spiders, their nests and webs—
Dilolo—Tradition—Sagacity of ants.

26th.—Leaving Shinte, with eight of his men to aid in c
ing our luggage, we passed, in a northerly direction, dow
lovely valley on which the town stands, then went a lit
the west through pretty open forest, and slept at a villa
Balonda. In the morning we had a fine range of green
called Saloisho on our right, and were informed that they
rather thickly inhabited by the people of Shinte, who w
in iron, the ore of which abounds in these hills.

The country through which we passed, possessed the
general character of flatness and forest that we noticed b
The soil is dark, with a tinge of red; in some places it
be called red; and appeared very fertile. Every valley
tained villages of twenty or thirty huts, with gardens of ma
which here is looked upon as the staff of life. Very
labour is required for its cultivation. The earth is dra
into oblong beds, about three feet broad and one in heigh
in these are planted pieces of the manioc-stalk, at fou
apart. A crop of beans, or ground-nuts, is sown between
and when these are reaped, the land around the manioc is c

weeds. In from ten to eighteen months after planting, cording to the quality of the soil, the roots are fit for food. ere is no necessity for reaping soon, as the roots do not be- ne bitter and dry until after three years. When a woman kes up the roots, she thrusts a piece or two of the upper stalks to the hole she has made, draws back the soil, and a new crop thereby begun. The plant grows to a height of six feet, and ery part of it is useful: the leaves may be cooked as a vege- ble. The roots are from three to four inches in diameter, and m twelve to eighteen inches long.

There are two varieties of the manioc or cassava—one sweet d wholesome, the other bitter and containing poison, but much re speedy in its growth than the former. This last property ises its perpetuation. When we reached the village of pende, on the banks of the rivulet Lonaje, we were presented th so much of the poisonous kind, that we were obliged to ve it. To get rid of the poison the people place it four days a pool of water. It then becomes partially decomposed, and is ken out, stripped of its skin, and exposed to the sun. When ed, it is easily pounded into fine white meal, closely resem- ng starch, which has either a little of the peculiar taste sing from decomposition, or no more flavour than starch. hen intended to be used as food, this meal is stirred into boil- g water: they put as much in as can be moistened, one man lding the vessel and the other stirring the porridge with all s might. This is the common mess of the country. Though hun- y, we could just manage to swallow it with the aid of a little ney, which I shared with my men as long as it lasted. It is ry unsavoury (*Scotticè* wersh); and no matter how much one y eat, two hours afterwards he is as hungry as ever. When less al is employed, the mess is exactly like a basin of starch in e hands of a laundress; and if the starch were made from easeed potatoes, some idea might be formed of the Balonda por- dge, which hunger alone forced us to eat. Santuru forbade s nobles to eat it, as it caused coughing and expectoration. Our chief guide, Intemese, sent orders to all the villages ound our route that Shinte's friends must have abundance of ovisions. Our progress was impeded by the time requisite for mmunicating the chief's desire, and consequent preparation meal. We received far more food from Shinte's people than om himself. Kapende, for instance, presented two large bas- ts of meal, three of manioc-roots steeped and dried in the sun d ready to be converted into flour, three fowls and seven eggs, ith three smoke-dried fishes; and others gave with similar erality. I gave to the head-men small bunches of my stock of ads, with an apology that we were now on our way to the

market for these goods. The present was always politely received.

We had an opportunity of observing that our guides h much more etiquette than any of the tribes farther sou They gave us food, but would not partake of it when we h cooked it; nor would they eat their own food in our prese When it was cooked they retired into a thicket, and ate th porridge; then all stood up, and clapped their hands, and prai Intemese for it. The Makololo, who are accustomed to the n free and easy manners, held out handfuls of what they cooked to any of the Balonda near, but they refused to ta They are very punctilious in their manners to each other. E hut has its own fire, and when it goes out they make it afr for themselves rather than take it from a neighbour. I bel much of this arises from superstitious fears. In the deep, d forests near each village, as already mentioned, you see idols tended to represent the human head or a lion, or a crooked s smeared with medicine, or simply a small pot of medicine little shed, or miniature huts with little mounds of e in them. But in the darker recesses we meet with human f cut in the bark of trees, the outlines of which, with the bea closely resemble those seen on Egyptian monuments. Freq cuts are made on the trees all along the paths, and offering small pieces of manioc-roots, or ears of maize, are place branches. There are also to be seen every few miles hea sticks, which are treated in cairn fashion, by every one th ing a small branch to the heap in passing; or a few stick placed on the path, and each passer-by turns from his course, forms a sudden bend in the road to one side. It seems as if t minds were ever in doubt and dread in these gloomy rec of the forest, and that they were striving to propitiate, by offerings, some superior beings residing there.

The dress of the Balonda men consists of the softened s of small animals, as the jackal or wild cat, hung before behind from a girdle round the loins. The dress of the w is of a nondescript character; but they were not imm They stood before us as perfectly unconscious of any inde as we could be with our clothes on. But, while ignora their own deficiency, they could not maintain their gravi the sight of the nudity of my men behind. Much to the a ance of my companions, the young girls laughed outright w ever their backs were turned to them.

After crossing the Lonaje, we came to some pretty vil embowered, as the negro villages usually are, in bananas, s and manioc, and near the banks of the Leeba we formed c campment in a nest of serpents, one of which bit one of our

the wound was harmless. The people of the surrounding ages presented us with large quantities of food, in obedience the mandate of Shinte, without expecting any equivalent. e village had lately been transferred hither from the country Matiamvo. They, of course, continue to acknowledge him as amount chief; but the frequent instances which occur of ple changing from one part of the country to another, show t the great chiefs possess only a limited power. The only uliarity we observed in these people is the habit of plait- the beard into a threefold cord.

The town of the Balonda chief, Cazembe, was pointed out to us lying to the N.E. and by E. from the town of Shinte, and at numbers of people in this quarter have gone thither for purpose of purchasing copper anklets, made at Cazembe's, report the distance to be about five days' journey. I made uiries of some of the oldest inhabitants of the villages at ich we were staying, respecting the visit of Pereira and erda to that town. An old grey-headed man replied that y had often heard of white men before, but never had seen , and added that one had come to Cazembe when our inform- was young, and returned again without entering this part the country. The people of Cazembe are Balonda or Baloi, l his country has been termed Londa, Lunda, or Lui, by the rtuguese.

t was always difficult to get our guides to move away from a ce. With the authority of the chief, they felt as comfortable king's messengers could, and were not disposed to forego the asure of living at free quarters. My Makololo friends were ill drilled as yet; and since they had never left their own ntry before, except for purposes of plunder, they did not take dily to the peaceful system we now meant to follow. They ner spoke too imperiously to strangers, or, when reproved for t, were disposed to follow the dictation of every one we met. hen Intemese, our guide, refused to stir towards the Leeba on 31st of January, they would make no effort to induce him go; but, having ordered them to get ready, Intemese saw the parations, and soon followed the example. It took us about r hours to cross the Leeba, which is considerably smaller e than where we left it,—indeed, only about a hundred yards le. It has the same dark mossy hue. The villagers lent us oes to effect our passage; and, having gone to a village ut two miles beyond the river, I had the satisfaction of ting observations for both longitude and latitude—for the ner, the distance between Saturn and the Moon, and for the ter a meridian altitude of Canopus. Long. 22° 57′ E.; lat. ° 6′ 6″ S.

These were the only opportunities I had of ascertaining
whereabouts in this part of Londa. Again and again did I t
out the instruments, and, just as all was right, the stars wo
be suddenly obscured by clouds. I had never observed so gr
an amount of cloudiness in any part of the south country; a
as for the rains, I believe that years at Kolobeng would not h
made my little tent so rotten and thin as one month had d
in Londa. I never observed in the south, the heavy night
early morning rains we had in this country. They often contin
all night, then became heavier about an hour before dawn.
if fair during the night, as day drew nigh, an extremely hea
still, pouring rain set in without warning. Five out of ev
six days we had this pouring rain, at or near break of day,
months together; and it soon beat my tent so thin, that a
fell through on my face and made everything damp. The r
were occasionally, but not always, accompanied with very
thunder.

February 1*st*.—This day we had a fine view of two
called Piri (Peeri), meaning "two," on the side of the river
had left. The country there is named Mokwánkwa. And t
Intemese informed us one of Shinte's children was
when he was in his progress southwards from the countr
Matiamvo. This part of the country, would thus seem n
have been inhabited by the people of Shinte, at any very re
period. He told me himself that he had come into his pre
country by command of Matiamvo.

Here we were surprised to hear English cotton cloth n
more eagerly inquired after than beads and ornaments.
are more in need of clothing than the Bechuana tribes li
adjacent to the Kalahari Desert, who have plenty of skin
the purpose. Animals of all kinds are rare here, and a
small piece of calico is of great value.

In the midst of the heavy rain, which continued all the
ing, Intemese sent to say he was laid up with pains i
stomach, and must not be disturbed; but when it clear
about eleven, I saw our friend walking off to the village,
talking with a very loud voice. On reproaching him for t
an untruth, he turned it off with a laugh, by saying he
had a complaint in his stomach, which I might cure by sl
tering one of the oxen and allowing him to eat beef. He
evidently revelling in the abundance of good food the
orders brought us. And he did not feel the shame I did.
I gave a few beads only, in return for large baskets of me

A very old man visited us here with a present of maize
the others he had never before seen a white man, and,
conversing with him, some of the young men remarked the

re the true ancients, for they had now seen more wonderful ngs than their forefathers.

ne of Intemese's men stole a fowl given me by the lady of village. When charged with the theft, every one of Inte-se's party vociferated his innocence, and indignation at being pected; continuing their loud asseverations and gesticulations some minutes. One of my men, Loyanke, went off to the age, brought the lady who had presented the fowl to identify and then pointed to the hut in which it was hidden. The onda collected round him, evincing great wrath; but Loyanke ed his battleaxe in the proper manner for striking, and, cing himself on a little hillock, soon made them moderate ir tones. Intemese then called on me to send one of my ple to search the huts, if I suspected his people. The man t soon found it, and brought it out, to the confusion of Inte-e and the laughter of our party. This incident is mentioned show that the greater superstition which exists here, does lead to the practice of the virtues. We never met an in-nce like this, of theft from a white man among the Makololo, ugh they complain of the Makalaka as addicted to pilfering. e honesty of the Bakwains has been already noticed. Prob-y the estimation in which I was held as a public benefactor, which character I was not yet known to the Balonda, may ount for the sacredness with which my property was always ated before. But other incidents which happened subse-ntly, showed, as well as this, that idolaters are not so vir-us as those who have no idols.

As the people on the banks of the Leeba were the last of nte's tribe over which Intemese had power, he was naturally cious to remain as long as possible. He was not idle, but de a large wooden mortar and pestle for his wife during our rney. He also carved many wooden spoons and a bowl; then mmenced a basket; but as what he considered good living was thing but agreeable to us, who had been accustomed to milk maize, we went forward on the 2nd without him. He soon owed, but left our pontoon, saying it would be brought by the d-man of the village. This was a great loss, as we after-rds found; it remained at this village more than a year, and en we returned, a mouse had eaten a hole in it.

We entered on an extensive plain beyond the Leeba, at least nty miles broad, and covered with water, ankle deep in the llowest parts. We deviated somewhat from our N.W. course the direction of Intemese, and kept the hills Piri nearly on right during a great part of the first day, in order to avoid still more deeply flooded plains of Lobale (Luval?) on the t. These, according to Intemese, are at present impassable

on account of being thigh deep. The plains are so perfec
level that rain-water, which this was, stands upon them
months together. They were not flooded by the Leeba, for t
was still far within its banks. Here and there, dotted over
surface, are little islands, on which grow stunted date-bushes
scraggy trees. The plains themselves are covered with a th
sward of grass, which conceals the water, and makes the f
appear like great pale yellow-coloured prairie-lands, with a c
horizon, except where interrupted here and there by trees.
clear rain-water must have stood some time among the grass
great numbers of lotus-flowers were seen in full blow; and
runs of water tortoises and crabs were observed; other anim
also, which prey on the fish that find their way to the plain

The continual splashing of the oxen keeps the feet of the
constantly wet, and my men complain of the perpetual mois
of the paths by which we have travelled in Londa, as soften
their horny soles. The only information we can glean is f
Intemese, who points out the different localities as we pass al
and among the rest "Mokála a Máma," his "mama's ho
It was interesting to hear this tall grey-headed man recall
memories of boyhood. All the Makalaka children cleave t
mother in cases of separation, or removal from one part of
country to another. This love for mothers does not a
superior morality in other respects, or else Intemese has
gotten any injunctions his mama may have given him not t
lies. The respect, however, with which he spoke of her,
quite characteristic of his race. The Bechuanas, on the
trary, care nothing for their mothers, but cling to their fa
especially if they have any expectation of becoming heirs to
cattle. Our Bakwain guide to the lake, Rachosi, told me
his mother lived in the country of Sebituane, but, though a
specimen of the Bechuanas, he laughed at the idea of go
far as from the Lake Ngami to the Chobe, merely for the
pose of seeing her. Had he been one of the Makalaka, he
would have parted from her.

We made our beds on one of the islands, and were wrete
supplied with firewood. The booths constructed by the me
but sorry shelter, for the rain poured down without intern
till mid-day. There is no drainage for the prodigious ma
water on these plains, except slow percolation into the di
feeders of the Leeba, and into that river itself. The quan
vegetation has prevented the country from becoming fur
by many rivulets or "nullahs." Were it not so remarkab
the drainage must have been effected by torrents, even in
of the matted vegetation.

That these extensive plains are covered with grasses on

little islands with but scraggy trees, may be accounted for the fact, observable everywhere in this country, that, where ter stands for any length of time, trees cannot live. The nt of speedy drainage destroys them, and injures the growth those that are planted on the islands, for they have no depth earth not subjected to the souring influence of the stagnant ter. The plains of Lobale, to the west of these, are said to much more extensive than any we saw, and their vegetation sesses similar peculiarities. When the stagnant rain-water all soaked in, as must happen during the months in which re is no rain, travellers are even put to straits for want of ter. This is stated on native testimony; but I can very well ieve that level plains, in which neither wells nor gullies are t with, may, after the dry season, present the opposite ex- me to what we witnessed. Water, however, could always be by digging, a proof of which we had on our return when ught to a stand on this very plain by severe fever: about elve miles from the Kasai my men dug down a few feet, and nd an abundant supply; and we saw on one of the islands garden of a man who, in the dry season, had drunk water m a well in like manner. Plains like these cannot be in- bited while the present system of cultivation lasts. The pulation is not yet so very large as to need them. They find den-ground enough on the gentle slopes at the sides of the ulets, and possess no cattle to eat off the millions of acres fine hay we were now wading through. Any one who has ited the Cape colony, will understand me when I say that se immense crops resemble sown grasses more than the tufty getation of the south.

I would here request the particular attention of the reader the phenomena these periodically deluged plains present, ause they have a most important bearing on the physical ography of a very large portion of this country. The plains Lobale, to the west of this, give rise to a great many streams, ich unite, and form the deep, never-failing Chobe. Similar tensive flats give birth to the Loeti and Kasai, and, as we ll see further on, all the rivers of an extensive region owe ir origin to oozing bogs, and not to fountains.

When released from our island by the rain ceasing, we rched on, till we came to a ridge of dry inhabited land in the W. The inhabitants, according to custom, lent us the roofs some huts to save the men the trouble of booth-making. I spect that the story in Park's *Travels*, of the men lifting up e hut to place it on the lion, referred to the roof only. We ve them for the villagers to replace at their leisure. No yment is expected for the use of them. By night it rained

so copiously, that all our beds were flooded from below; from this time forth we always made a furrow round each bo and used the earth to raise our sleeping-places. My men tu out to work in the wet most willingly; indeed they always I could not but contrast their conduct with that of Inten He was thoroughly imbued with the slave spirit, and lied o occasions without compunction. Untruthfulness is a sor refuge for the weak and oppressed. We expected to mov the 4th, but he declared that we were so near Katema's, if did not send forward to apprise that chief of our approacl would certainly impose a fine. It rained the whole day, s were reconciled to the delay; but on Sunday, the 5th, he l know that we were still two days distant from Katema. unfortunately could not manage without him, for the cou was so deluged, we should have been brought to a halt b we went many miles, by some deep valley, every one of w was full of water. Intemese continued to plait his basket all his might, and would not come to our religious service. seemed to be afraid of our incantations; but was always n and jocular.

6*th*.—Soon after starting we crossed a branch of the Loka by means of a canoe, and in the afternoon passed over the stream by a like conveyance. The former, as is the case all branches of rivers in this country, is called ñuana K (child of the Kalueje). Hippopotami exist in the Lokalue it may be inferred to be perennial, as the inhabitants ass We cannot judge of the size of the stream from what w saw. It had about forty yards of deep fast-flowing wate probably not more than half that amount in the dry s Besides these, we crossed numerous feeders in our N. course, and, there being no canoes, got frequently wet i course of the day. The oxen in some places had their only above water, and the stream flowing over their backs w our blankets, which we used as saddles. The arm-pit w only safe spot for carrying the watch, for there it was pre from rains above and waters below. The men on foot c these gullies holding up their burdens at arms' length.

The Lokalueje winds from north-east to south-west i Leeba. The country adjacent to its banks is extremely fi fertile, with here and there patches of forest or clumps of nificent trees. The villagers through whose gardens we p continue to sow and reap all the year round. The gra maize, lotsa (*Penniseetum typhoideum*), lokésh or millet, be seen at all stages of their growth—some just ripe, w this time the Makololo crops are not half-grown. M panions, who have a good idea of the different qualities o

xpressed the greatest admiration of the agricultural capabilities f the whole of Londa, and here they were loud in their praises f the pasturage. They have an accurate idea of the varieties f grasses best adapted for different kinds of stock, and lament ecause here there are no cows to feed off the rich green crop, hich at this time imparts special beauty to the landscape.

Great numbers of the omnivorous feeding fish, *Glanis siluris*, r mosala, spread themselves over the flooded plains, and, as the aters retire, try to find their way back again to the rivers. he Balonda make earthen dykes and hedges across the outlets f the retreating waters, leaving only small spaces through hich the chief part of the water flows. In these open spaces hey plant creels, similar in shape to our own, into which the ish can enter, but cannot return. They secure large quantities f fish in this way, which, when smoke-dried, make a good relish or their otherwise insipid food. They use also a weir of mats nade of reeds sewed together, with but half an inch between ach. Open spaces are left for the insertion of the creels as efore.

In still water, a fish-trap is employed of the same shape and lan as the common round wire mouse-trap, which has an open- ng surrounded with wires pointing inwards. This is made of eeds and supple wands, and food is placed inside to attract the ish.

Besides these means of catching fish, they use a hook of iron without a barb; the point is bent inwards instead, so as not to allow the fish to escape. Nets are not so common as in the Zouga and Leeambye, but they kill large quantities of fishes by means of the bruised leaves of a shrub, which may be seen planted beside every village in the country.

On the 7th we came to the village of Soána Molópo, a half-brother of Katema, a few miles beyond the Lokalueje. When we went to visit him, we found him sitting, with about one hundred men. He called on Intemese to give some account of us, though no doubt it had been done in private before. He then pronounced the following sentences:—"The journey of the white man is very proper, but Shinte has disturbed us by showing the path to the Makololo who accompany him. He ought to have taken them through the country without showing them the towns. We are afraid of the Makololo." He then gave us a handsome present of food, and seemed perplexed by my sitting down familiarly, and giving him a few of our ideas. When we left, Intemese continued busily imparting an account of all we had given to Shinte and Masiko, and instilling the hope, that Soana Molopo might obtain as much as they had received. Accordingly, when we expected to move on the morning of the

8th, we got some hints about the ox which Soana Molopo e pected to eat, but we recommended him to get the breed cattle for himself, seeing his country was so well adapted rearing stock. Intemese also refused to move; he, moreov tried to frighten us into parting with an ox, by saying th Soana Molopo would send forward a message that we were marauding party, but we packed up and went on without hi We did not absolutely need him, but he was useful in preventi the inhabitants of secluded villages from betaking themselves flight. We wished to be on good terms with all, and therefo put up with our guide's peccadilloes. His good word respecti us had considerable influence, and he was always asked if had behaved ourselves like men on the way. The Makololo viewed as great savages, but Intemese could not justly look w scorn on them, for he has the mark of a large gash on his ar got in fighting; and he would never tell the cause of battle, b boasted of his powers as the Makololo do, till asked about a s on his back, betokening anything but bravery.

Intemese was useful in cases like that of Monday, when came upon a whole village in a forest enjoying their noonc nap. Our sudden appearance in their midst so terrified the that one woman nearly went into convulsions from fear. Wh they saw and heard Intemese, their terror subsided.

As usual, we were caught by rains after leaving Soana M lopo's, and made our booths at the house of Mozinkwa, a m intelligent and friendly man belonging to Katema. He ha fine large garden in cultivation, and well hedged round. had made the walls of his compound, or courtyard, of branc of the banian, which, taking root, had grown to be a live he of that tree. Mozinkwa's wife had cotton growing all ro her premises, and several plants used as relishes to the insi porridge of the country. She cultivated also the common cas oil plant, and a larger shrub (*Jatropha curcas*), which also yi a purgative oil. Here, however, the oil is used for anoint the heads and bodies alone. We saw in her garden likewise Indian bringalls, yams, and sweet potatoes. Several trees w planted in the middle of the yard, and in the deep shade t gave, stood the huts of his fine family. His children, all by mother, very black but comely to view, were the finest n family I ever saw. We were much pleased with the fr friendship and liberality of this man and his wife. She as me to bring her a cloth from the white man's country, when we returned, poor Mozinkwa's wife was in her grave, he, as is the custom, had abandoned trees, garden, and hu ruin. They cannot live on a spot where a favourite wife died probably because unable to bear the remembrance of

ppy times they have spent there, or afraid to remain in a spot here death has once visited the establishment. If ever the ace is re-visited, it is to pray to her, or make some offering. his feeling renders any permanent village in the country im- ssible.

We learned from Mozinkwa that Soana Molopo was the elder other of Katema, but that he was wanting in wisdom; and atema, by purchasing cattle and receiving in a kind manner the fugitives who came to him, had secured the birthright to mself, so far as influence in the country is concerned. Soana's st address to us did not savour much of African wisdom.

Friday, 10*th*.—On leaving Mozinkwa's hospitable mansion we ossed another stream, about forty yards wide, in canoes. hile this tedious process was going on, I was informed that it called the Mona-Kalueje, or brother of Kalueje, as it flows to that river; that both the Kalueje and Livóa flow into the eeba; and that the Chifumádze, swollen by the Lotembwa, is feeder of that river also, below the point where we lately ossed it. It may be remarked here, that these rivers were w in flood, and that the water was all perfectly clear. The getation on the banks is so thickly planted, that the surface the earth is not abraded by the torrents. The grass is laid t, and forms a protection to the banks, which are generally a iff black loam. The fact of canoes being upon them shows at, though not large, they are not like the southern rivulets, hich dry up during most of the year, and render canoes un- cessary.

As we were crossing the river, we were joined by a messenger om Katema, called Shakatwála. This person was a sort of eward or factotum to his chief. Every chief has one attached his person, and, though generally poor, they are invariably en of great shrewdness and ability. They act the part of mes- ngers on all important occasions, and possess considerable thority in the chief's household. Shakatwala informed us that atema had not received precise information about us, but if we ere peaceably disposed, as he loved strangers, we were to come his town. We proceeded forthwith, but were turned aside, by he strategy of our friend Intemese, to the village of Quendénde, he father-in-law of Katema. This fine old man was so very olite, that we did not regret being obliged to spend Sunday at is village. He expressed his pleasure at having a share in the onour of a visit as well as Katema; though it seemed to me hat the conferring that pleasure, required something like a retty good stock of impudence, in leading twenty-seven men rough the country, without the means of purchasing food. ly men did a little business for themselves in the begging line;

they generally commenced every interview with new village by saying, "I have come from afar; give me something to ea I forbade this at first, believing that, as the Makololo had a b name, the villagers gave food from fear. But, after some ti it was evident that in many cases maize and manioc were giv from pure generosity. The first time I came to this conclus was at the house of Mozinkwa; scarcely any one of my m returned from it without something in his hand; and as th protested they had not begged, I asked himself, and found th it was the case, and that he had given spontaneously. In oth parts the chiefs attended to my wants, and the common peo gave liberally to my men. I presented some of my razors a iron spoons to different headmen, but my men had nothing give; yet every one tried to appropriate an individual in e village as "Molekane," or comrade, and the villagers of assented; so if the reader remembers the molekane system the Mopato, he may perceive that those who presented fo freely would expect the Makololo to treat them in like manr should they ever be placed in similar circumstances. Th country too is so fertile that they are in no want of food the selves; however, their generosity was remarkable; only woman refused to give some of my men food, but her husba calling out to her to be more liberal, she obeyed, scolding the while.

In this part of the country, buffaloes, elands, koodoos, a various antelopes are to be found; but we did not get any, they are exceedingly wary from being much hunted. We h the same woodland and meadow as before, with here and th pleasant negro villages; and being all in good health, could joy the fine green scenery.

Quendende's head was a good specimen of the greater cro wool with which the negroes of Londa are furnished. The fr was parted in the middle, and plaited into two thick r which, falling down behind the ears, reached the shoulders; rest was collected into a large knot, which lay on the nap the neck. As he was an intelligent man, we had much conv sation together; he had just come from attending the funera one of his people, and I found that the great amount of dr beating which takes place on these occasions was with the i that the Barimo, or spirits, could be drummed to sleep. Th is a drum in every village, and we often hear it going from s set to sunrise. They seem to look upon the departed as vin tive beings, and I suspect are more influenced by fear than love. In beginning to speak on religious subjects with th who have never heard of Christianity, the great fact of Son of God having come down from heaven to die for us, is

ominent theme. No fact more striking can be mentioned. He actually came to men. He Himself told us about His ther, and the dwelling-place whither He has gone. We have s words in this book, and He really endured punishment in r stead from pure love," etc. If this fails to interest them, thing else will succeed.

We here met with some people just arrived from the town of atiamvo (Muata yánvo), who had been sent to announce the ath of the late chieftain of that name. Matiamvo is the reditary title—muáta meaning lord, or chief. The late atiamvo seems, from the report of these men, to have been sane, for he is said to have sometimes indulged the whim of nning amuck in the town and beheading whomsoever he met, til he had quite a heap of human heads. Matiamvo exained this conduct by saying that his people were too many, d he wanted to diminish them. He had absolute power of fe and death. On inquiring whether human sacrifices were ill made, as in the time of Pereira, at Cazembe's, we were inrmed that these had never been so common as was represented Pereira, but that it occasionally happened, when certain harms were needed by the chief, that a man was slaughtered r the sake of some part of his body. He added that he hoped he present chief would not act like his (mad) predecessor, but ill only those who were guilty of witchcraft or theft. These en were very much astonished at the liberty enjoyed by the Makololo; and when they found that all my people held cattle, e were told that Matiamvo alone had a herd. One very inelligent man among them asked, "If he should make a canoe nd take it down the river to the Makololo, would he get a cow r it?" This question, which my men answered in the affirmtive, was important, as showing the knowledge of a water ommunication from the country of Matiamvo to the Makololo; nd the river runs through a fertile country abounding in large imber. If the tribes have intercourse with each other, it exrts a good influence on their chiefs to hear what other tribes hink of their deeds. The Makololo have such a bad name on ccount of their perpetual forays, that they have not been nown in Londa except as ruthless destroyers. The people in Matiamvo's country submit to much wrong from their chiefs; nd no voice can be raised against cruelty, because they are fraid to flee elsewhere.

We left Quendende's village in company with Quendende himself, and the principal man of the ambassadors of Matiamvo, nd after two or three miles' march to the N.W., came to the ord of the Lotembwa, which flows southwards. A canoe was waiting to ferry us over, but it was very tedious work, for

though the river itself was only eighty yards wide, the wh
valley was flooded, and we were obliged to paddle more th
half a mile to get free of the water. A fire was lit to wa
old Quendende, and enable him to dry his tobacco-leaves. T
leaves are taken from the plant, and spread close to the f
until they are quite dry and crisp; they are then put into
snuff-box, which, with a little pestle, serves the purpose o
mill to grind them into powder; it is then used as snuff.
we sat by the fire the ambassadors communicated their thoug
freely respecting the customs of their race. When a ch
dies, a number of servants are slaughtered with him to fo
nis company in the other world. The Barotse followed
same custom, and this and other usages show them to be genu
negroes, though neither they nor the Balonda resemble cl
the typical form of that people. Quendende said if he w
present on these occasions he would hide his people, so
they might not be slaughtered. As we go north, the pe
become more bloodily superstitious.

We were assured that, if the late Matiamvo took a fancy
anything, such, for instance, as my watch-chain, which was
silver wire, and was a great curiosity, as they had never s
metal plaited before, he would order a whole village to
brought up to buy it from a stranger. When a slave-tra
visited him, he took possession of all his goods; then, after
days or a fortnight, he would send out a party of men to pou
upon some considerable village, and, having killed the h
man, would pay for all the goods by selling the inhabita
This has frequently been the case, and nearly all the visita
he ever had were men of colour. On asking, if Matiamvo
not know he was a man, and would be judged, in company w
those he destroyed, by a Lord who is no respecter of perso
the ambassador replied, "We do not go up to God, as you
we are put into the ground." I could not ascertain that
those who have such a distinct perception of the continued
istence of departed spirits, had any notion of heaven;
appear to imagine the souls to be always near the place
sepulture.

After crossing the river Lotembwa we travelled about
miles, and came to Katema's straggling town (lat. 11° 35'
S., long. 22° 27' E.). It is more a collection of villages tha
town. We were led out about half a mile from the houses,
we might make for ourselves the best lodging we could of
trees and grass, while Intemese was taken to Katema to u
go the usual process of pumping, as to our past conduct
professions. Katema soon afterwards sent a handsome pr
of food.

Next morning we had a formal presentation, and found Katema ted on a sort of throne, with about three hundred men on e ground around, and thirty women, who were said to be his ves, close behind him. The main body of the people were ted in a semicircle, at a distance of fifty yards. Each party d its own head-man stationed at a little distance in front, and, en beckoned by the chief, came near him as councillors Inese gave our history, and Katema placed sixteen large skets of meal before us, half a dozen fowls, and a dozen eggs, d expressed regret that we had slept hungry—he did not like y stranger to suffer want in his town ; and added, "Go home, d cook and eat, and you will then be in a fit state to e, at an audience I will give you to-morrow." He was busily gaged in hearing the statements of a large body of fine young n who had fled from Kangénke, chief of Lobale, on account his selling their relatives to the native Portuguese who fre- ent his country. Katema is a tall man, about forty years of e, and his head was ornamented with a helmet of beads and thers. He had on a snuff-brown coat, with a broad band of sel down the arms, and carried in his hand a large tail made the caudal extremities of a number of gnus. This has arms attached to it, and he continued waving it in front of mself, all the time we were there. He seemed in good spirits, ughing heartily several times. This is a good sign, for a man ho shakes his sides with mirth, is seldom difficult to deal ith. When we rose to take leave, all rose with us, as at inte's.

Returning next morning, Katema addressed me thus—"I n the great Moéne (lord) Katema, the fellow of Matiamvo. here is no one in this country equal to Matiamvo and me. I ve always lived here, and my forefathers too. There is the use in which my father lived. You found no human skulls ar the place where you are encamped. I never killed any the traders ; they all come to me. I am the great Moene atema, of whom you have heard." He looked as if he had llen asleep tipsy, and dreamed of his greatness. On explain- g my objects to him, he promptly pointed out three men who ould be our guides, and explained that the N.W. path was he most direct, and that by which all traders came, but that he water at present standing on the plains would reach up to he loins ; he would therefore send us by a more northerly route, hich no trader had yet traversed. This was more suited to ur wishes, for we never found a path safe that had been trodden y slave-traders.

We presented a few articles, which pleased him highly ; a mall shawl, a razor, three bunches of beads, some buttons, and

a powder-horn. Apologising for the insignificance of the g
I wished to know what I could bring him from Loanda, sa
not a large thing, but something small. He laughed hear
at the limitation, and replied, "Everything of the white pe
would be acceptable, and he would receive anything thankfu
but the coat he had then on was old, and he would
another." I introduced the subject of the Bible, but on
the old councillors broke in, told all he had picked up
the Mambari, and glided off into several other subjects.
is a misery to speak through an interpreter, as I was
forced to do. With a body of men like mine, compose
they were of six different tribes, and all speaking the lang
of the Bechuanas, there was no difficulty in communicatin
common subjects with any tribe we came to; but doling o
story in which they felt no interest, and which I unders
only sufficiently well to perceive that a mere abridgment
given, was uncommonly slow work. Neither could Kate
attention be arrested, except by compliments, of which
have always plenty to bestow as well as receive. We
strangers, and knew that, as Makololo, we had not the be
characters, yet his treatment of us was wonderfully good
liberal.

I complimented him on the possession of cattle, and pl
him by telling him how he might milk the cows. He h
herd of about thirty, really splendid animals, all reared
two which he bought from the Balobale when he was y
They are generally of a white colour and are quite wild, ru
off with graceful ease like a herd of elands on the approa
a stranger. They excited the unbounded admiration of
Makololo, and clearly proved that the country was well ad
for them. When Katema wishes to slaughter one, he is ob
to shoot it as if it were a buffalo. Matiamvo is said to pos
herd of cattle in a similar state. I never could feel certa
to the reason why they do not all possess cattle in a co
containing such splendid pasturage.

As Katema did not offer an ox, as would have been do
a Makololo or Caffre chief, we slaughtered one of our own
all of us were delighted to get a meal of meat, after subsi
so long on the light porridge and green maize of Londa.
occasions of slaughtering an animal, some pieces of it are i
fire before the skin is all removed from the body. A fryin
full of these pieces having been got quickly ready, my
crowded about their father, and I handed some all roun
was a strange sight to the Balonda, who were lookin
wondering. I offered portions to them too, but these
declined, though they are excessively fond of a little a

ood to eat with their vegetable diet. They would not eat with s, but they would take the meat and cook it in their own ay, and then use it. I thought at one time that they had mported something from the Mahometans, and the more especi- lly as an exclamation of surprise, "Allah," sounds like the llah of the Arabs; but we found, a little farther on, another orm of salutation, of Christian (?) origin, "Ave-rie" (Ave Iarie). The salutations probably travel farther than the faith. ly people, when satisfied with a meal like that which they en- oy so often at home, amused themselves by an uproarious dance Katema sent to ask what I had given them to produce so much xcitement. Intemese replied it was their custom, and they eant no harm. The companion of the ox we slaughtered efused food for two days, and went lowing about for him con- nually. He seemed inconsolable for his loss, and tried again nd again to escape back to the Makololo country. My men emarked, "He thinks, they will kill me as well as my friend." Katema thought it the result of art, and had fears of my skill n medicine, and, of course, witchcraft. He refused to see the agic lantern.

One of the affairs which had been entrusted by Shinte to ntemese, was the rescue of a wife, who had eloped with a young an belonging to Katema. As this was the only case I have et with in the interior in which a fugitive was sent back to a hief against his own will, I am anxious to mention it. On ntemese claiming her as his master's wife, she protested loudly gainst it, saying, "she knew she was not going back to be a ife again: she was going back to be sold to the Mambari." ly men formed many friendships with the people of Katema, nd some of the poorer classes said in confidence, "We wish our hildren could go back with you to the Makololo country; here e are all in danger of being sold." My men were of opinion hat it was only the want of knowledge of the southern country hich prevented an exodus of all the lower portions of Londa opulation thither.

It is remarkable how little people living in a flat forest ountry like this, know of distant tribes. An old man, who aid he had been born about the same time as the late Matiamvo, nd had been his constant companion through life, visited us; nd as I was sitting on some grass in front of the little gipsy ent mending my camp stool, I invited him to take a seat on he grass beside me. This was peremptorily refused: "he had ever sat on the ground during the late chief's reign, and he as not going to degrade himself now." One of my men handed im a log of wood taken from the fire, and helped him out of he difficulty. When I offered him some cooked meat on a

plate, he would not touch that either, but would take it hon
So I humoured him by sending a servant to bear a few oun
of meat to the town behind him. He mentioned the L
(Lulua) as the branch of the Leeambye which flows southwa
or S.S.E.; but the people of Matiamvo had never gone far do
it, as their chief had always been afraid of encountering
tribe who, from the description given, I could recognise as
Makololo. He described five rivers as falling into the L
viz. the Lishish, Liss or Lise, Kalilême, Ishidish, and Molo
None of these are large, but when they are united in the L
they form a considerable stream. The country through wh
the Lolo flows is said to be flat, fertile, well peopled, and th
are large patches of forest. In this report he agreed perfe
with the people of Matiamvo, whom we had met at Quenden
village. But we never could get him, or any one in this qua
to draw a map on the ground, as people may readily be got t
in the south.

Katema promised us the aid of some of his people as carr
but his rule is not very stringent or efficient, for they ref
to turn out for the work. They were Balobale; and he rema
on their disobedience that, though he received them as f
tives, they did not feel grateful enough to obey, and if
continued rebellious he must drive them back whence
came: but there is little fear of that, as all the chiefs are e
sively anxious to collect men in great numbers around t
These Balobale would not go, though our guide Shakatwal
after some of them with a drawn sword. This degree of li
to rebel was very striking to us, as it occurred in a co
where people may be sold, and often are so disposed of
guilty of any crime; and we well knew that open disobe
like this among the Makololo, would be punished with
without much ceremony.

On Sunday, the 19th, both I and several of our party
seized with fever, and I could do nothing but toss about
little tent, with the thermometer above 90°, though thi
the beginning of winter, and my men made as much sh
possible by planting branches of trees all round and ov
We have, for the first time in my experience in Africa,
cold wind from the north. All the winds from that quart
hot, and those from the south are cold, but they seldom
from either direction.

20th.—We were glad to get away, though not on acco
any scarcity of food; for my men, by giving small prese
meat as an earnest of their sincerity, formed many frien
with the people of Katema. We went about four or five
in a N.N.W. direction, then two in a westerly one, an

nd the small end of Lake Dilolo. It seemed, as far as we ld at this time discern, to be like a river a quarter of a mile le. It is abundantly supplied with fish and hippopotami; the ad part which we did not this time see, is about three miles le, and the lake is almost seven or eight long. If it be ught strange that I did not go a few miles to see the broad t, which, according to Katema, had never been visited by of the traders, it must be remembered that in consequence ever I had eaten nothing for two entire days, and, instead of p, the whole of the nights were employed in incessant drink- of water, and I was now so glad to get on in the journey see some of my fellow fever-patients crawling along, that I ld not brook the delay, which astronomical observations for urately determining the geographical position of this most resting spot, would have occasioned.

We observed among the people of Katema a love for singing- ls. One pretty little songster, named "cabazo," a species of ary, is kept in very neatly made cages, having traps on the to entice its still free companions. On asking why they t them in confinement, "Because they sing sweetly," was answer. They feed them on the lotsa (*Pennisetum typhoi- m*), of which great quantities are cultivated as food for man, these canaries plague the gardeners here very much in the e way as our sparrows do at home.

was pleased to hear the long-forgotten cry of alarm of the aries in the woods, and observed one warbling forth its song, keeping in motion from side to side, as these birds do in the e. We saw also tame pigeons; and the Barotse, who always e care to exalt Santuru, reminded us that this chief had y doves, and kept canaries which had reddish heads when birds attained maturity. Those we now see have the real ary colour on the breast with a tinge of green, the back, owish green, with darker longitudinal bands meeting in the re; a narrow dark band passes from the bill over the eye back to the bill again.

he birds of song here set up quite a merry chorus in the nings, and abound most near the villages. Some sing as lly as our thrushes, and the king-hunter (*Halcyon Senegal- is*) makes a clear whirring sound like that of a whistle with a in it. During the heat of the day all remain silent and e their siesta in the shadiest parts of the trees, but in the of the evening they again exert themselves in the produc- of pleasant melody. It is remarkable that so many song- s abound where there is a general paucity of other animal

As we went forward we were struck by the comparative nce of game and the larger kind of fowls. The rivers con-

tain very few fish. Common flies are not troublesome as t
are wherever milk is abundant; they are seen in company w
others of the same size and shape, but whose tiny feet do
tickle the skin, as is the case with their companions. Mosc
toes are seldom so numerous as to disturb the slumbers
weary man.

But though this region is free from common insect plag
and from tsetse, it has others. Feeling something run
across my forehead as I was falling asleep, I put up the han
wipe it off, and was sharply stung both on the hand and he
the pain was very acute. On obtaining a light, we found th
had been inflicted by a light-coloured spider, about half an
in length, and, one of the men having crushed it with his fin
I had no opportunity of examining whether the pain had
produced by poison from a sting, or from its mandibles.
remedy was applied, and the pain ceased in about two h
The Bechuanas believe that there is a small black spider i
country, whose bite is fatal. I have not met with an instan
which death could be traced to this insect, though a very
black hairy spider, an inch and a quarter long and three qua
of an inch broad, is frequently seen, having a process at th
of its front claws similar to that at the end of the scorpion's
and when the bulbous portion of it is pressed, the poison m
seen oozing out from the point.

We have also spiders in the south which seize their
by leaping upon it from a distance of several inches.
alarmed, they can spring about a foot away from the obj
their own fear. Of this kind there are several varieties.

A large reddish spider (*Mygale*) obtains its food in a di
manner than either patiently waiting in ambush, or by ca
it with a bound. It runs about with great velocity in an
behind and around every object, searching for what it
devour, and, from its size and rapid motions, excites the
of every stranger. I never knew it to do any harm
frightening the nervous, and I believe few could look u
for the first time without feeling himself in danger.
named by the natives "seláli," and is believed to be the
of a hinged cover for its nest. You see a door, about the
a shilling, lying beside a deep hole of nearly similar di
The inside of the door lying upwards, and which attract
notice, is of a pure white silky substance, like paper
outer side is coated over with earth, precisely like that in
the hole is made. If you try to lift it, you find it is fast
a hinge on one side, and, if it is turned over upon the
fits it exactly, and the earthy side being then uppermo
quite impossible to detect the situation of the nest.

ely, this cavity for breeding is never seen, except when the er is out, and has left the door open behind her.

n some parts of the country there are great numbers of a e beautiful yellow-spotted spider, the webs of which are t a yard in diameter. The lines on which these webs are n are suspended from one tree to another, and are as thick as se thread. The fibres radiate from a central point, where insect waits for its prey. The webs are placed perpendicu- y, and a common occurrence in walking is to get the face eloped in them as a lady is in a veil.

nother kind of spider lives in society, and forms so great a ection of webs placed at every angle, that the trunk of a tree ounded by them cannot be seen. A piece of a hedge is n so hidden by this spider, that the branches are invisible. ther is seen on the inside of the walls of huts among the ololo in great abundance. It is round in shape, spotted, vn in colour, and the body half an inch in diameter: the ad of the legs is an inch and a half. It makes a smooth for itself on the wall, covered with the above-mentioned te silky substance. There it is seen standing the whole , and I never could ascertain how it fed. It has no web, a carpet, and is a harmless, though an ugly neighbour.

mmediately beyond Dilolo there is a large flat about twenty s in breadth. Here Shakatwala insisted on our remaining et supplies of food from Katema's subjects before entering uninhabited watery plains. When asked the meaning of name Dilolo, Shakatwala gave the following account of the nation of the lake. A female chief, called Moéne (lord) nénga, came one evening to the village of Mosógo, a man lived in the vicinity, but who had gone to hunt with his s. She asked for a supply of food, and Mosogo's wife gave a sufficient quantity. Proceeding to another village stand- on the spot now occupied by the water, she preferred the e demand, and was not only refused, but, when she uttered reat for their niggardliness, was taunted with the question, hat could she do though she were thus treated?" In order how what she could do she began a song, in slow time, and ered her own name, Monenga-wōō. As she prolonged the note, the village, people, fowls, and dogs, sank into the e now called Dilolo. When Kasimakáte, the head-man of village, came home and found out the catastrophe, he cast self into the lake, and is supposed to be in it still. The e is derived from "ilólo," despair, because this man gave up hope when his family was destroyed. Monenga was put to th. This may be a faint tradition of the Deluge, and it is arkable as the only one I have met with in this country

Heavy rains prevented us from crossing the plain in fr
(N.N.W.) in one day, and the constant wading among the g
hurt the feet of the men. There is a footpath all the
across, but as this is worn down beneath the level of the res
the plain, it is necessarily the deepest portion, and the
avoiding it, make a new walk by its side. A path, how
narrow, is a great convenience, as any one who has travelle
foot in Africa will readily admit. The virtual want of it
caused us to make slow and painful progress.

Ants surely are wiser than some men, for they learn by
perience. They have established themselves even on t
plains, where water stands so long annually, as to allow
lotus, and other aqueous plants, to come to maturity. Whe
the ant horizon is submerged a foot deep, they manage to
by ascending to little houses built of black tenacious loa
stalks of grass, and placed higher than the line of inunda
This must have been the result of experience, for, if they
waited till the water actually invaded their terrestrial ha
tions, they would not have been able to procure material
their aërial quarters, unless they dived down to the bott
every mouthful of clay. Some of these upper chambers
about the size of a bean, and others as large as a man's th
They must have built in anticipation, and if so, let us hu
hope that the sufferers by the late inundations in France
be possessed of as much common sense as the little black a
the Dilolo plains.

CHAPTER XVIII

watershed between the northern and southern rivers—A deep valley—Rustic bridge—Fountains on the slopes of the valleys—Village of Kabinje—Good effects of the belief in the power of charms—Demand for gunpowder and English calico—The Kasai—Vexatious trick—Want of food—No game—Katende's unreasonable demand—A grave offence—Toll-bridge keeper—Greedy guides—Flooded valleys—Swim the ñuana Loké—Prompt kindness of my men—Makololo remarks on the rich uncultivated valleys—Difference in the colour of Africans—Reach a village of the Chiboque—The headman's impudent message—Surrounds our encampment with his warriors—The pretence—Their demand—Prospect of a fight—Way in which it was averted—Change our path—Summer—Fever—Beehives and the honey-guide—Instinct of trees—Climbers—The ox Sinbad—Absence of thorns in the forests—Plant peculiar to a forsaken garden—Bad guides—Insubordination suppressed—Beset by enemies—A robber party—More troubles—Detained by Ionga Panza—His village—Annoyed by Bangala traders—My men discouraged—Their determination and precaution.

h February.—On reaching unflooded lands beyond the plain, found the villages there acknowledged the authority of the f named Katénde, and we discovered also, to our surprise, t the almost level plain we had passed forms the watershed ween the southern and northern rivers, for we had now ered a district in which the rivers flowed in a northerly ction into the Kasai or Loké, near to which we now were, ile the rivers we had hitherto crossed were all running thwards. Having met with kind treatment and aid at the t village, Katema's guides returned, and we were led to the N.W. by the inhabitants, and descended into the very first lly deep valley we had seen since leaving Kolobeng. A eam ran along the bottom of a slope of three or four hundred ds from the plains above.

We crossed this by a rustic bridge at present submerged gh deep by the rains. The trees growing along the stream this lovely valley were thickly planted and very high. ny had sixty or eighty feet of clean straight trunk, and utiful flowers adorned the ground beneath them. Ascending opposite side we came, in two hours' time, to another valley, ally beautiful, and with a stream also in its centre. It may

seem mere trifling to note such an unimportant thing as the o
rence of a valley, there being so many in every country u
the sun; but as these were branches of that in which the I
or Loke flows, and both that river and its feeders derive
water in a singular manner from the valley sides, I ma
excused for calling particular attention to the more furr
nature of the country.

At different points on the slopes of these valleys whic
now for the first time entered, there are oozing fountains
rounded by clumps of the same evergreen, straight, large-l
trees we have noticed along the streams. These spots are
rally covered with a mat of grassy vegetation, and possess
the character of bogs than of fountains. They slowly disc
into the stream below, and are so numerous along both
as to give a peculiar character to the landscape. These g
of sylvan vegetation are generally of a rounded form, ar
trunks of the trees are tall and straight, while those o
level plains above are low and scraggy in their growth.
can be little doubt but that the water, which stands for n
on the plains, soaks in, and finds its way into the river
rivulets by percolating through the soil, and out by these
bogs; and the difference between the growth of the
though they be of different species, may be a proof th
stuntedness of those on the plains, is owing to being
course of each year more subjected to drought than moist

Reaching the village of Kabinje, in the evening he se
present of tobacco, Mutokuane or "bang" (*Cannabis s*
and maize, by the man who went forward to announ
arrival, and a message expressing satisfaction at the p
of having trade with the coast. The westing we were
brought us among people who are frequently visited
Mambari, as slave-dealers. This trade causes bloodshe
when a poor family is selected as the victims, it is neces
get rid of the older members of it, because they are s
to be able to give annoyance to the chief afterwards by
of enchantments. The belief in the power of charms f
or evil produces not only honesty, but a great amount of
dealing. The powerful are often restrained in their de
from a fear that the weak and helpless may injure th
their medical knowledge. They have many fears. A
one of the villages we came to showed us the grave of h
and, with much apparent feeling, told us she had beco
to death in her hut. He had come with all his fam
built huts around it in order to weep for her. He th
the grave were left unwatched, the witches would c
bewitch them by putting medicines on the body. They

re decided belief in the continued existence of departed spirits n any of the more southerly tribes. Even the Barotse pos- s it in a strong degree, for one of my men of that tribe, on periencing headache, said, with a sad and thoughtful coun- ance, "My father is scolding me because I do not give him y of the food I eat." I asked where his father was. "Among Barimo," was the reply.

When we wished to move on, Kabinje refused a guide to the t village, because he was at war with it; but after much suasion he consented, provided that the guide should be wed to return as soon as he came in sight of the enemy's lage. This we felt to be a misfortune, as the people all sus- t a man who comes telling his own tale; but there being no p for it, we went on and found the head-man of a village on rivulet Kalómba, called Kangénke, a very different man m what his enemy represented. We found too that the idea buying and selling took the place of giving for friendship. I had nothing with which to purchase food except a parcel beads which were preserved for worst times, I began to fear t we should soon be compelled to suffer more from hunger n we had done. The people demanded gunpowder for every- ng. If we had possessed any quantity of that article we uld have got on well, for here it is of great value. On our urn, near this spot we found a good-sized fowl was sold for a gle charge of gunpowder. Next to that, English calico was great demand, and so were beads; but money was of no value atever. Gold is quite unknown; it is thought to be brass; de is carried on by barter alone. The people know nothing money. A purse-proud person would here feel the ground ve from beneath his feet. Occasionally a large piece of pper, in the shape of a St. Andrew's cross, is offered for sale.

27th February.—Kangenke promptly furnished guides this rning, so we went briskly on a short distance, and came to part of the Kasye, Kasai, or Loke, where he had appointed o canoes to convey us across. This is a most beautiful river, l very much like the Clyde in Scotland. The slope of the lley down to the stream is about five hundred yards, and ely wooded. It is, perhaps, one hundred yards broad, and s winding slowly from side to side in the beautiful green n, in a course to the north and north-east. In both the rections from which it came and to which it went, it seemed be alternately embowered in sylvan vegetation, or rich adows covered with tall grass. The men pointed out its rse and said, "Though you sail along it for months, you ll turn without seeing the end of it."

While at the ford of the Kasai, we were subjected to a trick

of which we had been forewarned by the people of Shinte. knife had been dropped by one of Kangenke's people in orde entrap my men; it was put down near our encampment, a lost, the owner in the meantime watching till one of my picked it up. Nothing was said until our party was divi one half on this, and the other on that bank of the river. T the charge was made to me that one of my men had stole knife. Certain of my people's honesty, I desired the man, was making a great noise, to search the luggage for it; the lucky lad who had taken the bait, then came forward and fessed that he had the knife in a basket, which was alr taken over the river. When it was returned, the owner w not receive it back unless accompanied with a fine. The offered beads, but these were refused with scorn. A hanging round his neck, similar to that which Shinte had g me, was the object demanded, and the victim of the trick, a all knew it to be, was obliged to part with his costly ornan I could not save him from the loss, as all had been forewar and it is the universal custom among the Makololo, and other tribes, to show whatever they may find to the chief p of their company, and make a sort of offer of it to him. lad ought to have done so to me; the rest of the party al observed this custom. I felt annoyed at the imposition, bu order we invariably followed in crossing a river forced submit. The head of the party remained to be ferried last; so, if I had not come to terms, I would have been always was in crossing rivers which we could not swim, pletely in the power of the enemy. It was but rarely we get a head-man so witless as to cross a river with us, and r on the opposite bank in a convenient position to be seized hostage, in case of my being caught.

This trick is but one of a number equally dishonourable are practised by tribes that lie adjacent to the more civ settlements. The Balonda farther east told us, by w warning, that many parties of the more central tribes various periods set out, in order to trade with the whit themselves, instead of through the Mambari, but had been obliged to return without reaching their destinat consequence of so many pretexts being invented by the encountered in the way, for fining them of their ivory.

This ford was in 11° 15′ 47″ S. latitude, but the weath so excessively cloudy, we got no observation for longitud

We were now in want of food, for, to the great sur my companions, the people of Kangenke gave nothing ex way of sale, and charged the most exorbitant prices little meal and manioc they brought. The only article of

men had, was a little fat saved from the ox we slaughtered Katema's, so I was obliged to give them a portion of the k of beads. One day (29th) of westing brought us from the sai to near the village of Katende, and we saw that we were land where no hope could be entertained of getting supplies nimal food, for one of our guides caught a light-blue ured mole and two mice for his supper. The care with ch he wrapped them up in a leaf and slung them on his r, told that we could not hope to enjoy any larger game. saw no evidence of any animals besides; and, on coming to villages beyond this, we often saw boys and girls engaged in ging up these tiny quadrupeds.

Katende sent for me on the day following our arrival, and ng quite willing to visit him, I walked, for this purpose, ut three miles from our encampment. When we approached village we were desired to enter a hut, and, as it was raining he time, we did so. After a long time spent in giving and iving messages from the great man, we were told that he nted either a man, a tusk, beads, copper rings, or a shell, as ment for leave to pass through his country. No one, we e assured, was allowed that liberty, or even to behold him, hout something of the sort being presented. Having humbly lained our circumstances, and that he could not expect to tch a humble cow by the horns,"—a proverb similar to ours t "you can't draw milk out of a stone"—we were told to go ne, and he would speak again to us next day. I could not id a hearty laugh at the cool impudence of the savage, and de the best of my way home in the still-pouring rain. My n were rather nettled at this want of hospitality, but, after king over the matter with one of Katende's servants, he pro- ed that some small article should be given, and an attempt de to please Katende. I turned out my shirts, and selected worst one as a sop for him, and invited Katende to come choose anything else I had, but added that, when I should ch my own chief naked, and was asked what I had done h my clothes, I should be obliged to confess that I had left m with Katende. The shirt was despatched to him, and e of my people went along with the servant; they soon re- ned, saying that the shirt had been accepted, and guides and too would be sent to us next day. The chief had, moreover, pressed a hope to see me on my return. He is reported to be y corpulent. The traders who have come here seem to have n very timid, yielding to every demand made on the most olous pretences. One of my men, seeing another much like acquaintance at home, addressed him by the name of the er in sport, telling him at the same time why he did so,

this was pronounced to be a grave offence, and a large fine de
manded; when the case came before me I could see no harm i
what had been done, and told my people not to answer th
young fellow. The latter felt himself disarmed, for it is chiefl
in a brawl they have power; then words are spoken in ange
which rouse the passions of the complainant's friends. In thi
case, after vociferating some time, the would-be offended part
came and said to my man, that, if they exchanged some sma
gift, all would be right, but, my man taking no notice of hin
he went off rather crestfallen.

My men were as much astonished as myself at the demand fo
payment for leave to pass, and the almost entire neglect of th
rules of hospitality. Katende gave us only a little meal an
manioc, and a fowl. Being detained two days by heavy rains
we felt that a good stock of patience was necessary in travellin
through this country in the rainy season.

Passing onwards without seeing Katende, we crossed a sma
rivulet, the Sengko, by which we had encamped, and after tw
hours came to another, the Totélo, which was somewhat large
and had a bridge over it. At the further end of this structu
stood a negro, who demanded fees. He said the bridge was hi
the path his; the guides were his children; and if we did n
pay him, he would prevent further progress. This piece
civilization I was not prepared to meet, and stood a few secon
looking at our bold toll-keeper, when one of my men took
three copper bracelets, which paid for the whole party. T
negro was a better man than he at first seemed, for he imme
ately went to his garden and brought us some leaves of toba
as a present.

When we had got fairly away from the villages, the gu
from Kangenke sat down and told us that there were three p
in front, and, if we did not at once present them with a cl
they would leave us to take whichever we might like best.
I had pointed out the direction in which Loanda lay, and
only employed them for the sake of knowing the paths bet
villages which lay along our route, and always objected v
they led us in any other than the Loanda direction, I wishe
men now to go on without the guides, trusting to ourselv
choose the path which would seem to lead us in the directi
had always followed. But Mashauana, fearing lest we n
wander, asked leave to give his own cloth, and when the g
saw that, they came forward shouting, "Averié, Averié!"

In the afternoon of this day we came to a valley about a
wide, filled with clear fast-flowing water. The men on foo
chin deep in crossing, and we three on oxback got wet t
middle, the weight on the animals preventing them from

ming. A thunder-shower descending, completed the partial drenching of the plain, and gave a cold uncomfortable "packing in a wet blanket" that night. Next day we found another flooded valley about half a mile wide, with a small and now deep rivulet in its middle, flowing rapidly to the S.S.E. or towards the Kasai. The middle part of this flood, being the bed of what at other times is the rivulet, was so rapid that we crossed by holding on to the oxen, and the current soon dashed them to the opposite bank; we then jumped off, and, the oxen being relieved of their burdens, we could pull them on to the shallower part. The rest of the valley was thigh deep and boggy, but holding on by the belt which fastened the blanket to the ox, we each floundered through the nasty slough as well as we could. These boggy parts, lying parallel to the stream, were the most extensive we had come to—those mentioned already were mere circumscribed patches, these stretched for miles along each bank; but even here, though the rapidity of the current was very considerable, the thick sward of grass was "laid" flat along the sides of the stream, and the soil was not abraded so much as to discolour the flood. When we came to the opposite side of this valley, some pieces of the ferruginous conglomerate, which forms the capping to all other rocks in a large district around and north of this, cropped out, and the oxen bit at them as if surprised by the appearance of stone as much as we were; or it may have contained some mineral of which they stood in need. We had not met with a stone since leaving Shinte's. The country is covered with deep alluvial soil of a dark colour and very fertile.

In the afternoon we came to another stream, ñuana Loke (or child of Loke) with a bridge over it. The men had to swim off to each end of the bridge, and when on it were breast deep; some preferred holding on by the tails of the oxen the whole way across. I intended to do this too, but, riding to the deep part before I could dismount and seize the helm the ox dashed off with his companions, and his body sank so deep, that I failed in my attempt even to catch the blanket belt, and if I pulled the bridle, the ox seemed as if he would come backwards upon me, so I struck out for the opposite bank alone. My poor fellows were dreadfully alarmed when they saw me parted from the cattle, and about twenty of them made a simultaneous rush into the water for my rescue, and just as I reached the opposite bank one seized my arm, and another threw his around my body. When I stood up, it was most gratifying to see them all struggling towards me. Some had leaped off the bridge, and allowed their cloaks to float down the stream. Part of my goods, abandoned in the hurry, were brought up from the bottom after

I was safe. Great was the pleasure expressed when they found that I could swim like themselves, without the aid of a tail, as I did, and do feel grateful to these poor heathens for the promptitude with which they dashed in to save, as they thought, my life. I found my clothes cumbersome in the water; they could swim quicker from being naked. They swim like dogs, not frog fashion, as we do.

In the evening we crossed the small rivulet Lozéze, and came to some villages of the Kasábi, from whom we got some manioc in exchange for beads. They tried to frighten us by telling of the deep rivers we should have to cross in our way. I was drying my clothes by turning myself round and round before the fire. My men laughed at the idea of being frightened by rivers. "We can all swim: who carried the white man across the river but himself?" I felt proud of their praise.

Saturday, 4th March.—Came to the outskirts of the territory of the Chiboque. We crossed the Konde and Kalúze rivulets. The former is a deep small stream with a bridge, the latter insignificant; the valleys in which these rivulets run are beautifully fertile. My companions are continually lamenting over the uncultivated vales, in such words as these,—"What a fine country for cattle! My heart is sore to see such fruitful valleys for corn lying waste!" At the time these words were put down, I had come to the belief that the reason why the inhabitants of this fine country possess no herds of cattle, was owing to the despotic sway of their chiefs, and that the common people would not be allowed to keep any domestic animals, even supposing they could acquire them; but on musing on the subject since, I have been led to the conjecture that the rich fertile country of Londa, must formerly have been infested with the tsetse, but that, as the people killed off the game on which in the absence of man, the tsetse must subsist, the insect was starved out of the country. It is now found only where wild animals abound, and the Balonda, by the possession of guns having cleared most of the country of all the large game, may have happened to come just when it was possible to rear herds of cattle. Hence the success of Katema, Shinte, and Matiamvo with their herds. It would not be surprising, though they know nothing of the circumstance; a tribe on the Zambesi which I encountered, whose country was swarming with tsetse, believed that they could not keep any cattle because "no one loved them well enough to give them the medicine of oxen;" and even the Portuguese at Loanda accounted for the death of the cattle brought from the interior to the sea-coast, by the prejudicial influence of the sea air! One ox which I took down to the sea from the interior, died at Loanda, with all

ymptoms of the poison injected by tsetse, which I saw myself, n a district a hundred miles from the coast.

While at the villages of the Kasabi, we saw no evidence of ant of food among the people. Our beads were very valuable, ut cotton cloth would have been still more so ; as we travelled long, men, women, and children came running after us, with eal and fowls for sale, which we would gladly have purchased ad we possessed any English manufactures. When they heard at we had no cloth, they turned back much disappointed.

The amount of population in the central parts of the country ay be called large, only as compared with the Cape Colony or e Bechuana country. The cultivated land is as nothing com- ared with what might be brought under the plough. There e flowing streams in abundance, which, were it necessary, uld be turned to the purpose of irrigation with but little bour. Miles of fruitful country are now lying absolutely aste, for there is not even game to eat off the fine pasturage, nd to recline under the evergreen shady groves which we are er passing in our progress. The people who inhabit the ntral region are not all quite black in colour. Many incline that of bronze, and others are as light in hue as the Bush- en ; who, it may be remembered, afford a proof that heat alone es not cause blackness, but that heat and moisture combined very materially deepen the colour. Wherever we find people ho have continued for ages in a hot, humid district, they are ep black, but to this apparent law there are exceptions, caused the migrations of both tribes and individuals ; the Makololo r instance, among the tribes of the humid central basin, appear a sickly sallow hue, when compared with the aboriginal habitants; the Batoka also, who lived in an elevated region, e, when seen in company with the Batoka of the rivers, so uch lighter in colour, they might be taken for another tribe ; t their language, and the very marked custom of knocking t the upper front teeth, leave no room for doubt that they are e people.

Apart from the influences of elevation, heat, humidity, and gradation, I have imagined that the lighter and darker colours served in the native population, run in five longitudinal bands ong the southern portion of the continent. Those on the sea- ard of both the east and west are very dark ; then two bands lighter colour lie about three hundred miles from each coast, which the westerly one, bending round, embraces the Kalahari esert and Bechuana countries ; and then the central basin is ry dark again. This opinion is not given with any degree of sitiveness. It is stated just as it struck my mind in passing ross the country, and if incorrect, it is singular that the

dialects spoken by the different tribes have arranged themselves in a fashion which seems to indicate migration alon the lines of colour. The dialects spoken in the extreme sout whether Hottentot or Caffre, bear a close affinity to those of t tribes living immediately on their northern borders: one glid into the other, and their affinities are so easily detected, th they are at once recognised to be cognate. If the dialects extreme points are compared, as that of the Caffres and t tribes near the Equator, it is more difficult to recognise t fact, which is really the case, that all the dialects belong to t two families of languages. Examination of the roots of t words of the dialects, arranged in geographical order, sho that they merge into each other, and there is not nearly so mu difference between the extremes of east and west as betwe those of north and south; the dialect spoken at Tete resembli closely that in Angola.

Having, on the afore-mentioned date, reached the village Njambi, one of the chiefs of the Chiboque, we intended to p a quiet Sunday; and our provisions being quite spent, I orde a tired riding-ox to be slaughtered. As we wished to be good terms with all, we sent the hump and ribs to Njambi, w the explanation that this was the customary tribute to chief the part from which we had come, and that we always honou men in his position. He returned thanks, and promised to s food. Next morning he sent an impudent message, with a v small present of meal; scorning the meat he had accepted demanded either a man, an ox, a gun, powder, cloth, or a sh and in the event of refusal to comply with his demand, intimated his intention to prevent our further progress. replied, we should have thought ourselves fools if we scorned his small present, and demanded other food inst and even supposing we had possessed the articles name black man ought to impose a tribute on a party that did trade in slaves. The servants who brought the message that, when sent to the Mambari, they had always got a quan of cloth from them for their master, and now expected the s or something else as an equivalent, from me.

We heard some of the Chiboque remark, "They have five guns"; and about mid-day, Njambi collected all his pe and surrounded our encampment. Their object was evide to plunder us of everything. My men seized their javelins stood on the defensive, while the young Chiboque had d their swords and brandished them with great fury. Some pointed their guns at me, and nodded to each other, as mu to say, "This is the way we shall do with him." I sat o camp-stool, with my double-barrelled gun across my knees

d the chief to be seated also. When he and his counsellors at down on the ground in front of me, I asked what crime ad committed that he had come armed in that way. He d that one of my men, Pitsane, while sitting at the fire morning, had, in spitting, allowed a small quantity of the to fall on the leg of one of his men, and this "guilt" he d to be settled by the fine of a man, ox, or gun. Pitsane ted the fact of a little saliva having fallen on the Chiboque, proof of its being a pure accident, mentioned that he had the man a piece of meat, by way of making friends, just it happened, and wiped it off with his hand as soon as it In reference to a man being given, I declared that we were ady to die rather than give up one of our number to be a ; that my men might as well give me as I give one of for we were all free men. "Then you can give the gun which the ox was shot." As we heard some of his people king even now that we had only "five guns," we declined, ground that, as they were intent on plundering us, giving would be helping them to do so.

is they denied, saying they wanted the customary tribute I asked what right they had to demand payment for to tread on the ground of God our common Father? If od on their gardens we would pay, but not for marching nd which was still God's and not theirs. They did not pt to controvert this, because it is in accordance with own ideas, but reverted again to the pretended crime of liva.

men now entreated me to give something ; and after asking ief if he really thought the affair of the spitting a matter ilt, and receiving an answer in the affirmative, I gave him f my shirts. The young Chiboque were dissatisfied, and shouting and brandishing their swords for a greater fine. Pitsane felt that he had been the cause of this disagree- ffair, he asked me to add something else. I gave a bunch ads, but the counsellors objected this time, so I added a handkerchief. The more I yielded, the more unreasonable demands became, and at every fresh demand, a shout was by the armed party, and a rush made around us with ishing of arms. One young man made a charge at my from behind, but I quickly brought round the muzzle of my o his mouth, and he retreated. I pointed him out to the and he ordered him to retire a little. I felt anxious to the effusion of blood ; and though sure of being able my Makololo, who had been drilled by Sebituane, to drive vice the number of our assailants, though now a large and well armed with spears, swords, arrows, and guns, I

strove to avoid actual collision. My men were quite unprep for this exhibition, but behaved with admirable coolness. chief and counsellors, by accepting my invitation to be se had placed themselves in a trap; for my men very qu surrounded them, and made them feel that there was no ch of escaping their spears. I then said, that, as one thing another had failed to satisfy them, it was evident that wanted to fight, while *we* only wanted to pass peaceably thr the country; that they must begin first and bear the before God: we would not fight till they had struck the blow. I then sat silent for some time. It was rather t for me, because I knew that the Chiboque would aim a white man first; but I was careful not to appear flurried having four barrels ready for instant action, looked quie the savage scene around. The Chiboque countenance, l means handsome, is not improved by the practice which have adopted of filing the teeth to a point. The chie counsellors, seeing that they were in more danger than not choose to follow our decision that they should beg striking the first blow, and then see what we could do were perhaps influenced by seeing the air of cool prepar which some of my men displayed, at the prospect of a w blood.

The Chiboque at last put the matter before us in this "You come among us in a new way, and say you are friendly: how can we know it unless you give us some o food, and you take some of ours? If you give us an ox w give you whatever you may wish, and then we shall be fri In accordance with the entreaties of my men, I gave an ox when asked what I should like in return, mentioned food, thing which we most needed. In the evening Njambi s very small basket of meal, and two or three pounds of th of our own ox! with the apology that he had no fowls, an little of any other food. It was impossible to avoid a la the coolness of the generous creatures. I was truly th nevertheless that, though resolved to die rather than deli one of our number to be a slave, we had so far gained ou as to be allowed to pass on without having shed human b

In the midst of the commotion, several Chiboque stole of meat out of the sheds of my people, and Mohorisi, one Makololo, went boldly into the crowd and took back a m bone from one of them. A few of my Batoka seemed and would perhaps have fled had the affray actually but upon the whole I thought my men behaved adm They lamented having left their shields at home by co of Sekeletu, who feared that, if they carried these, they

ore disposed to be overbearing in their demeanour to the s we should meet. We had proceeded on the principles ace and conciliation, and the foregoing treatment shows hat light our conduct was viewed: in fact, we were taken nterlopers trying to cheat the revenue of the tribe. They been accustomed to get a slave or two from every slave- r who passed them, and now that we disputed the right, viewed the infringement on what they considered lawfully with most virtuous indignation.

arch 6th.—We were informed that the people on the west ie Chiboque of Njambi were familiar with the visits of -traders; and it was the opinion of our guides from genke, that so many of my companions would be de- led from me, in the same manner as the people of Njambi done, that I should reach the coast without a single attend- I therefore resolved to alter our course and strike away to N.N.E., in the hope that at some point farther north I might an exit to the Portuguese settlement of Cassange. We eded at first due north, with the Kasabi villages on our , and the Kasau on our left. During the first twenty s we crossed many small, but now swollen streams, having usual boggy banks, and wherever the water had stood for length of time, it was discoloured with rust of iron. We a "nakong" antelope one day, a rare sight in this quarter; many new and pretty flowers adorned the valleys. We l observe the difference in the seasons in our northing in any with the sun. Summer was now nearly over at man, and far advanced at Linyanti, but here we were in middle of it; fruits, which we had eaten ripe on the mbye, were here quite green; but we were coming into egion where the inhabitants are favoured with two rainy ons and two crops, *i.e.* when the sun is going south, and n he comes back on his way to the north, as was the case esent.

n the 8th, one of the men had left an ounce or two of der at our sleeping-place, and went back several miles for My clothing being wet from crossing a stream, I was com- d to wait for him; had I been moving in the sun I should felt no harm, but the inaction led to a violent fit of fever. continuance of this attack was a source of much regret, for went on next day to a small rivulet called Chihuné, in a y valley, and had, for a wonder, a clear sky and a clear ; but such was the confusion produced in my mind by state of my body, that I could scarcely manage, after some s' trial, to get a lunar observation in which I could repose idence. The Chihune flows into the Longe, and that into

the Chihómbo, a feeder of the Kasai. Those who know difficulties of taking altitudes, times, and distances, and mitting all of them to paper, will sympathise with me in and many similar instances. Whilst at Chihune, the men village brought wax for sale, and, on finding that we w honey, went off and soon brought a hive. All the bees i country are in possession of the natives, for they place sufficient for them all. After having ascertained this, we attended the call of the honey-guide, for we were sure it only lead us to a hive which we had no right to touch. bird continues its habit of inviting attention to the though its services in this district are never actually ne My Makololo lamented that they never knew before tha could be sold for anything of value.

As we traverse a succession of open lawns and deep fore is interesting to observe something like instinct developed in trees. One which, when cut, emits a milky juice, if met on the open lawns, grows as an ordinary umbrageous tre shows no disposition to be a climber; when planted in a it still takes the same form, then sends out a climbing b which twines round another tree until it rises thirty or feet, or to the level of the other trees, and there spreads second crown where it can enjoy a fair share of the sun's In parts of the forest still more dense than this, it assum form of a climber only, and at once avails itself of the ass of a tall neighbour by winding vigorously round it, w attempting to form a lower head. It does not succeed s as parasites proper, but where forced to contend for sp may be mistaken for one which is invariably a climber. paths here were very narrow and very much encumbere gigantic creepers, often as thick as a man's leg. There m some reason why they prefer, in some districts, to go up t the common form of the thread of a screw, rather than other. On the one bank of the Chihune they appear person standing opposite them to wind up from left to ri the other bank from right to left. I imagined this was to the sun being at one season of the year on their north, another on their south. But on the Leeambye, I o creepers winding up on opposite sides of the same re making a figure like the lacings of a sandal.

In passing through these narrow paths, I had an oppor of observing the peculiarities of my ox "Sinbad." He softer back than the others, but a much more intractable t His horns were bent downwards and hung loosely, so h do no harm with them; but as we wended our way slowl the narrow path, he would suddenly dart aside. A str

stick put through the cartilage of the nose serves instead bridle: if you jerk this back, it makes him run faster on ; ou pull it to one side, he allows the nose and head to go, keeps the opposite eye directed to the forbidden spot, and in spite of you. The only way he can be brought to a d is by a stroke with a wand across the nose. When Sinran in below a climber stretched over the path, so low that uld not stoop under it, I was dragged off, and came down on crown of my head ; and he never allowed an opportunity of kind to pass without trying to inflict a kick, as if I neither nor deserved his love.

remarkable peculiarity in the forests of this country is the nce of thorns; there are but two exceptions—one a tree ing a species of *nux vomica*, and a small shrub very like the t of the sarsaparilla, bearing in addition to its hooked thorns ches of yellow berries. The thornlessness of the vegetation specially noticeable to those who have been in the south, re there is so great a variety of thorn-bearing plants and s. We have thorns of every size and shape ; thorns straight, and long, short and thick, or hooked, and so strong as to be to cut even leather like a knife. Seed-vessels are scattered ywhere by these appendages. One lies flat as a shilling, h two thorns in its centre, ready to run into the foot of any nal that treads upon it, and stick there for days together. ther (the *Uncaria procumbens*, or grapple-plant) has so y hooked thorns as to cling most tenaciously to any animal which it may become attached ; when it happens to lay hold the mouth of an ox, the animal stands and roars with pain a sense of helplessness.

Wherever a part of the forest has been cleared for a garden, afterwards abandoned, a species of plant with leaves like se of ginger springs up, and contends for the possession of soil with a great crop of ferns. This is the case all the way vn to Angola, and shows the great difference of climate be- en this and the Bechuana country, where a fern, except one two hardy species, is never seen. The plants above mened bear a pretty pink flower close to the ground, which is ceeded by a scarlet fruit full of seeds, yielding, as so many its in this country do, a pleasant acid juice, which like the t is probably intended as a corrective to the fluids of the tem in the hot climate.

On leaving the Chihune we crossed the Longe, and, as the y was cloudy, our guides wandered in a forest away to the st till we came to the river Chihombo, flowing to the E.N.E. y men depended so much on the sun for guidance that, having n nothing of the luminary all day, they thought we had wan-

dered back to the Chiboque, and, as often happens when wildered, they disputed as to the point where the sun sh rise next morning. As soon as the rains would allow next we went off to the N.E. It would have been better to l travelled by compass alone, for the guides took advantage of fears expressed by my people, and threatened to return if sents were not made at once. But my men had never left t own country before, except for rapine and murder. When t formerly came to a village they were in the habit of kil numbers of the inhabitants, and then taking a few young to serve as guides to the next place. As this was their attempt at an opposite line of conduct, and as they were wit their shields, they felt defenceless among the greedy Chibo and some allowance must be made for them on that account.

Saturday, 11*th*.—Reached a small village on the banks narrow stream. I was too ill to go out of my little cove except to quell a mutiny which began to show itself an some of the Batoka and Ambonda of our party. They grum as they often do against their chiefs, when they think t partial in their gifts, because they supposed that I had sh a preference in the distribution of the beads; but the bea had given to my principal men were only sufficient to pur a scanty meal, and I had hastened on to this village in ord slaughter a tired ox, and give them all a feast as well as on Sunday, as preparation for the journey before us. I expl this to them, and thought their grumbling was allayed. I sank into a state of stupor, which the fever sometimes prod and was oblivious to all their noise in slaughtering. On Su the mutineers were making a terrible din in preparing a they had procured. I requested them twice, by the man attended me, to be more quiet, as the noise pained me; b they paid no attention to this civil request, I put out my and, repeating it myself, was answered by an impudent l Knowing that discipline would be at an end if this mutiny not quelled, and that our lives depended on vigorously u ing authority, I seized a double-barrelled pistol, and darted from the domicile, looking, I suppose, so savage as to put to a precipitate flight. As some remained within hearing, them that I must maintain discipline, though at the ex of some of their limbs; so long as we travelled together must remember that I was master, and not they. There but little room to doubt my determination, they imme became very obedient, and never afterwards gave me any tr or imagined that they had any right to my property.

13*th*.—We went forward some miles, but were brough stand by the severity of my fever on the banks of a bra

Loajima, another tributary of the Kasai. I was in a state artial coma until late at night, when it became necessary for to go out; and I was surprised to find that my men had t a little stockade, and some of them took their spears and d as a guard. I found that we were surrounded by enemies, a party of Chiboque lay near the gateway, after having pre- ed the demand of "a man, an ox, a gun, or a tusk." My had prepared for defence in case of a night attack; and n the Chiboque wished to be shown where I lay sick, they properly refused to point me out. In the morning I went to the Chiboque, and found that they answered me civilly rding my intentions in opening the country, teaching them, etc. They admitted that their chiefs would be pleased with prospect of friendship, and now only wished to exchange ns of goodwill with me, and offered three pigs, which they d I would accept. The people here are in the habit of ing a present, and then demanding whatever they choose in rn. We had been forewarned of this by our guides, so I d to decline, by asking if they would eat one of the pigs in pany with us. To this proposition they said that they durst accede. I then accepted the present in the hope that the ne of deficient friendly feeling might not rest with me, and ented a razor, two bunches of beads, and twelve copper rings, ributed by my men from their arms. They went off to report heir chief; and as I was quite unable to move from excessive liness, we continued in the same spot on Tuesday evening, n they returned with a message couched in very plain terms, a man, tusk, gun, or even an ox, alone would be accept- ; that he had everything else in his possession but oxen, that, whatever I should please to demand from him, he ld gladly give it. As this was all said civilly, and there was help for it if we refused, but bloodshed, I gave a tired riding- My late chief mutineer, an Ambonda man, was now over- l, for he armed himself and stood at the gateway. He would ier die than see his father imposed on; but I ordered Mo- u to take him out of the way, which he did promptly, and wed the Chiboque to march off well pleased with their booty. ld my men that I esteemed one of their lives of more value n all the oxen we had, and that the only cause which could ce me to fight, would be to save the lives and liberties of majority. In the propriety of this they all agreed, and said t, if the Chiboque molested us who behaved so peaceably, the lt would be on their heads. This is a favourite mode of ression throughout the whole country. All are anxious to s explanation of any acts they have performed, and conclude narration with, "I have no guilt or blame" ("molatu").

"They have the guilt." I never could be positive whether idea in their minds is guilt in the sight of the Deity, or of m kind only.

Next morning the robber party came with about thirty y of strong striped English calico, an axe, and two hoes for acceptance, and returned the copper rings, as the chief w great man, and did not need the ornaments of my men; bu noticed that they were taken back again. I divided the c among my men, and pleased them a little by thus compensa for the loss of the ox. I advised the chief, whose name we not learn, as he did not deign to appear except under the c Matiamvo, to get cattle for his own use, and expressed so that I had none wherewith to enable him to make a comme ment. Rains prevented our proceeding till Thursday mor and then messengers appeared to tell us that their chief learned that all the cloth sent by him had not been prese that the copper rings had been secreted by the persons or to restore them to us, and that he had stripped the thi emissaries of their property as a punishment. Our g thought these were only spies of a larger party, concealed i forest through which we were now about to pass. We pre for defence by marching in a compact body, and allowing n to straggle far behind the others. We marched through miles of gloomy forest in gloomier silence, but nothing dist us. We came to a village, and found all the men absen guides thought, in the forest, with their countrymen. I w ill to care much whether we were attacked or not. Thou pouring rain came on, as we were all anxious to get away a bad neighbourhood, we proceeded. The thick atmospher vented my seeing the creeping plants in time to avoid the Pitsane, Mohorisi, and I, who alone were mounted, were caught; and as there is no stopping the oxen when they the prospect of giving the rider a tumble, we came freq to the ground. In addition to these mishaps, Sinbad we at a plunging gallop, the bridle broke, and I came down wards on the crown of my head. He gave me a kick thigh at the same time. I felt none the worse for this treatment, but would not recommend it to others as a pal in cases of fever! This last attack of fever was so ob that it reduced me almost to a skeleton. The blanket w used as a saddle on the back of the ox, being frequent remained so beneath me even in the hot sun, and, aided heat of the ox, caused extensive abrasion of the skin, whi continually healing and getting sore again. To this venience was now added the chafing of my projecting b the hard bed.

n Friday we came to a village of civil people on the banks e Loajima itself, and we were wet all day in consequence rossing it. The bridges over it, and another stream which rossed at mid-day, were submerged, as we have hitherto in- bly found, by a flood of perfectly clear water. At the second we were met by a hostile party who refused us further age. I ordered my men to proceed in the same direction we been pursuing, but our enemies spread themselves out in of us with loud cries. Our numbers were about equal to s this time, so I moved on at the head of my men. Some ran other villages, or back to their own village, on pretence of ng ammunition; others called out that all traders came to , and that we must do the same. As these people had plenty on-headed arrows and some guns, when we came to the edge e forest I ordered my men to put the luggage in our centre, if our enemies did not fire, to cut down some young trees make a screen as quickly as possible, but do nothing to them pt in case of actual attack. I then dismounted, and, advanc- a little towards our principal opponent, showed him how y I could kill him, but pointed upwards, saying, "I fear " He did the same, placing his hand on his heart, pointing ards, and saying, "I fear to kill; but come to our village; —do come." At this juncture the old head-man, Ionga za, a venerable negro, came up, and I invited him and all to eated, that we might talk the matter over. Ionga Panza let us know that he thought himself very ill-treated in g passed by. As most skirmishes arise from misunder- ding, this might have been a serious one; for, like all the s near the Portuguese settlements, people here imagine that have a right to demand payment from every one who passes ugh the country; and now, though Ionga Panza was cer- ly no match for my men, yet they were determined not to go their right without a struggle. I removed with my men he vicinity of the village, thankful that no accident had as brought us into actual collision.

he reason why the people have imbibed the idea so strongly, they have a right to demand payment for leave to pass ugh the country, is probably this. They have seen no traders pt those either engaged in purchasing slaves, or who have es in their employment. These slave-traders have always very much at the mercy of the chiefs through whose country have passed; for if they afforded a ready asylum for run- y slaves, the traders might be deserted at any moment, and pped of their property altogether. They are thus obliged to y favour with the chiefs, so as to get a safe conduct from n. The same system is adopted to induce the chiefs to part

with their people, whom all feel to be the real source of t importance in the country. On the return of the traders the interior with chains of slaves, it is so easy for a chief may be so disposed to take away a chain of eight or ten u sisting slaves, that the merchant is fain to give any amou presents in order to secure the goodwill of the rulers. The i pendent chiefs, not knowing why their favour is so eag sought, become excessively proud and supercilious in demands, and look upon white men with the greatest conte To such lengths did the Bangála, a tribe near to which we now approached, proceed, a few years ago, that they comp the Portuguese traders to pay for water, wood, and even g and every possible pretext was invented for levying fines; these were patiently submitted to so long as the slave-t continued to flourish. We had unconsciously come in co with a system which was quite unknown in the country which my men had set out. An English trader may there a demand for payment of guides, but never, so far as I am a is he asked to pay for leave to traverse a country. The does not seem to have entered the native mind, except thr slave-traders, for the aborigines all acknowledge that th tilled land, not needed for pasturage, belongs to God alone that no harm is done by people passing through it. I r believe that, wherever the slave-trade has not penetrated visits of strangers are esteemed a real privilege.

The village of old Ionga Panza (lat. 10° 25′ S., long. 20° 1 is small and embowered in lofty evergreen trees, which were around with fine festoons of creepers. He sent us food im ately, and soon afterwards a goat, which was considered a some gift, there being but few domestic animals, thoug country is well adapted for them. I suspect this, like the try of Shinte and Katema, must have been a tsetse distric only recently rendered capable of supporting other d animals besides the goat, by the destruction of the game th the extensive introduction of fire-arms. We might all been as ignorant of the existence of this insect-plague a Portuguese, had it not been for the numerous migrations o toral tribes, which took place in the south in consequen Zulu irruptions.

During these exciting scenes I always forgot my fever, terrible sense of sinking came back with the feeling of s The same demand of payment for leave to pass was ma the 20th by old Ionga Panza as by the other Chiefs offered the shell presented by Shinte, but Ionga Panza s was too old for ornaments. We might have succeeded ver with him, for he was by no means unreasonable, and ha

small village of supporters; but our two guides from Kan-
ce complicated our difficulties by sending for a body of
gala traders, with a view to force us to sell the tusks of
letu, and pay them with the price. We offered to pay
n handsomely, if they would perform their promise of guid-
us to Cassange, but they knew no more of the paths than
did; and my men had paid them repeatedly, and tried to
rid of them, but could not. They now joined with our
mies, and so did the traders. Two guns and some beads,
nging to the latter, were standing in our encampment, and
guides seized them and ran off. As my men knew that
should be called upon to replace them, they gave chase; and
n the guides saw that they would be caught, they threw
n the guns, directed their flight to the village, and rushed
a hut. The doorway is not much higher than that of a
's kennel. One of the guides was reached by one of my men
e was in the act of stooping to get in, and a cut was inflicted
projecting part of the body, which would have made any
in that posture wince. The guns were restored, but the
ds were lost in the flight. All I had remaining of my stock
eads could not replace those lost; and though we explained
t we had no part in the guilt of the act, the traders replied
t we had brought the thieves into the country; these were
he Bangala, who had been accustomed to plague the Portu-
se in the most vexatious way. We were striving to get a
sage through the country, and, feeling anxious that no crime
atever should be laid to our charge, tried the conciliatory
n here, though we were not, as in the other instances, likely
e overpowered by numbers.

My men offered all their ornaments, and I offered all my
ds and shirts; but though we had come to the village
inst our will, and the guides had also followed us contrary
ur desire, and had even sent for the Bangala traders with-
our knowledge or consent, yet matters could not be arranged
thout our giving an ox and one of the tusks. We were all
oming disheartened, and could not wonder that native ex-
itions from the interior to the coast had generally failed to
ch their destinations. My people were now so much dis-
raged that some proposed to return home; the prospect of
ng obliged to return when just on the threshold of the Portu-
ese settlements distressed me exceedingly. After using all
powers of persuasion, I declared to them that if they re-
ned I would go on alone, and went into my little tent with
mind directed to Him who hears the sighing of the soul;
was soon followed by the head of Mohorisi, saying—"We
ll never leave you. Do not be disheartened. Wherever you

lead we will follow. Our remarks were made only on accou
of the injustice of these people." Others followed, and with t
most artless simplicity of manner told me to be comforted
"they were all my children; they knew no one but Sekel
and me, and they would die for me; they had not fought
cause I did not wish it; they had just spoken in the bittern
of their spirit, and when feeling that they could do nothin
but if these enemies begin you will see what we can do." C
of the oxen we offered to the Chiboque had been rejected
cause he had lost part of his tail, and they thought that it h
been cut off and witchcraft medicine inserted; and some mi
was excited by my proposing to raise a similar objection to
the oxen we still had in our possession. The remaining f
soon presented a singular shortness of their caudal extremit
and though no one ever asked whether they had medicine in
stumps or no, we were no more troubled by the demand for
ox! We now slaughtered another ox, that the spectacle mi
not be seen of the owners of the cattle fasting, while
Chiboque were feasting.

CHAPTER XIX

es prepaid—Bark canoes—Deserted by guides—Mistakes respecting the Coanza—Feelings of freed slaves—Gardens and villages—Native traders—A grave—Valley of the Quango—Bamboo—White arvæ used as food—Bashinje insolence—A posing question—The hief Sansawe—His hostility—Pass him safely—The river Quango —Chief's mode of dressing his hair—Opposition—Opportune aid by Cypriano—His generous hospitality—Ability of half-castes to ead and write—Books and images—Marauding party burned in he grass—Arrive at Cassange—A good supper—Kindness of Captain Neves—Portuguese curiosity and questions—Anniversary of the Resurrection—No prejudice against colour—Country around Cassange—Sell Sekeletu's ivory—Makololo's surprise at the high price obtained—Proposal to return home, and reasons—Soldier-guide—Hill Kasala—Tala Mungongo, village of—Civility of Bangongo—True negroes—A field of wheat—Carriers—Sleeping-places —Fever—Enter district of Ambaca—Good fruits of Jesuit teaching—The *tampan*; its bite—Universal hospitality of the Portuguese—A tale of the Mambari—Exhilarating effects of highland scenery—District of Golungo Alto—Want of good roads—Fertility —Forests of gigantic timber—Native carpenters—Coffee estate—Sterility of country near the coast—Mosquitoes—Fears of the Makololo—Welcome by Mr. Gabriel to Loanda.

.—Ionga Panza's sons agreed to act as guides into the itory of the Portuguese if I would give them the shell given Shinte. I was strongly averse to this, and especially to give eforehand; but yielded to the entreaty of my people to ear as if showing confidence in these hopeful youths. They d that they wished to leave the shell with their wives, as a of payment to them for enduring their husbands' absence ng. Having delivered the precious shell, we went westorth to the river Chikápa, which here (lat. 10° 22′ S.) is y or fifty yards wide, and at present was deep; it was seen ing over a rocky broken cataract with great noise about a mile above our ford. We were ferried over in a canoe, e out of a single piece of bark sewed together at the ends, having sticks placed in it at different parts to act as ribs. word Chikapa means bark or skin; and as this is the only r in which we saw this kind of canoe used, and we heard this stream is so low during most of the year as to be ly fordable, it probably derives its name from the use made he bark canoes when it is in flood. We now felt the loss of

our pontoon, for the people to whom the canoe belonged, m
us pay once when we began to cross, then a second time w
half of us were over, and a third time when all were over
my principal man Pitsane and myself. Loyánke took off
cloth and paid my passage with it. The Makololo alw
ferried their visitors over rivers without pay, and now begar
remark that they must in future fleece the Mambari as th
Chiboque had done to us; they had all been loud in condem
tion of the meanness, and when I asked if they could descend
be equally mean, I was answered that they would only do i
revenge. They like to have a plausible excuse for meanness

Next morning our guides went only about a mile, and t
told us they would return home. I expected this when pay
them beforehand, in accordance with the entreaties of
Makololo, who are rather ignorant of the world. Very energ
remonstrances were addressed to the guides, but they slip
off one by one in the thick forest through which we were p
ing, and I was glad to hear my companions coming to the
clusion, that, as we were now in parts visited by traders
did not require the guides, whose chief use had been to pre
misapprehension of our objects in the minds of the villag
The country was somewhat more undulating now than it
been, and several fine small streams flowed in deep woody d
The trees are very tall and straight, and the forests gloomy
damp; the ground in these solitudes is quite covered
yellow and brown mosses, and light-coloured lichens cloth
the trees. The soil is extremely fertile, being generally a l
loam covered with a thick crop of tall grasses. We pa
several villages too. The head-man of a large one scolde
well for passing, when he intended to give us food. W
slave-traders have been in the habit of coming, they pr
food, then demand three or four times its value as a cus
We were now rather glad to get past villages without i
course with the inhabitants.

We were travelling W.N.W., and all the rivulets we
crossed had a northerly course, and were reported to fall
the Kasai or Loke; most of them had the peculiar boggy b
of the country. As we were now in the alleged latitude o
Coanza, I was much astonished at the entire absence of
knowledge of that river among the natives of this quarter.
I was then ignorant of the fact that the Coanza rises cons
ably to the west of this, and has a comparatively short c
from its source to the sea.

The famous Dr. Lacerda seems to have laboured unde
same mistake as myself, for he recommended the govern
of Angola to establish a chain of forts along the banks of

er, with a view to communication with the opposite coast. a chain of forts along its course would lead southwards in- ad of eastwards, we may infer that the geographical data thin reach of that eminent man, were no better than those ording to which I had directed my course to the Coanza ere it does not exist.

26th.—We spent Sunday on the banks of the Quilo, or eelo; here a stream of about ten yards wide. It runs in a p glen, the sides of which are almost five hundred yards of pe, and rocky, the rocks being hardened calcareous tufa lying clay shale and sandstone below, with a capping of ferrugin- conglomerate. The scenery would have been very pleasing, fever took away much of the joy of life, and severe daily in- mittents rendered me very weak and always glad to recline.

As we were now in the slave-market, it struck me that the se of insecurity felt by the natives, might account for the cumstance that those who have been sold as slaves, and freed in, when questioned, profess to like the new state better than ir primitive one. They lived on rich fertile plains, which dom inspire that love of country which the mountains do. If y had been mountaineers they would have pined for home. one who has observed the hard toil of the poor in old civilized ntries, the state in which the inhabitants here live is one glorious ease. The country is full of little villages. Food ounds, and very little labour is required for its cultivation; soil is so rich that no manure is required; when a garden omes too poor for good crops of maize, millet, etc., the owner noves a little further into the forest, applies fire round the ts of the larger trees to kill them, cuts down the smaller, d a new rich garden is ready for the seed. The gardens ually present the appearance of a great number of tall dead es standing without bark, and maize growing between them. e old gardens continue to yield manioc for years, after the ners have removed to other spots, for the sake of millet and ize. But while vegetable aliment is abundant, there is a nt of salt and animal food, so that numberless traps are seen, for mice, in all the forests of Londa. The vegetable diet ves great craving for flesh, and I have no doubt but that, en an ordinary quantity of mixed food is supplied to freed ves, they actually do feel more comfortable than they did at me. Their assertions, however, mean but little, for they ways try to give an answer to please, and if one showed them nugget of gold, they would generally say that these abounded their country.

One could detect, in passing, the variety of character found ong the owners of gardens and villages. Some villages were

the pictures of neatness. We entered others enveloped in wilderness of weeds, so high that, when sitting on ox-back the middle of the village, we could only see the tops of the hu If we entered at midday, the owners would come lazily for pipe in hand, and leisurely puff away in dreamy indifference. some villages weeds are not allowed to grow; cotton, tobac and different plants used as relishes, are planted round t huts; fowls are kept in cages, and the gardens present t pleasant spectacle of different kinds of grain and pulse various periods of their growth. I sometimes admired the c class, and at times wished I could have taken the world ea for a time, like the other. Every village swarms with childr who turn out to see the white man pass, and run along w strange cries and antics; some run up trees to get a good vie all are agile climbers throughout Londa. At friendly villa they have scampered alongside our party for miles at a tir We usually made a little hedge around our sheds; crow of women came to the entrance of it, with children on th backs, and long pipes in their mouths, gazing at us for hou The men, rather than disturb them, crawled through a hole the hedge, and it was common to hear a man in running off to them, "I am going to tell my mama to come and see white man's oxen."

In continuing our W.N.W. course, we met many parties native traders, each carrying some pieces of cloth and salt, w a few beads to barter for bees'-wax. They are all armed w Portuguese guns, and have cartridges with iron balls. W we meet, we usually stand a few minutes. They present a li salt, and we give a bit of ox-hide, or some other trifle, and t part with mutual good wishes. The hide of the oxen slaughtered had been a valuable addition to our resources, we found it in so great repute for girdles all through Lo that we cut up every skin into strips about two inches br and sold them for meal and manioc as we went along. As came nearer Angola we found them of less value, as the pe there possess cattle themselves.

The village on the Kweelo, at which we spent Sunday, that of a civil, lively old man, called Sakandála, who offere objections to our progress. We found we should soon ente the territory of the Bashinjé (Chinge of the Portuguese), are mixed with another tribe, named Bangala, which have at war with the Babindéle or Portuguese. Rains and feve usual, helped to impede our progress until we were put on path, which leads from Cassange and Bihe to Matiamvo. head-man named Kamboéla. This was a well-beaten foot and, soon after entering upon it, we met a party of half c

ers from Bihe, who confirmed the information we had
dy got of this path leading straight to Cassange, through
h they had come on their way from Bihe to Cabángo. They
ly presented my men with some tobacco, and marvelled
tly when they found that I had never been able to teach
lf to smoke. On parting with them we came to a trader's
e. This was marked by a huge cone of sticks placed in the
of the roof of a hut, with a palisade around it. At an open-
on the western side an ugly idol was placed: several
gs of beads and bits of cloth were hung around. We
ed that he had been a half-caste, who had died on his way
from Matiamvo.

s we were now alone, and sure of being on the way to the
es of civilization, we went on briskly.

the 30th we came to a sudden descent from the high land,
nted by deep, narrow valleys, over which we had lately been
elling. It is generally so steep, that it can only be descended
rticular points, and even there I was obliged to dismount,
gh so weak that I had to be led by my companions to pre-
my toppling over in walking down. It was annoying to
myself so helpless, for I never liked to see a man, either
or well, giving in effeminately. Below us lay the valley of
Quángo. If you sit on the spot where Mary Queen of Scots
ved the battle of Langside, and look down on the vale of
le, you may see in miniature the glorious sight which a
h greater and richer valley presented to our view. It is
t a hundred miles broad, clothed with dark forest, except
re the light-green grass covers meadow-lands on the Quango,
ch here and there glances out in the sun as it wends its way
he north. The opposite side of this great valley appears like
nge of lofty mountains, and the descent into it about a mile,
ch, measured perpendicularly, may be from a thousand to
lve hundred feet. Emerging from the gloomy forests of
da, this magnificent prospect made us all feel as if a weight
been lifted off our eyelids. A cloud was passing across the
dle of the valley, from which rolling thunder pealed, while
ve all was glorious sunlight; and when we went down to
part where we saw it passing, we found that a very heavy
nder-shower had fallen under the path of the cloud: and the
om of the valley, which from above seemed quite smooth, we
covered to be intersected and furrowed by great numbers of
p-cut streams. Looking back from below, the descent
ears as the edge of a table-land, with numerous indented
s and spurs jutting out all along, giving it a serrated
earance. Both the top and sides of the sierra are covered
h trees, but large patches of the more perpendicular parts

are bare, and exhibit the red soil, which is general over region we have now entered.

The hollow affords a section of this part of the country; we find that the uppermost stratum is the ferruginous conglomerate already mentioned. The matrix is rust of iron hydrous peroxide of iron and hæmatite), and in it are embed water-worn pebbles of sandstone and quartz. As this is rock underlying the soil of a large part of Londa, its forma must have preceded the work of denudation by an arm of sea, which washed away the enormous mass of matter requi before the valley of Cassange could assume its present fo The strata under the conglomerate are all of red clay shal different degrees of hardness, the most indurated being at bottom. This red clay shale is named "keele" in Scotland, has always been considered as an indication of gold; but only thing we discovered was, that it had given rise to a slippery clay soil, so different from that which we had just that Mashauana, who always prided himself on being an a at balancing himself in the canoe on water, and so sure of on land that he could afford to express contempt for any one gifted, came down in a very sudden and undignified manne the delight of all whom he had previously scolded for fallin

Here we met with the bamboo as thick as a man's arm, many new trees. Others, which we had lost sight of leaving Shinte, now re-appeared; but nothing struck us than the comparative scragginess of the trees in this ho Those on the high lands we had left were tall and strai here they were stunted, and not by any means so closely pla together. The only way I could account for this was by posing, as the trees were of different species, that the gr altitude suited the nature of those above, better than the l altitude did the other species below.

Sunday, 2nd April.—We rested beside a small stream our hunger being now very severe, from having lived on n alone since leaving Ionga Panza's, we slaughtered one o four remaining oxen. The people of this district seem t the craving for animal food as much as we did, for they much energy in digging large white larvæ out of the dam adjacent to their streams, and use them as a relish for vegetable diet. The Bashinje refused to sell any fo the poor old ornaments my men had now to offer. We get neither meal nor manioc; but should have been co able, had not the Bashinje chief Sansáwé pestered us f customary present. The native traders informed us, that play of force was often necessary before they could pas man.

ansawe, the chief of a portion of the Bashinje, having sent usual formal demand for a man, an ox, or a tusk, spoke very emptuously of the poor things we offered him instead. We his messengers that the tusks were Sekeletu's: everything s gone, except my instruments, which could be of no use to m whatever. One of them begged some meat, and, when it s refused, said to my men, "You may as well give it, for we ll take all after we have killed you to-morrow." The more ibly we spoke, the more insolent the Bashinje became, till at we were all feeling savage and sulky, but continued to speak ivilly as we could. They are fond of argument, and when I ied their right to demand tribute from a white man, who did trade in slaves, an old white-headed negro put rather a posing stion: "You know that God has placed chiefs among us whom ought to support. How is it that you, who have a book that s you about Him, do not come forward at once to pay this chief bute, like every one else?" I replied by asking, "How could now that this was a chief, who had allowed me to remain a and a half near him without giving me anything to eat?" is, which to the uninitiated may seem sophistry, was, to the tral Africans, quite a rational question, for he at once admitted t food ought to have been sent, and added, that probably his ef was only making it ready for me, and that it would come n.

After being wearied by talking all day to different parties sent Sansawe, we were honoured by a visit from himself: he is te a young man, and of rather a pleasing countenance. There not have been much intercourse between real Portuguese and se people even here, so close to the Quango, for Sansawe asked to show him my hair, on the ground that, though he had rd of it, and some white men had even passed through his ntry, he had never seen straight hair before. This is quite sible, as most of the slave-traders are not Portuguese, but f-castes. The difference between their wool and our hair, sed him to burst into a laugh, and the contrast between the osed and unexposed parts of my skin, when exhibited in dence of our all being made of one stock originally, and the ldren of one Maker, seemed to strike him with wonder. I n showed him my watch, and wished to win my way into his fidence by conversation; but when about to exhibit my pocket mpass he desired me to desist, as he was afraid of my wonder- things. I told him, if he knew my aims, as the tribes in the erior did, and as I hoped he would yet know them and me, he uld be glad to stay, and see also the pictures of the magic ttern; but as it was now getting dark he had evidently got ough of my witchery, and began to use some charms to dispel

any kindly feelings he might have found stealing round his hea
He asked leave to go, and when his party moved off a little wa
he sent for my spokesman, and told him that, "if we did not a
a red jacket and a man, to our gift of a few copper rings and
few pounds of meat, we must return by the way we had com
I said in reply, "that we should certainly go forward next da
and if he commenced hostilities, the blame before God would
that of Sansawe;" and my man added of his own accord, "H
many white men have you killed in this path?" which might
interpreted into, "You have never killed any white man, and y
will find ours more difficult to manage than you imagine."
expressed a determination, which we had often repeated to ea
other, to die rather than yield one of our party to be a slave.

Hunger has a powerful effect on the temper. When we h
got a good meal of meat, we could all bear the petty annoyan
of these borderers on the more civilized region in front, w
equanimity; but having suffered considerably of late, we were
rather soured in our feelings, and not unfrequently I overhea
my companions remark in their own tongue, in answer to thre
of attack, "That's what we want—only begin then;" or w
clenched teeth they would exclaim to each other, "These thi
have never travelled, and do not know what men are." T
worrying, of which I give only a slight sketch, had considera
influence on my own mind, and more especially, as it was
possible to make any allowance for the Bashinje, such as I w
willing to award to the Chiboque. They saw that we h
nothing to give, nor would they be benefited in the least,
enforcing the impudent order to return whence we had co
They were adding insult to injury, and this put us all int
fighting spirit, and, as nearly as we could judge, we expecte
be obliged to cut our way through the Bashinje next mornin

3rd April.—As soon as day dawned we were astir, and,
ting off in a drizzling rain, passed close to the village. T
rain probably damped the ardour of the robbers. We, howe
expected to be fired upon from every clump of trees, or from s
of the rocky hillocks among which we were passing; and it
only after two hours' march that we began to breathe fre
and my men remarked, in thankfulness, "We are childre
Jesus." We continued our course, notwithstanding the r
across the bottom of the Quango valley, which we found br
by clay shale rocks jutting out, though lying nearly horizonta
The grass in all the hollows, at this time quite green, was a
two feet higher than my head while sitting on ox-back.
grass, wetted by the rain, acted as a shower-bath on one sid
our bodies: and some deep gullies, full of *discoloured* wa
completed the cooling process. We passed many villages du

drenching, one of which possessed a flock of sheep; and after ours we came to a stand near the river Quango (lat. 9° 53′ S., 18° 37′ E.), which may be called the boundary of the Portue claims to territory on the west. As I had now no change othing, I was glad to cower under the shelter of my blanket, kful to God for His goodness in bringing us so far, without g one of the party.

April.—We were now on the banks of the Quango, a river hundred and fifty yards wide, and very deep. The water discoloured—a circumstance which we had observed in no in Londa or in the Makololo country. This fine river flows g extensive meadows clothed with gigantic grass and reeds, n a direction nearly north.

e Quango is said by the natives to contain many venomous r-snakes, which congregate near the carcase of any hippo- nus that may be killed in it. If this is true, it may account ll the villages we saw being situated far from its banks. were advised not to sleep near it; but, as we were anxious oss to the western side, we tried to induce some of the Ba- e to lend us canoes for the purpose. This brought out the of these parts, who informed us that all the canoe-men his children, and nothing could be done without his ority. He then made the usual demand for a man, an ox, gun, adding that otherwise we must return to the country which we had come. As I did not believe that this man any power over the canoes of the other side, and suspected if I gave him my blanket—the only thing I now had in ve—he might leave us in the lurch after all, I tried to ade my men to go at once to the bank, about two miles off, obtain possession of the canoes before we gave up the ket; but they thought that this chief might attack us in ct of crossing, should we do so. The chief came himself r encampment and made his demand again. My men ped off the last of their copper rings and gave them; but as still intent on a man. He thought, as others did, that nen were slaves. He was a young man, with his woolly elaborately dressed: that behind was made up into a cone, t eight inches in diameter at the base, carefully swathed d with red and black thread. As I resisted the proposal to er up my blanket until they had placed us on the western , this chief continued to worry us with his demands till I tired. My little tent was now in tatters, and having a r hole behind than the door in front, I tried in vain to lie out of sight of our persecutors. We were on a reedy flat, could not follow our usual plan of a small stockade, in which ad time to think over and concoct our plans. As I was

trying to persuade my men to move on to the bank in spite these people, a young half-caste Portuguese sergeant of mili Cypriano di Abreu, made his appearance, and gave the s advice. He had come across the Quango in search of bees'-w When we moved off from the chief who had been plaguing his people opened a fire from our sheds, and continued to b away some time in the direction we were going, but none of bullets reached us. It is probable that they expected a dem stration of the abundance of ammunition they possessed wo make us run; but when we continued to move quietly to ford, they proceeded no farther than our sleeping-place. Cy ano assisted us in making a more satisfactory arrangem with the ferrymen than parting with my blanket; and as as we reached the opposite bank, we were in the territory of Bangala, who are subjects of the Portuguese, and often spo of as the Cassanges or Cassantse; and happily all our difficu with the border tribes were at an end.

Passing with light hearts through the high grass by a nar footpath for about three miles to the west of the river, we c to several neat square houses with many cleanly-looking caste Portuguese standing in front of them to salute us. are all enrolled in the militia, and our friend Cypriano is commander of a division established here. The Bangala very troublesome to the Portuguese traders, and at last ceeded so far as to kill one of them. The government of An then sent an expedition against them, which being suc ful, the Bangala were dispersed, and are now returning to former abodes as vassals. The militia are quartered amo them, and engage in trade and agriculture for their suppor no pay is given to this branch of the service by the goverm

We came to the dwelling of Cypriano after dark, and I pi my little tent in front of it for the night. We had the com of mosquitoes here. We never found them troublesome o banks of the pure streams of Londa. On the morning o 5th Cypriano generously supplied my men with pumpkins maize, and then invited me to breakfast, which consist ground-nuts and roasted maize, then boiled manioc-root ground-nuts, with guavas and honey as a dessert. I fel cerely grateful for this magnificent breakfast.

At dinner Cypriano was equally bountiful, and several friends joined us in doing justice to his hospitality. B eating, all had water poured on the hands by a female sl wash them. One of the guests cut up a fowl with a kni fork. Neither forks nor spoons were used in eating. T past was partaken of with decency and good manners, an cluded by washing the hands as at first.

ll of them could read and write with ease. I examined the ks they possessed, and found a small work on medicine, a ll cyclopædia, and a Portuguese dictionary, in which the nition of a "priest" seemed strange to a Protestant, namely, e who takes care of the conscience." They had also a few cts containing the Lives of the Saints, and Cypriano had e small wax images of saints in his room. One of these St. Anthony, who, had he endured the privations he did in cell in looking after these lost sheep, would have lived to ter purpose. Neither Cypriano nor his companions knew at the Bible was, but they had relics in German-silver cases g round their necks, to act as charms and save them from ger by land or by water, in the same way as the heathen e medicines. It is a pity that the church to which they ng, when unable to attend to the wants of her children, s not give them the sacred writings in their own tongue; it ld surely be better to see them good Protestants, if these ld lead them to be so, than entirely ignorant of God's mes- e to man. For my part, I would much prefer to see the icans good Roman Catholics than idolatrous heathen.

Much of the civility shown to us here was, no doubt, owing to flattering letters of recommendation I carried from the Che- ier Du Prat, of Cape Town; but I am inclined to believe, that friend Cypriano was influenced too by feelings of genuine dness, for he quite bared his garden in feeding us during the days which I remained, anxiously expecting the clouds to perse, so far as to allow of my taking observations for the ermination of the position of the Quango. He slaughtered an for us, and furnished his mother and her maids with manioc- ts, to prepare farina for the four or five days of our journey Cassange, and never even hinted at payment. My wretched earance must have excited his compassion. The farina is pared by washing the roots well, then rasping them down to ulp. Next, this is roasted slightly on a metal plate over a e, and is then used with meat as a vegetable. It closely re- bles wood sawings, and on that account is named "wood- al." It is insipid, and employed to lick up any gravy remain- g on one's plate. Those who have become accustomed to it, ish it even after they have returned to Europe.

The manioc cultivated here is of the sweet variety: the bitter, which we were accustomed in Londa, is not to be found very tensively in this fertile valley. May is the beginning of winter, t many of the inhabitants were busy planting maize; that hich we were now eating was planted in the beginning of bruary. The soil is exceedingly fertile, of a dark red colour, d covered with such a dense heavy crop of coarse grass, that

when a marauding party of Ambonda once came for plund while it was in a dried state, the Bangala encircled the comm enemy with a fire which completely destroyed them. This, whi is related on the authority of Portuguese who were then in t country, I can easily believe to be true, for the stalks of t grass are generally as thick as goose-quills, and no flight cou be made through the mass of grass in any direction where footpath does not exist. Probably, in the case mentioned, t direction of the wind was such as to drive the flames across t paths, and prevent escape along them. On one occasion I near lost my waggon by fire, in a valley where the grass was or about three feet high. We were roused by the roar, as of torrent, made by the fire coming from the windward. I i mediately set fire to that on our leeward, and had just time drag the waggon on to the bare space there, before the windwa flames reached the place where it had stood.

We were detained by rains, and a desire to ascertain geographical position, till Monday the 10th, and only got latitude 9° 50′ S.; and after three days' pretty hard travell through the long grass, reached Cassange, the farthest inl station of the Portuguese in Western Africa. We crossed seve fine little streams running into the Quango; and as the gr continued to tower about two feet over our heads, it genera obstructed our view of the adjacent country, and sometir hung over the path, making one side of the body wet with dew every morning, or when it rained kept me wet during whole day. I made my entrance, in a somewhat forlorn state to clothing, among our Portuguese allies. The first gentler I met in the village asked if I had a passport, and said it necessary to take me before the authorities. As I was in same state of mind in which individuals are who commit a p depredation, in order to obtain the shelter and food of a pri I gladly accompanied him to the house of the Commandan Chefe, Senhor de Silva Rego. Having shown my passpor this gentleman, he politely asked me to supper, and as we eaten nothing except the farina of Cypriano from the Quang this, I suspect I appeared particularly ravenous to the gentlemen around the table. They seemed, however, to un stand my position pretty well, from having all travelled ex sively themselves; had they not been present, I might have some in my pocket to eat by night, for, after fever, the ap e is excessively keen, and maniee is one of the most unsatisfy kinds of food. Captain Antonio Rodrigues Neves then ki invited me to take up my abode in his house. Next morn this generous man arrayed me in decent clothing, and contir during the whole period of my stay to treat me as if I had

brother. I feel deeply grateful to him for his disinterested dness; he not only attended to my wants, but also furnished l for my famishing party free of charge.

The village of Cassange (pronounced Kassanjé) is composed of rty or forty traders' houses, scattered about without any regu- ty, on an elevated flat spot in the great Quango or Cassange ley. They are built of wattle and daub, and surrounded by ntations of manioc, maize, etc. Behind them there are usually hen gardens, in which the common European vegetables, as atoes, peas, cabbages, onions, tomatoes, etc., etc., grow. Guavas bananas appear, from the size and abundance of the trees, to e been introduced many years ago, while the land was still he possession of the natives, but pine-apples, orange, fig, and hew-trees have but lately been tried. There are about forty tuguese traders in this district, all of whom are officers in militia, and many of them have become rich from adopting plan of sending out Pombeiros, or native traders, with large ntities of goods, to trade in the more remote parts of the ntry. Some of the governors of Loanda, the capital of this, kingdom of Angola, have insisted on the observance of a law ich, from motives of humanity, forbids the Portuguese them- es from passing beyond the boundary. They seem to have en it for granted that, in cases where the white trader was ed, the aggression had been made by him, and they wished void the necessity of punishing those who had been provoked hed Portuguese blood. This indicates a much greater im- tiality than has obtained in our own dealings with the fres, for we have engaged in most expensive wars with them hout once inquiring whether any of the fault lay with our tier colonists. The Cassange traders seem inclined to spread g the Quango, in spite of the desire of their government to o them on one spot, for mutual protection in case of war. If ight judge from the week of feasting I passed among them, y are generally prosperous.

s I always preferred to appear in my own proper character, as an object of curiosity to these hospitable Portuguese. y evidently looked upon me as an agent of the English ernment, engaged in some new movement for the suppression lavery. They could not divine what a "missionario" had to with the latitudes and longitudes, which I was intent on ob- ing. When we became a little familiar, the questions put e rather amusing, "Is it common for missionaries to be ors?" "Are you a doctor of medicine and a 'doutor mathe- ico' too? You must be more than a missionary to know to calculate the longitude! Come; tell us at once what k you hold in the English army." They may have given

credit to my reason for wearing the moustache, as that explai
why men have beards and women have none; but that whi
puzzled many besides my Cassange friends was the anomaly
my being a "sacerdote," with a wife and four children!
usually got rid of the last question by putting another, "Is
not better to have children with a wife, than to have childr
without a wife?" But all were most kind and hospitable, a
as one of their festivals was near, they invited me to partake
the feast.

The anniversary of the Resurrection of our Saviour was
served on the 16th April as a day of rejoicing, though the P
tuguese have no priests at Cassange. The coloured populat
dressed up a figure intended to represent Judas Iscariot, a
paraded him on a riding-ox about the village; sneers and m
dictions were freely bestowed on the poor wretch thus re
sented. The slaves and free coloured population, dressed
their gayest clothing, made visits to all the principal mercha
and wishing them "a good feast," expected a present in retu
This, though frequently granted in the shape of pieces
calico to make new dresses, was occasionally refused, but
rebuff did not much affect the petitioner.

At ten a.m. we went to the residence of the Command
and on a signal being given, two of the four brass guns belo
ing to the Government, commenced firing, and continued s
time, to the great admiration of my men, whose ideas of
power of a cannon are very exalted. The Portuguese flag
hoisted and trumpets sounded, as an expression of joy at
resurrection of our Lord. Captain Neves invited all the pri
pal inhabitants of the place, and did what he could to f
them in a princely style. All manner of foreign preser
fruits and wine from Portugal, biscuits from America, bu
from Cork, and beer from England, were displayed, and no
pense spared in rendering the entertainment joyous. After
feast was over they sat down to the common amusemer
card-playing, which continued till eleven o'clock at night.
far as a mere traveller could judge, they seemed to be polite
willing to aid each other. They live in a febrile district,
many of them had enlarged spleens. They have neither do
apothecary, school, nor priest, and, when taken ill, trust to
other and to Providence. As men left in such circums
must think for themselves, they have all a good idea of
ought to be done in the common diseases of the country,
what they have of either medicine or skill, they freely in
to each other.

None of these gentlemen had Portuguese wives.
usually come to Africa, in order to make a little money, an

rn to Lisbon. Hence they seldom bring their wives with em, and never can be successful colonists in consequence. It common for them to have families by native women. It was rticularly gratifying to me, who had been familiar with the pid prejudice against colour, entertained only by those who themselves becoming tawny, to view the liberality with ich people of colour were treated by the Portuguese. In- nces, so common in the south, in which half-caste children abandoned, are here extremely rare. They are acknow- ged at table, and provided for by their fathers, as if Euro- n. The coloured clerks of the merchants sit at the same le with their employers, without any embarrassment. The il manners of superiors to inferiors is probably the result of position they occupy—a few whites among thousands of cks; but nowhere else in Africa is there so much goodwill ween Europeans and natives as here. If some border onists had the absolute certainty of our Government declin- to bear them out in their arrogance, we should probably r less of Caffre insolence. It is insolence which begets in- ence.

From the village of Cassange we have a good view of the rounding country: it is a gently undulating plain, covered h grass and patches of forest. The western edge of the ango valley appears about twenty miles off as if it were a ge of lofty mountains, and passes by the name of Tala Mun- go, "Behold the range." In the old Portuguese map, to ich I had been trusting in planning my route, it is indicated Talla Mugongo, or "*Castle of rocks!*" and the Coanza is put wn as rising therefrom; but here I was assured that the anza had its source near Bihe, far to the south-west of this, d we should not see that river till we came near Pungo An- go. It is somewhat remarkable, that more accurate inform- on about this country has not been published. Captain ves and others had a correct idea of the courses of the rivers, d communicated their knowledge freely; yet about this time, ps were sent to Europe from Angola representing the Quango d Coanza as the same river, and Cassange placed about one ndred miles from its true position. The frequent recurrence the same name, has probably helped to increase the con- sion. I have crossed several Quangos, but all insignificant, cept that which drains this valley. The repetition of the vourite names of chiefs, as Catendé, is also perplexing, as one tende may be mistaken for another. To avoid this confusion much as possible, I have refrained from introducing many mes. Numerous villages are studded all over the valley; t these possess no permanence, and many more existed

previous to the Portuguese expedition of 1850 to punish t
Bangala.

This valley, as I have before remarked, is all fertile in t
extreme. My men could never cease admiring its capability
raising their corn (*Holcus sorghum*), and despising the compar
tively limited cultivation of the inhabitants. The Portugue
informed me that no manure is ever needed, but that the m
the ground is tilled, the better it yields. Virgin soil does
give such a heavy crop as an old garden, and, judging from t
size of the maize and manioc in the latter, I can readily belie
the statement. Cattle do well, too. Viewing the valley as
whole, it may be said that its agricultural and pastoral rich
are lying waste. Both the Portuguese and their descenda
turn their attention almost exclusively to trade in wax a
ivory, and though the country would yield any amount of c
and dairy produce, the native Portuguese live chiefly on man
and the Europeans purchase their flour, bread, butter, and che
from the Americans.

As the traders of Cassange were the first white men we
come to, we sold the tusks belonging to Sekeletu, which
been brought to test the difference of prices in the Makololo
white men's country. The result was highly satisfactory to
companions, as the Portuguese give much larger prices for iv
than traders from the Cape can possibly give, who labour un
the disadvantage of considerable overland expenses and ruin
restrictions. Two muskets, three small barrels of gunpowd
and English calico and baize sufficient to clothe my whole pa
with large bunches of beads, all for one tusk, were quite
lightful for those who had been accustomed to give two tu
for one gun. With another tusk we procured calico, which
is the chief currency, to pay our way down to the coast.
remaining two were sold for money to purchase a horse
Sekeletu at Loanda.

The superiority of this new market was quite astounding
the Makololo, and they began to abuse the traders by w
they had, while in their own country, been visited, and, as t
now declared, "cheated." They had no idea of the valu
time and carriage, and it was somewhat difficult for me to
vince them, that the reason of the difference of prices lay
tirely in what they themselves had done in coming here,
that, if the Portuguese should carry goods to their cou
they would by no means be so liberal in their prices. I
imagined that, if the Cassange traders came to Linyanti,
would continue to vend their goods at Cassange prices. I
lieve I gave them at last a clear idea of the manner in w
prices were regulated by the expenses incurred; and whe

nt to Loanda, and saw goods delivered at a still cheaper rate, y concluded that it would be better for them to come to that , than to turn homewards at Cassange.

t was interesting for me to observe the effects of the restric- e policy pursued by the Cape government towards the Bechu- s. Like all other restrictions on trade, the law of prevent- friendly tribes from purchasing arms and ammunition, only ires the men who enforce it. The Cape Government, as al- dy observed, in order to gratify a company of independent rs, whose well-known predilection for the practice of slavery sed them to stipulate, that a number of peaceable honest ples should be kept defenceless, agreed to allow free trade in ns and ammunition to the Boers, and prevent the same trade he Bechuanas. The Cape Government thereby unintention- y aided, and continues to aid, the Boers to enslave the natives. t arms and ammunition flow in on all sides by new channels, where formerly the price of a large tusk procured but one sket, one tusk of the same size now brings ten. The profits reaped by other nations, and the only persons really the rs, in the long run, are our own Cape merchants, and a few enceless tribes of Bechuanas on our immediate frontier.

Mr. Rego, the Commandant, very handsomely offered me a lier as a guard to Ambaca. My men told me that they had n thinking it would be better to turn back here, as they had n informed by the people of colour at Cassange that I was ding them down to the sea-coast only to sell them, and they ld be taken on board ship, fattened, and eaten, as the white were cannibals. I asked if they had ever heard of an glishman buying or selling people; if I had not refused to e a slave when she was offered to me by Shinte; but as I always behaved as an English teacher, if they now doubted intentions, they had better not go to the coast: I, however, o expected to meet some of my countrymen there, was deter- ed to go on. They replied that they only thought it right ell me what had been told to them, but they did not intend eave me, and would follow wherever I should lead the way. s affair being disposed of for the time, the Commandant gave m an ox, and me a friendly dinner before parting. All the rchants of Cassange accompanied us, in their hammocks ried by slaves, to the edge of the plateau on which their age stands, and we parted with the feeling in my mind that should never forget their disinterested kindness. They not y did everything they could to make my men and me com- table during our stay, but, there being no hotels in Loanda, y furnished me with letters of recommendation to their nds in that city, requesting them to receive me into their

houses, for without these, a stranger might find himself lodger in the streets. May God remember them in their d of need!

The latitude and longitude of Cassange, the most easte station of the Portuguese in Western Africa, is lat. 9° 37′ S S., and long. 17° 49′ E.; consequently we had still about 3 miles to traverse before we could reach the coast. We had black militia corporal as a guide. He was a native of Amba and, like nearly all the inhabitants of that district, known the name of Ambakistas, could both read and write. He h three slaves with him, and was carried by them in a "tipoi or hammock slung to a pole. His slaves were young, and una to convey him far at a time, but he was considerate enough walk except when we came near to a village. He then moun his tipoia and entered the village in state; his departure made in the same manner, and he continued in the hamm till the village was out of sight. It was interesting to serve the manners of our soldier-guide. Two slaves were ways employed in carrying his tipoia, and the third carrie wooden box, about three feet long, containing his writ materials, dishes, and clothing. He was cleanly in all his w and, though quite black himself, when he scolded any one of own colour, abused him as a "negro." When he wanted to chase any article from a village, he would sit down, mix a l gunpowder as ink, and write a note in a neat hand to ask price, addressing it to the shopkeeper with the rather pom title, "Illustrissimo Senhor" (Most Illustrious Sir). Thi the invariable mode of address throughout Angola. answer returned would be in the same style, and, if satisfac another note followed to conclude the bargain. There i much of this note correspondence carried on in Angola, th very large quantity of paper is annually consumed. Some peculiarities of our guide were not so pleasing. A lan slaves is a bad school for even the free; and I was sorry to less truthfulness and honesty in him, than in my own pe We were often cheated through his connivance with the s of food, and could perceive that he got a share of the pl from them. The food is very cheap, but it was generally dear enough, until I refused to allow him to come nea place where we were bargaining. But he took us safely to Ambaca, and I was glad to see, on my return to Cass that he was promoted to be sergeant-major of a compa militia.

Having left Cassange on the 21st, we passed across t maining portion of this excessively fertile valley to the f Tala Mungongo. We crossed a fine little stream called th

the 22nd, and another named the Luare on the 24th, then ot at the bottom of the height, which is from a thousand to een hundred feet. The clouds came floating along the valley, broke against the sides of the ascent, and the dripping rain the tall grass, made the slaps in the face it gave, when the d or a stick was not held up before it, anything but agree- e. This edge of the valley is exactly like the other; jutting rs and defiles give the red ascent the same serrated appear- e as that which we descended from the highlands of Londa. e whole of this vast valley has been removed by denudation, pieces of the plateau which once filled the now vacant space nd in it, and present the same structure of red horizontal ata of equal altitudes with those of the acclivity which we now about to ascend. One of these insulated masses, named sala, bore E.S.E. from the place where we made our exit n the valley, and about ten miles W.S.W. from the village Cassange. It is remarkable for its perpendicular sides; n the natives find it extremely difficult, almost impossible, to h its summit, though there is the temptation of marabou- ts and feathers, which are highly prized. There is a small e reported to exist on its southern end, and, during the rainy son, a sort of natural moat is formed around the bottom. hat an acquisition this would have been in feudal times in gland! There is land sufficient for considerable cultivation the top, with almost perpendicular sides more than a thousand in height.

We had not yet got a clear idea of the nature of Tala Mun- go. A gentleman at Cassange described it as a range of very h mountains, which it would take four hours to climb; so, ugh the rain and grass had wetted us miserably, and I was fering from an attack of fever got while observing by night the position of Cassange, I eagerly commenced the ascent. path was steep and slippery; deep gorges appear on each of it, leaving but a narrow path along certain spurs of the ra for the traveller; but we accomplished the ascent in an r, and when there, found we had just got on to a table-land ilar to that we had left, before we entered the great Quango ley. We had come among lofty trees again. One of these, ring a fruit about the size of a thirty-two pounder, is named nonga-zambi.

We took a glance back to this valley, which equals that of the sissippi in fertility, and thought of the vast mass of material ch had been scooped out and carried away in its formation. s naturally led to reflection on the countless ages required the previous formation and deposition of the same material y shale); then of the rocks, whose abrasion formed *that*,

until the mind grew giddy in attempting to ascend the ste
which lead up through a portion of the eternity before m
The different epochs of geology are like landmarks in that oth
wise shoreless sea. Our own epoch, or creation, is but anot
added to the number of that wonderful series which presents
grand display of the mighty power of God: every stage of p
gress in the earth and its habitants, is such a display. So
from this science having any tendency to make men underva
the power or love of God, it leads to the probability that
exhibition of mercy we have in the gift of His Son may possi
not be the only manifestation of grace which has taken place
the countless ages, during which works of creation have b
going on.

Situated a few miles from the edge of the descent we fo
the village of Tala Mungongo, and were kindly accommoda
with a house to sleep in, which was very welcome, as we w
all both wet and cold. We found that the greater altitude
the approach of winter lowered the temperature so much t
many of my men suffered severely from colds. At this, as
several other Portuguese stations, they have been provid
enough to erect travellers' houses on the same principle
khans or caravanserais of the East. They are built of the u
wattle and daub, and have benches of rods for the wayfare
make his bed on; also chairs and a table, and a large ja
water. These benches, though far from luxurious couches,
better than the ground under the rotten fragments of my g
tent, for we had still showers occasionally, and the dews
very heavy. I continued to use them for the sake of the sh
they afforded, until I found that they were lodgings also
certain inconvenient bedfellows.

27*th*.—Five hours' ride through a pleasant country of f
and meadow like those of Londa, brought us to a village of
songo, a tribe living in subjection to the Portuguese.
crossed several little streams, which were flowing in the we
direction in which we were marching, and unite to for
Quize, a feeder of the Coanza. The Basongo were very civ
indeed all the tribes were who had been conquered by the P
guese. The Basongo and Bangala are yet only partially
dued. The farther west we go from this, the less indep
we find the black population until we reach the vicini
Loanda, where the free natives are nearly identical in
feelings towards the government with the slaves. Bu
governors of Angola wisely accept the limited allegiance
tribute rendered by the more distant tribes, as better
none.

All the inhabitants of this region, as well as those of L

be called true negroes, if the limitations formerly made be
e in mind. The dark colour, thick lips, heads elongated
kwards and upwards and covered with wool, flat noses, with
r negro peculiarities, are general; but while these charac-
stics place them in the true negro family, the reader would
be a wrong idea if he supposed that all these features com-
d are often met with in one individual. All have a certain
kness and prominence of lip, but many are met with in every
ge in whom thickness and projection are not more marked
in Europeans. All are dark, but the colour is shaded off
ifferent individuals from deep black to light yellow. As we
restward, we observe the light colour predominating over
dark, and then again, when we come within the influence of
p from the sea air, we find the shade deepen into the general
kness of the coast population. The shape of the head, with
woolly crop, though general is not universal. The tribes on
eastern side of the continent, as the Caffres, have heads
y developed and strongly European. Instances of this kind
frequently seen, and after I became so familiar with the
k colour as to forget it in viewing the countenance, I was
ck by the strong resemblance some natives bore to certain
ur own notabilities. The Bushmen and Hottentots are ex-
ions to these remarks, for both the shape of their heads and
vth of wool are peculiar—the latter, for instance, springs
the scalp in tufts with bare spaces between, and when the
is short, resembles a number of black peppercorns stuck
he skin, and very unlike the thick frizzly masses which
r the heads of the Balonda and Maravi. With every dis-
tion to pay due deference to the opinions of those who have
e ethnology their special study, I have felt myself unable to
eve that the exaggerated features usually put forth as those
he typical negro characterize the majority of any nation of
h central Africa. The monuments of the ancient Egyptians
n to me to embody the ideal of the inhabitants of Londa,
er than the figures of any work of ethnology I have met
h.

assing through a fine fertile and well-peopled country to
za, we found the Quize river again touching our path, and
e we had the pleasure of seeing a field of wheat growing
uriantly without irrigation. The ears were upwards of four
hes long, an object of great curiosity to my companions,
ause they had tasted my bread at Linyanti, but had
er before seen wheat growing. This small field was culti-
ed by Mr. Miland, an agreeable Portuguese merchant. His
den was interesting, as showing what the land at this ele-
ion is capable of yielding, for, besides wheat, we saw Euro-

pean vegetables in a flourishing condition, and we afterwa
discovered that the coffee-plant has propagated itself on cert
spots of this same district. It may be seen on the heights
Tala Mungongo, or nearly 300 miles from the west coast, wh
it was first introduced by the Jesuit missionaries.

We spent Sunday, the 30th of April, at Ngio, close to
ford of the Quize as it crosses our path to fall into the Coa
The country becomes more open, but is still abundantly fer
with a thick crop of grass between two and three feet high.
is also well wooded and watered. Villages of Basongo
dotted over the landscape, and frequently a square hous
wattle and daub, belonging to native Portuguese, is placed
side them for the purposes of trade. The people here pos
both cattle and pigs. The different sleeping-places on our
from eight to ten miles apart, are marked by a cluster of s
made of sticks and grass. There is a constant stream of pe
going and returning to and from the coast. The goods are
ried on the head, or on one shoulder, in a sort of basket atta
to the extremities of two poles between five and six feet
and called Motete. When the basket is placed on the l
the poles project forwards horizontally, and when the ca
wishes to rest himself, he plants them on the ground an
burden against a tree, so he is not obliged to lift it up fro
ground to the level of the head. It stands against the
propped up by the poles at that level. The carrier freq
plants the poles on the ground, and stands holding the b
until he has taken breath, thus avoiding the trouble of pl
the burden on the ground and lifting it up again.

When a company of these carriers, or our own party, a
at one of these sleeping-places, immediate possession is
of the sheds. Those who come late and find all occupied
then erect others for themselves; but this is not difficu
there is no lack of long grass. No sooner do any str
appear at the spot than the women may be seen emergin
their villages bearing baskets of manioc-meal, roots, g
nuts, yams, bird's-eye pepper, and garlic for sale. Cal
which we had brought some from Cassange, is the chief n
of exchange. We found them all civil, and it was ev
from the amount of talking and laughing in bargaining, th
ladies enjoyed their occupation. They must cultivate lar
order to be able to supply the constant succession of str
Those, however, near to the great line of road, purcha
much of the food from the more distant villages for the
gain.

Pitsane and another of the men had violent attacks of
and it was no wonder, for the dampness and evaporatio

ground was excessive. When at any time I attempted to an observation of a star, if the trough of mercury were ed on the ground, so much moisture was condensed on the le of the glass roof over it that it was with difficulty the ction of the star could be seen. When the trough was ed on a box to prevent the moisture entering from below, so h dew was deposited on the outside of the roof that it was necessary, for the sake of distinct vision, to wipe the glass. would not have been of great consequence, but a short exre to this dew was so sure to bring on a fresh fever that as obliged to give up observations by night altogether. inside of the only covering I now had was not much better, under the blanket one is not so liable to the chill which the produces.

would have afforded me pleasure to have cultivated a more mate acquaintance with the inhabitants of this part of the ntry, but the vertigo produced by frequent fevers made it as h as I could do to stick on the ox and crawl along in misery. rossing the Lombe, my ox Sinbad, in the indulgence of his pensity to strike out a new path for himself, plunged over- into a deep hole, and so soused me, that I was obliged to e on to dry my clothing, without calling on the Europeans live on the bank. This I regretted, for all the Portuguese e very kind, and like the Boers placed in similar circumces, feel it a slight to be passed without a word of salutation. we went on to a spot where orange-trees had been planted he natives themselves, and where abundance of that refreshfruit was exposed for sale.

n entering the district of Ambaca, we found the landscape vened by the appearance of lofty mountains in the distance, grass comparatively short, and the whole country at this e looking gay and verdant. On our left we saw certain rocks he same nature with those of Pungo Andongo, and which ely resemble the Stonehenge group on Salisbury Plain, only stone pillars here are of gigantic size. This region is all derfully fertile, famed for raising cattle, and all kinds of ficultural produce, at a cheap rate. The soil contains suffit ferruginous matter to impart a red tinge to nearly the le of it. It is supplied with a great number of little flowing ams which unite in the Lucalla. This river drains Ambaca, n falls into the Coanza to the south-west at Massangano. crossed the Lucalla by means of a large canoe kept there a man who farms the ferry from the government, and charges ut a penny per head. A few miles beyond the Lucalla, we e to the village of Ambaca, an important place in former es, but now a mere paltry village, beautifully situated on

a little elevation in a plain surrounded on all hands by lo mountains. It has a gaol, and a good house for the Commandi but neither fort nor church, though the ruins of a place worship are still standing.

We were most kindly received by the Commandant of A baca, Arsenio de Carpo, who spoke a little English. He rec mended wine for my debility, and here I took the first glas that beverage I had taken in Africa. I felt much refres and could then realize and meditate on the weakening effect the fever. They were curious even to myself, for, though I tried several times since we left Ngio to take lunar obse tions, I could not avoid confusion of time and distance, nei could I hold the instrument steady, nor perform a simple culation; hence many of the positions of this part of the r were left till my return from Loanda. Often, on getting u the mornings, I found my clothing as wet from perspiratio if it had been dipped in water. In vain had I tried to lear collect words of the Bunda, or dialect spoken in Angola forgot the days of the week and the names of my compan and, had I been asked, I probably could not have told my The complaint itself occupied many of my thoughts. One I supposed that I had got the true theory of it, and would tainly cure the next attack whether in myself or compa but some new symptoms would appear and scatter all the speculations which had sprung up, with extraordinary fert in one department of my brain.

This district is said to contain upwards of 40,000 souls. ten or twelve miles to the north of the village of Ambaca, once stood the missionary station of Cahenda, and it is now astonishing to observe the great numbers who can read write in this district. This is the fruit of the labours o Jesuit and Capuchin missionaries, for they taught the pe Ambaca; and ever since the expulsion of the teachers b Marquis of Pombal, the natives have continued to teach other. These devoted men are still held in high estim throughout the country to this day. All speak well of (os padres Jesuitas), and now that they are gone from this sphere, I could not help wishing that these our Roman Ca fellow-Christians had felt it to be their duty to give the the Bible, to be a light to their feet when the good men selves were gone.

When sleeping in the house of the Commandant, an i well known in the southern country by the name Tampa my foot. It is a kind of tick, and chooses by preferen parts between the fingers or toes for inflicting its bite. seen from the size of a pin's head to that of a pea, and is

in all the native huts in this country. It sucks the blood quite full, and is then of a dark-blue colour, and its skin ugh and yielding, that it is impossible to burst it by any nt of squeezing with the fingers. I had felt the effects of ite in former years, and eschewed all native huts ever after, as I was here again assailed in a European house, I shall l the effects of the bite. These are, a tingling sensation of gled pain and itching, which commences ascending the limb the poison imbibed reaches the abdomen, where it soon es violent vomiting and purging. Where these effects ot follow, as we found afterwards at Tete, fever sets in; I was assured by intelligent Portuguese there, that death sometimes been the result of this fever. The anxiety my ds at Tete manifested to keep my men out of the reach of ampans of the village, made it evident that they had seen e to dread this insignificant insect. The only inconvenience erwards suffered from this bite was the continuance of the ling sensation in the point bitten for about a week.

ay 12th.—As we were about to start this morning, the mandant, Senhor Arsenio, provided bread and meat most tifully for my use on the way to the next station, and sent militia soldiers as guides instead of our Cassange corporal, left us here. About mid-day we asked for shelter from the in the house of Senhor Mellot, at Zangu, and though I was le to sit and engage in conversation, I found on rising from couch that he had at once proceeded to cook a fowl for my and at parting he gave me a glass of wine, which pre- ed the violent fit of shivering I expected that afternoon. universal hospitality of the Portuguese was most gratify- as it was quite unexpected. And even now, as I copy my nal, I remember it all with a glow of gratitude.

'e spent Sunday, the 14th of May, at Cabinda, which is one he stations of the sub-commandants, who are placed at rent points in each district of Angola, as assistants of the -commandant, or chefe. It is situated in a beautiful glen, surrounded by plantations of bananas and manioc. The try was gradually becoming more picturesque, the farther proceeded west. The ranges of lofty blue mountains of llo, which in coming towards Ambaca we had seen thirty rty miles to our south, were now shut from our view by others er at hand, and the grey ranges of Cahenda and Kiwe, h, while we were in Ambaca, stood clearly defined eight or iles off to the north, were now close upon our right. As ooked back towards the open pastoral country of Ambaca, broad green gently undulating plains seemed in a hollow ounded on all sides by rugged mountains, and as we went

westward we were entering upon quite a wild-looking mount ous district called Golungo Alto.

We met numbers of Mambari on their way back to B Some of them had belonged to the parties which had penetr as far as Linyanti, and foolishly showed their displeasure a prospect of the Makololo preferring to go to the coast mar themselves, to intrusting them with their ivory. The Mam repeated the tale of the mode in which the white men are to trade. "The ivory is left on the shore in the evening next morning the seller finds a quantity of goods placed the its stead by the white men who live in the sea." "N added they to my men, "how can you Makololo trade these 'Mermen'? Can you enter into the sea, and tell the come ashore?" It was remarkable to hear this idea repeat near the sea as we now were. My men replied that they wanted to see for themselves; and as they were now ge some light on the nature of the trade carried on by the bari, they were highly amused on perceiving the reasons the Mambari would rather have met them on the Zambesi, so near the sea-coast.

There is something so exhilarating to one of Highland in being near or on high mountains, that I forgot my fe we wended our way among the lofty tree-covered masses o schist, which form the highlands around the romantic res of the Chefe of Golungo Alto. (Lat. 9° 8′ 30″ S., long. 15° The whole district is extremely beautiful. The hills a bedecked with trees of various hues of foliage, and among towers the graceful palm, which yields the oil of commer making our soaps, and the intoxicating toddy. Some clus hills look like the waves of the sea driven into a narrow bay, and have assumed the same form as if, when al chopping up perpendicularly, they had suddenly been con The cottages of the natives, perched on the tops of many hillocks, looked as if the owners possessed an eye for the tic, but they were probably influenced more by the de overlook their gardens, and keep their families out of th of the malaria, which is supposed to prevail most on the of the numerous little streams which run among the hill-

We were most kindly received by the Commandant tenant Antonio Canto e Castro, a young gentleman whose subsequent conduct will ever make me regard him with affection. Like every other person of intelligence whom met, he lamented deeply the neglect with which th country has been treated. This district contained, by census, 26,000 hearths, or fires; and if to each hea reckon four souls, we have a population of 104,000. The

rregadores (carriers) who may be ordered out at the pleasure vernment to convey merchandise to the coast is in this dis- alone about 6000, yet there is no good road in existence. system of compulsory carriage of merchandise, was adopted nsequence of the increase in numbers and activity of our ers, which took place in 1845. Each trader who went, pre- to that year, into the interior, in the pursuit of his calling, eded on the plan of purchasing ivory and bees'-wax, and a ient number of slaves to carry these commodities. The e were intended for exportation as soon as the trader reached oast. But when the more stringent measures of 1845 came peration, and rendered the exportation of slaves almost im- ble, there being no roads proper for the employment of wheel yances, this new system of compulsory carriage of ivory bees'-wax to the coast was resorted to by the Government oanda. A trader who requires two or three hundred ers to convey his merchandise to the coast, now applies to eneral Government for aid. An order is sent to the Com- ant of a district to furnish the number required. Each man of the villages to whom the order is transmitted, furnish from five to twenty or thirty men, according to proportion that his people bear to the entire population of istrict. For this accommodation the trader must pay a tax e Government of 1000 reis, or about three shillings per load ed. The trader is obliged to pay the carrier also the sum reis, or about twopence a day, for his sustenance. And as 's journey is never more than from eight to ten miles, the se which must be incurred for this compulsory labour is o be heavy by those who were accustomed to employ slave r alone. Yet no effort has been made to form a great line d for wheel carriages. The first great want of a country not been attended to, and no development of its vast rces has taken place. The fact, however, of a change from ystem of carriage to another, taken in connection with the depreciation in the prices of slaves near this coast, proves ffectiveness of our efforts at repressing the slave-trade on ean.

e latitude of Golungo Alto, as observed at the residence e Commandant, was 9° 8′ 30″ S., longitude 15° 2′ E. A days' rest with this excellent young man, enabled me to n much of my strength, and I could look with pleasure on luxuriant scenery before his door. We were quite shut in g green hills, many of which were cultivated up to their with manioc, coffee, cotton, ground-nuts, bananas, pine- es, guavas. papaws, custard-apples, pitangas, and jambos, brought from South America by the former missionaries.

The high hills all around, with towering palms on many po made this spot appear more like the Bay of Rio de Janeir miniature than any scene I ever saw; and all who have that, confess it to be unequalled in the world beside. fertility evident in every spot of this district was quite ma lous to behold, but I shall reserve further notices of this re till our return from Loanda.

We left Golungo Alto on the 24th of May, the winter in t parts. Every evening, clouds come rolling in great masses the mountains in the west, and pealing thunder accompanie fall of rain during the night or early in the morning. clouds generally remain on the hills till the morning is spent, so that we become familiar with morning mists, a t we never once saw at Kolobeng. The thermometer stand 80° by day, but sinks as low as 76° by night.

In going westward we crossed several fine little gus streams which never dry. They unite in the Luinha nounced Lucenya) and Lucalla. As they flow over many cascades, they might easily be turned to good account, but are all allowed to run on idly to the ocean. We passed th forests of gigantic timber, and at an open space named bondo, about eight miles from Golungo Alto, found numb carpenters converting these lofty trees into planks, in ex the same manner as was followed by the illustrious Rob Crusoe. A tree of three or four feet in diameter, and for fifty feet up to the nearest branches, was felled. It was cut into lengths of a few feet, and split into thick junks, w again were reduced to planks an inch thick by persev labour with the axe. The object of the carpenters was to little chests, and they drive a constant trade in them at bondo. When finished with hinges, lock, and key, all of own manufacture, one costs only a shilling and eightpence men were so delighted with them that they carried seve them on their heads all the way to Linyanti.

At Trombeta, we were pleased to observe a great deal of displayed by the Sub-Commandant, in the laying out ground, and adornment of his house with flowers. This incident was the more pleasing, as it was the first atte neatness I had seen since leaving the establishment of Mo in Londa. Rows of trees had been planted along each the road, with pine-apples and flowers between. This a ment I had an opportunity of seeing in several other distr this country, for there is no difficulty in raising any pl tree, if it is only kept from being choked by weeds.

This gentleman had now a fine estate which but a few ago was a forest, and cost him only 16*l*. He had planted

coffee-trees upon it, and as these begin to yield in three
rs from being planted, and in six attain their maximum, I
e no doubt but that ere now his 16*l.* yields him sixty fold.
sorts of fruit-trees and grape-vines yield their fruit twice in
a year, without any labour or irrigation being bestowed on
n. All grains and vegetables if only sown, do the same, and
dvantage is taken of the mists of winter, even three crops of
e may be raised. Cotton was now standing in the pods in
fields, and he did not seem to care about it. I understood
to say that this last plant flourishes, but the wet of one of
two rainy seasons with which this country is favoured,
etimes proves troublesome to the grower. I am not aware
ther wheat has ever been tried, but I saw both figs and
pes bearing well. The great complaint of all cultivators is
want of a good road to carry their produce to market. Here
kinds of food are remarkably cheap.

Farther on, we left the mountainous country, and, as we de-
nded towards the west coast, saw the lands assuming a more
ile uninviting aspect. On our right ran the river Senza,
ch nearer the sea takes the name of Bengo. It is about fifty
ds broad, and navigable for canoes. The low plains adjacent
ts banks are protected from inundation by embankments, and
population is entirely occupied in raising food and fruits for
ortation to Loanda by means of canoes. The banks are in-
ed by myriads of the most ferocious mosquitoes I ever met.
one of our party could get a snatch of sleep. I was taken
the house of a Portuguese, but was soon glad to make my
ape and lie across the path on the lee side of the fire, where
smoke blew over my body. My host wondered at my want
aste, and I at his want of feeling, for, to our astonishment,
and the other inhabitants, had actually become used to what
s at least equal to a nail through the heel of one's boot, or the
thache.

As we were now drawing near to the sea, my companions were
king at everything in a serious light. One of them asked me
we should all have an opportunity of watching each other at
nda. "Suppose one went for water, would the others see if
were kidnapped?" I replied, "I see what you are driving
and if you suspect me, you may return, for I am as ignorant
Loanda as you are: but nothing will happen to you but what
pens to myself. We have stood by each other hitherto, and
I do so to the last." The plains adjacent to Loanda are some-
at elevated and comparatively sterile. On coming across
se we first beheld the sea: my companions looked upon the
ndless ocean with awe. On describing their feelings after-
rds, they remarked that "we marched along with our father,

believing that what the ancients had always told us was t
that the world has no end; but all at once the world said to
'I am finished; there is no more of me!'" They had alw
imagined that the world was one extended plain without lim

They were now somewhat apprehensive of suffering want,
I was unable to allay their fears with any promise of supply,
my own mind was depressed by disease and care. The fever
induced a state of chronic dysentery, so troublesome that I co
not remain on the ox more than ten minutes at a time; and
we came down the declivity above the city of Loanda on the
of May, I was labouring under great depression of spirits, a
understood that, in a population of twelve thousand souls, t
was but one genuine English gentleman. I naturally
anxious to know whether he were possessed of good natur
was one of those crusty mortals, one would rather not mee
all.

This gentleman, Mr. Gabriel, our commissioner for the
pression of the slave-trade, had kindly forwarded an invita
to meet me on the way from Cassange, but unfortunatel
crossed me on the road. When we entered his porch, I wa
lighted to see a number of flowers cultivated carefully,
inferred from this circumstance that he was, what I soon
covered him to be, a real whole-hearted Englishman.

Seeing me ill, he benevolently offered me his bed. N
shall I forget the luxuriant pleasure I enjoyed in feeling m
again on a good English couch, after six months' sleeping o
ground. I was soon asleep; and Mr. Gabriel, coming in al
immediately, rejoiced at the soundness of my repose.

CHAPTER XX

tinued sickness—Kindness of the Bishop of Angola and her Majesty's officers — Mr. Gabriel's unwearied hospitality — Serious deportment of the Makololo—They visit ships of war—Politeness of the officers and men—The Makololo attend mass in the cathedral—Their remarks—Find employment in collecting firewood and unloading coal—Their superior judgment respecting goods—Beneficial influence of the Bishop of Angola—The city of St. Paul de Loanda—The harbour—Custom-house—No English merchants—Sincerity of the Portuguese government in suppressing the slave-trade—Convict soldiers—Presents from bishop and merchants for Sekeletu — Outfit — Leave Loanda 20th September, 1854 — Accompanied by Mr. Gabriel as far as Icollo i Bengo—Sugar manufactory —Geology of this part of the country—Women spinning cotton—Its price — Native weavers — Market-places — Cazengo; its coffee-plantations — South American trees — Ruins of iron-foundry—Native miners—The banks of the Lucalla—Cottages with stages—Tobacco-plants—Town of Massangano—Sugar and rice—Superior district for cotton—Portuguese merchants and foreign enterprise —Ruins—The fort and its ancient guns—Former importance of Massangano—Fires—The tribe Kisama—Peculiar variety of domestic fowl—Coffee-plantations—Return to Golungo Alto—Self-complacency of the Makololo—Fever—Jaundice—Insanity.

the hope that a short enjoyment of Mr. Gabriel's generous pitality would restore me to my wonted vigour, I continued ler his roof; but my complaint having been caused by long posure to malarious influences, I became much more reduced n ever, even while enjoying rest. Several Portuguese gentlen called on me shortly after my arrival; and the Bishop of gola, the Right Reverend Joaquim Moreira Reis, then the ing governor of the province, sent his secretary to do the ne, and likewise to offer the services of the government ysician.

Some of her Majesty's cruisers soon came into the port, and, ing the emaciated condition to which I was reduced, offered convey me to St. Helena or homewards; but though I had ched the coast, I had found that, in consequence of the great ount of forest, rivers, and marsh, there was no possibility of highway for waggons, and I had brought a party of Sekeletu's ple with me, and found the tribes near the Portuguese settlent so very unfriendly, that it would be altogether impossible my men to return alone. I therefore resolved to decline the

tempting offers of my naval friends, and take back my Mako
companions to their chief, with a view of trying to make a p
from his country to the east coast by means of the great ri
Zambesi or Leeambye.

I however gladly availed myself of the medical assistanc
Mr. Cockin, the surgeon of the "Polyphemus," at the sugges
of his commander, Captain Phillips. Mr. Cockin's treatm
aided by the exhilarating presence of the warm-hearted ne
officers, and Mr. Gabriel's unwearied hospitality and care, s
brought me round again. On the 14th I was so far well a
call on the bishop, in company with my party, who were arra
in new robes of striped cotton cloth and red caps, all preser
to them by Mr. Gabriel. He received us, as head of the
visional government, in the grand hall of the palace. He
many intelligent questions respecting the Makololo; and
gave them free permission to come to Loanda as often as
pleased. This interview pleased the Makololo extremely.

Every one remarked the serious deportment of the Mako
They viewed the large stone houses and churches in the vici
of the great ocean with awe. A house with two stories
until now, beyond their comprehension. In explanation of
strange thing, I had always been obliged to use the wor
hut; and as huts are constructed by the poles being let int
earth, they never could comprehend how the poles of one
could be founded upon the roof of another, or how men c
live in the upper story, with the conical roof of the lower
in the middle. Some Makololo, who had visited my little h
at Kolobeng, in trying to describe it to their countryme
Linyanti, said, "It is not a hut; it is a mountain with se
caves in it."

Commander Bedingfeld and Captain Skene invited the
visit their vessels, the "Pluto" and "Philomel." Knowing
fears, I told them that no one need go if he entertained the
suspicion of foul play. Nearly the whole party went; and
on deck, I pointed to the sailors, and said, "Now these ar
my countrymen, sent by our Queen for the purpose of pu
down the trade of those that buy and sell black men."
replied, "Truly! they are just like you!" and all their
seemed to vanish at once, for they went forward among
men, and the jolly tars, acting much as the Makololo w
have done in similar circumstances, handed them a share
bread and beef which they had for dinner. The comm
allowed them to fire off a cannon; and having the most ex
ideas of its power, they were greatly pleased when I told
"That is what they put down the slave-trade with." T
of the brig-of-war amazed them. "It is not a canoe at a

town!" The sailors' deck they named "the Rotla"; and
h, as a climax to their description of this great ark, added,
d what sort of a town is it that you must climb up into
n a rope?"

he effect of the politeness of the officers and men on their
ds was most beneficial. They had behaved with the greatest
lness to me all the way from Linyanti; and I now rose
dly in their estimation, for, whatever they may have sur-
ed before, they now saw that I was respected among my
countrymen, and always afterwards treated me with the
test deference.

n the 15th there was a procession and service of the mass in
cathedral; and wishing to show my men a place of worship,
ok them to the church, which now serves as the chief one of
See of Angola and Congo. There is an impression on some
ds, that a gorgeous ritual is better calculated to inspire
otional feelings, than the simple forms of the Protestant
ship. But here the frequent genuflexions, changing of
tions, burning of incense, with the priests' backs turned to
people, the laughing, talking, and manifest irreverence of
singers, with firing of guns, etc., did not convey to the minds
ny men the idea of adoration. I overheard them, in talking
ach other, remark that "they had seen the white men
rming their demons"; a phrase identical with one they had
d when seeing the Balonda beating drums before their idols.
n the beginning of August I suffered a severe relapse, which
uced me to a mere skeleton. I was then unable to attend to
men for a considerable time; but when in convalescence
n this last attack, I was thankful to find that I was
from that lassitude, which, in my first recovery, showed the
tinuance of the malaria in the system. I found that my men,
hout prompting, had established a brisk trade in firewood.
y sallied forth at cock-crowing in the mornings, and by day-
t reached the uncultivated parts of the adjacent country,
ected a bundle of firewood, and returned to the city. It was
n divided into smaller fagots, and sold to the inhabitants;
as they gave larger quantities than the regular wood-
iers, they found no difficulty in selling. A ship freighted
h coal for the cruisers having arrived from England, Mr.
briel procured them employment in unloading her at sixpence
ay. They continued at this work for upwards of a month,
nothing could exceed their astonishment at the vast amount
cargo one ship contained. As they themselves always after-
rds expressed it, they had laboured every day from sunrise
sunset for a moon and a half, unloading, as quickly as they
ld, "stones that burn," and were tired out, still leaving

plenty in her. With the money so obtained they purchas clothing, beads, and other articles to take back to their ov country. Their ideas of the value of different kinds of gooc rather astonished those who had dealt only with natives on t coast. Hearing it stated with confidence that the Africa preferred the thinnest fabrics, provided they had gaudy colou and a large extent of surface, the idea was so new to my exp rience in the interior, that I dissented, and, in order to sho the superior good sense of the Makololo, took them to the sh of Mr. Schut. When he showed them the amount of gener goods which they might procure at Loanda for a single tus I requested them, without assigning any reason, to point out t fabrics they prized most. They all at once selected the stronge pieces of English calico and other cloths, showing that they h regard to strength without reference to colour. I believe th most of the Bechuana nation would have done the same. But was assured that the people near the coast, with whom t Portuguese have to deal, have not so much regard to durabilit This probably arises from calico being the chief circulati medium; quantity being then of more importance than quali

During the period of my indisposition, the bishop sent fr quently to make inquiries, and as soon as I was able to walk went to thank him for his civilities. His whole conversat and conduct showed him to be a man of great benevolence a kindness of heart. Alluding to my being a Protestant, he sta that he was a Catholic from conviction; and though sorry to s others, like myself, following another path, he entertained uncharitable feelings, nor would he ever sanction persecuti measures. He compared the various sects of Christians, in th way to heaven, to a number of individuals choosing to pass do the different streets of Loanda to one of the churches,—all we arrive at the same point at last. His good influence both in city and the country is universally acknowledged; he was promoting the establishment of schools, which, though formed o on the monastic principle than Protestants might approve, w no doubt be a blessing. He was likewise successfully attempt to abolish the non-marriage custom of the country; and seve marriages had taken place in Loanda among those who but his teaching would have been content with concubinage.

St. Paul de Loanda has been a very considerable city, bu now in a state of decay. It contains about twelve thousand i bitants, most of whom are people of colour.[1] There are var

[1] From the census of 1850-51 we find the population of this city arr thus: 850 whites, only 160 of whom are females. This is the largest coll of whites in the country, for Angola itself contains only about 1000 w There are 2400 half-castes in Loanda, and only 120 of them slaves; and are 9000 blacks, more than 5000 of whom are slaves.

idences of its former magnificence, especially two cathedrals, e of which, once a Jesuit college, is now converted into a rkshop; and in passing the other we saw with sorrow a num- r of oxen feeding within its stately walls. Three forts con- ue in a good state of repair. Many large stone houses are to found. The palace of the governor and government offices e commodious structures; but nearly all the houses of the tive inhabitants are of wattle and daub. Trees are planted over the town for the sake of shade; and the city presents imposing appearance from the sea. It is provided with an ective police; and the custom-house department is extremely ll managed. All parties agree in representing the Portuguese thorities as both polite and obliging; and if ever any incon- nience is felt by strangers visiting the port, it must be con- dered the fault of the system, and not of the men.

The harbour is formed by the low sandy island of Loanda, hich is inhabited by about 1,300 souls, upwards of 600 of hom are industrious native fishermen, who supply the city th abundance of good fish daily. The space between it and e mainland, on which the city is built, is the station for ships. hen a high south-west wind blows, the waves of the ocean sh over part of the island, and, driving large quantities of nd before them, gradually fill up the harbour. Great quantities soil are also washed in the rainy season from the heights ove the city, so that the port, which once contained water fficient to float the largest ships close to the custom-house, is w at low water dry. The ships are compelled to anchor about mile north of their old station. Nearly all the water con- med in Loanda is brought from the river Bengo by means of nches, the only supply that the city affords being from some ep wells of slightly brackish water; unsuccessful attempts ve been made by different governors to finish a canal, which e Dutch, while in possession of Loanda during the seven ars preceding 1648, had begun, to bring water from the river anza to the city. There is not a single English merchant at anda, and only two American. This is the more remarkable, nearly all the commerce is carried on by means of English ico brought hither viâ Lisbon. Several English houses empted to establish a trade about 1845, and accepted bills Rio de Janeiro in payment for their goods, but the increased tivity of our cruisers had such an effect upon the mercantile uses of that city, that most of them failed. The English rchants lost all, and Loanda got a bad name in the com- rcial world in consequence.

One of the arrangements of the custom-house may have had me influence in preventing English trade. Ships coming here

must be consigned to some one on the spot; the consignee receives one hundred dollars per mast, and he generally makes a great deal more for himself, by putting a percentage on boats and men hired for loading and unloading, and on every item that passes through his hands. The port charges are also rendered heavy by twenty dollars being charged as a perquisite of the Secretary of Government, with a fee for the chief physician, something for the hospital, custom-house officers, guards, etc., etc. But with all these drawbacks, the Americans carry on a brisk and profitable trade in calico, biscuit, flour, butter, etc., etc.

The Portuguese home Government has not generally received the credit for sincerity in suppressing the slave-trade, which I conceive to be its due. In 1839 my friend Mr. Gabriel saw thirty-seven slave-ships lying in this harbour, waiting for their cargoes, under the protection of the guns of the forts. At this time slavers had to wait many months at a time for a human freight, and a certain sum per head was paid to the Government for all that were exported. The duties derived from the exportation of slaves far exceeded those from other commerce, and by agreeing to the suppression of this profitable traffic, the Government actually sacrificed the chief part of the export revenue. Since that period, however, the revenue from lawful commerce has very much exceeded that on slaves. The intentions of the home Portuguese Government, however good, cannot be fully carried out under the present system. The pay of the officers is so very small, that they are nearly all obliged to engage in trade; and owing to the lucrative nature of the slave-trade, the temptation to engage in it is so powerful, that the philanthropic statesmen of Lisbon need hardly expect to have their humane and enlightened views carried out. The law, for instance, lately promulgated for the abolition of the carrier system (carregadores) is but one of several equally humane enactments against this mode of compulsory labour, but there is very little probability of the benevolent intentions of the legislature being carried into effect.

Loanda is regarded somewhat as a penal settlement, and those who leave their native land for this country do so with the hope of getting rich in a few years, and then returning home. They have thus no motive for seeking the permanent welfare of the country. The Portuguese law preventing the subjects of any other nation from holding landed property unless they become naturalized, the country has neither the advantage of native nor foreign enterprise, and remains very much in the same state as our allies found it in 1575. Nearly all the European soldiers sent out are convicts, and, contrary

what might be expected from men in their position, behave remarkably well. A few riots have occurred, but nothing at all so serious as have taken place in our own penal settlements. It is a remarkable fact that the whole of the arms of Loanda are every night in the hands of those who have been convicts. Various reasons for this mild behaviour are assigned by the officers, but none of these, when viewed in connection with our own experience in Australia, appear to be valid. Religion seems to have no connection with the change. Perhaps the climate may have some influence in subduing their turbulent disposition, for the inhabitants generally are a timid race; they are not at all so brave as our Caffres. The people of Ambriz ran away like a flock of sheep, and allowed the Portuguese to take possession of their copper-mines and country, without striking a blow. If we must have convict settlements, attention to the climate might be of advantage in the selection. Here even bulls are much tamer than with us. I never met with a ferocious one in this country, and the Portuguese use them generally for riding; an ox is seldom seen.

The objects which I had in view in opening up the country, as stated in a few notes of my journey, published in the newspapers of Angola, so commended themselves to the general government and merchants of Loanda, that, at the instance of his Excellency the Bishop, a handsome present for Sekeletu was granted by the Board of Public Works (Junta da Fazenda Publica). It consisted of a colonel's complete uniform and a horse for the chief, and suits of clothing for all the men who accompanied me. The merchants also made a present, by public subscription, of handsome specimens of all their articles of trade, and two donkeys, for the purpose of introducing the breed into his country, as tsetse cannot kill this beast of burden. These presents were accompanied by letters from the bishop and merchants; and I was kindly favoured with letters of recommendation to the Portuguese authorities in Eastern Africa.

I took with me a good stock of cotton-cloth, fresh supplies of ammunition and beads, and gave each of my men a musket. As my companions had amassed considerable quantities of goods, they were unable to carry mine, but the bishop furnished me with twenty carriers, and sent forward orders to all the commandants of the districts through which we were to pass, to render me every assistance in their power. Being now supplied with a good new tent made by my friends on board the *Philomel*, we left Loanda on the 20th September, 1854, and passed round by sea to the mouth of the river Bengo. Ascending this river, we went through the district in which stand the ruins of the

convent of St. Antonio; thence into Icollo i Bengo, which contains a population of 6,530 blacks, 172 mulattoes, and 11 whites, and is so named from having been the residence of a former native king. The proportion of slaves is only 3·38 per cent. of the inhabitants. The commandant of this place, Laurence José Marquis, is a frank old soldier and a most hospitable man; he is one of the few who secure the universal approbation of their fellow-men for stern unflinching honesty, and has risen from the ranks to be a major in the army. We were accompanied thus far by our generous host, Edmund Gabriel, Esq., who, by his unwearied attentions to myself, and liberality in supporting my men, had become endeared to all our hearts. My men were strongly impressed with a sense of his goodness, and often spoke of him in terms of admiration all the way to Linyanti.

While here we visited a large sugar manufactory belonging to a lady, Donna Anna da Sousa. The flat alluvial lands on the banks of the Senza or Bengo are well adapted for raising sugar-cane, and this lady had a surprising number of slaves, but somehow the establishment was far from being in a flourishing condition. It presented such a contrast to the free-labour establishments of the Mauritius which I have since seen, where, with not one-tenth of the number of hands, or such good soil, a man of colour had, in one year, cleared £5,000 by a single crop, that I quote the fact in hopes it may meet the eye of Donna Anna.

The water of the river is muddy, and it is observed that such rivers have many more mosquitoes than those which have clear water. It was remarked to us here that these insects are much more numerous at the period of new moon than at other times; at any rate, we were all thankful to get away from the Senza and its insect plagues.

The whole of this part of the country is composed of marly tufa, containing the same kind of shells as those at present alive in the seas. As we advanced eastward and ascended the higher lands, we found eruptive trap, which had tilted up immense masses of mica and sandstone schists. The mica schist almost always dipped towards the interior of the country, forming those mountain-ranges of which we have already spoken as giving a highland character to the district of Golungo Alto. The trap has frequently run through the gorges made in the upheaved rocks, and at the points of junction between the igneous and older rocks, there are large quantities of strongly magnetic iron ore. The clayey soil formed by the disintegration of the mica schist and trap is the favourite soil for the coffee, and it is on these mountain sides, and others possessing a similar red clay soil, that this plant has propagated itself so

widely. The meadow-lands adjacent to the Senza and Coanza being underlaid by that marly tufa which abounds towards the coast, and containing the same shells, show that previous to the elevation of that side of the country, this region possessed some deeply indented bays.

28*th September*, *Kalungwembo*.—We were still on the same path by which we had come, and, there being no mosquitoes, we could now better enjoy the scenery. Ranges of hills occupy both sides of our path, and the fine level road is adorned with a beautiful red flower named Bolcamaria. The markets or sleeping-places are well supplied with provisions by great numbers of women, every one of whom is seen spinning cotton with a spindle and distaff, exactly like those which were in use amongst the ancient Egyptians. A woman is scarcely ever seen going to the fields, though with a pot on her head, a child on her back, and the hoe over her shoulder, but she is employed in this way. The cotton was brought to the market for sale, and I bought a pound for a penny. This was the price demanded, and probably double what they ask from each other. We saw the cotton growing luxuriantly all around the market-places from seeds dropped accidentally. It is seen also about the native huts, and, so far as I could learn, it was the American cotton so influenced by climate as to be perennial. We met in the road natives passing with bundles of cops, or spindles full of cotton thread, and these they were carrying to other parts to be woven into cloth. The women are the spinners, and the men perform the weaving. Each web is about five feet long, and fifteen or eighteen inches wide. The loom is of the simplest construction, being nothing but two beams placed one over the other, the web standing perpendicularly. The threads of the web are separated by means of a thin wooden lath, and the woof passed through, by means of the spindle on which it has been wound in spinning.

Numbers of other articles are brought for sale to these sleeping-places. The native smiths there carry on their trade. I bought ten very good table knives made of country iron for two pence each.

Labour is extremely cheap, for I was assured that even carpenters, masons, smiths, etc., might be hired for fourpence a day, and agriculturists would gladly work for half that sum.[1]

[1] In order that the reader may understand the social position of the people of this country, I here give the census of the district of Golungo Alto for the year 1854, though the numbers are evidently not all furnished:—

238 householders or yeomen.	292 macotas or councillors.
1224 patrons, or head-men of several hamlets.	5838 carriers.
23 native chiefs or sovas.	126 carpenters.
	72 masons.
	[300 shoemakers

Being anxious to obtain some more knowledge of this interesting country, and its ancient missionary establishments than the line of route by which we had come afforded, I resolved to visit the town of Massangano, which is situated to the south of Golungo Alto, and at the confluence of the rivers Lucalla and Coanza. This led me to pass through the district of Cazengo, which is rather famous for the abundance and excellence of its coffee. Extensive coffee plantations were found to exist on the sides of the several lofty mountains that compose this district. They were not planted by the Portuguese. The Jesuit and other missionaries are known to have brought some of the fine old Mocha seed, and these have propagated themselves far and wide; hence the excellence of the Angola coffee. Some have asserted that, as new plantations were constantly discovered even during the period of our visit, the coffee-tree was indigenous; but the fact that pine-apples, bananas, yams, orange-trees, custard apple-trees, pitangas, guavas, and other South American trees, were found by me in the same localities with the recently-discovered coffee, would seem to indicate that all foreign trees must have been introduced by the same agency. It is known that the Jesuits also introduced many other trees for the sake of their timber alone. Numbers of these have spread over the country, some

300 shoemakers.
181 potters.
25 tailors.
12 barbers.
206 iron-founders.
486 bellows-blowers.
686 coke-makers.
173 iron-miners.
184 soldiers of militia.
3603 privileged gentlemen, *i.e.*, who may wear boots.
18 vagabonds.
717 old men.
54 blind men and women.
81 lame men and women.
770 slave men.
807 slave women.
9573 free women.
393 possessors of land.
300 female gardeners.
139 hunters of wild animals.
980 smiths.
314 mat-makers.
4065 males under 7 years of age.
6012 females under 7 years of age.

These people possess 300 idol-houses, 600 sheep, 5,000 goats, 500 oxen, 39 gardens, 25,120 hearths. The authorities find great difficulty in getting the people to furnish a correct account of their numbers. This census is quoted merely for the purpose of giving a general idea of the employments of the inhabitants.

The following is taken from the census of Icollo i Bengo, and is added for a similar reason:—

3232 living without the marriage tie. (All those who have not been married by a priest are so distinguished.)
4 orphans—2 black and 2 white.
9 native chiefs.
2 carpenters.
21 potters.
11 tailors.
2 shoemakers.
3 barbers.
5 mat-makers.
12 sack-makers.
21 basket-makers.

The cattle in the district are: 10 asses, 401 oxen, 492 cows, 3,933 sheep, 1,699 goats, 909 swine; and as an annual tax is levied of sixpence per head of all stock, it is probable that the returns are less than the reality.

ave probably died out, and others failed to spread, like a uely specimen which stands in what was the Botanic Garden Loanda, and, though most useful in yielding a substitute r frankincense, is the only one of the kind in Africa.

A circumstance which would facilitate the extensive propagation of the coffee on the proper clay soil is this. The ed, when buried beneath the soil, generally dies, while that hich is sown broadcast, with no covering except the shade the trees, vegetates readily. The agent in sowing in this se is a bird, which eats the outer rind, and throws the kernel h the ground. This plant cannot bear the direct rays of the n, consequently, when a number of the trees are discovered a forest, all that is necessary is to clear away the brushood, and leave as many of the tall forest-trees as will afford ood shade to the coffee-plants below. The fortunate discoverer as then a flourishing coffee plantation.

This district, small though it be, having only a population f 13,822, of whom ten only are white, nevertheless yields an nnual tribute to the Government of thirteen hundred cotton loths, each 5 feet by 18 or 20 inches, of their own growth and anufacture.

Accompanied by the Commandant of Cazengo, who was well cquainted with this part of the country, I proceeded in a anoe down the river Lucalla to Massangano. This river is bout 85 yards wide, and navigable for canoes from its conuence with the Coanza, to about six miles above the point here it receives the Luinha. Near this latter point stand he strong massive ruins of an iron-foundry, erected in the imes (1768), and by the order of the famous Marquis of Pombal. The whole of the buildings were constructed of stone, emented with oil and lime. The dam for water-power was ade of the same materials, and 27 feet high. This had been roken through by a flood, and solid blocks, many yards in ength, were carried down the stream, affording an instructive xample of the transporting power of water. There was nohing in the appearance of the place to indicate unhealthiness; ut eight Spanish and Swedish workmen, being brought hither or the purpose of instructing the natives in the art of smelting ron, soon fell victims to disease and "irregularities." The ffort of the Marquis to improve the mode of manufacturing ron was thus rendered abortive. Labour and subsistence are, owever, so very cheap that almost any amount of work can e executed, at a cost that renders expensive establishments nnecessary.

A party of native miners and smiths is still kept in the mployment of the Government, who, working the rich black

magnetic iron-ore, produce for the Government from 480 to 50 bars of good malleable iron every month. They are supporte by the appropriation of a few thousands of a small fresh-wat fish, called "cacusu," a portion of the tax levied upon th fishermen of the Coanza. This fish is so much relished in th country, that those who do not wish to eat them can easil convert them into money. The Commandant of the district Massangano, for instance, has a right to a dish of three hundre every morning, as part of his salary. Shell-fish are also foun in the Coanza, and the "Peixemulher," or woman-fish, of th Portuguese, which is probably a Manatee.

The banks of the Lucalla are very pretty, well planted wit orange-trees, bananas, and the palm (*Elæis Guineensis*) whic yields the oil of commerce. Large plantations of maize, manio and tobacco, are seen along both banks, which are enlivene by the frequent appearance of native houses embosomed i dense shady groves, with little boys and girls playing abou them. The banks are steep, the water having cut out its be in dark red alluvial soil. Before every cottage a small stag is erected, to which the inhabitants may descend to draw wate without danger from the alligators. Some have a little palisad made in the water for safety from these reptiles, and othe use the shell of the fruit of the baobab-tree attached to a po about ten feet long, with which, while standing on the hig bank, they may draw water without fear of accident.

Many climbing plants run up the lofty silk, cotton, an baobab trees, and hang their beautiful flowers in gay festoo on the branches. As we approach Massangano, the land o both banks of the Lucalla becomes very level, and lar portions are left marshy after the annual floods: but all very fertile. As an illustration of the strength of the soil, may state, that we saw tobacco-plants in gardens near t confluence eight feet high, and each plant had thirty-six leave which were eighteen inches long by six or eight inches broa But it is not a pastoral district. In our descent we observ the tsetse, and consequently the people had no domestic anima save goats.

We found the town of Massangano on a tongue of rath high land, formed by the left bank of the Lucalla, and rig bank of the Coanza, and received true Portuguese hospitali from Senhor Lubata. The town has more than a thousa inhabitants; the district has 28,063, with only 315 slaves. stands on a mound of calcareous tufa, containing great numb of fossil shells, the most recent of which resemble those fou in the marly tufa close to the coast. The fort stands on t south side of the town, on a high perpendicular bank ov

anging the Coanza. This river is here a noble stream, about hundred and fifty yards wide, admitting navigation in large noes from the bar at its mouth to Cambambe, some thirty iles above this town. There a fine waterfall hinders farther scent. Ten or twelve large canoes laden with country pro- uce pass Massangano every day. Four galleons were con- ructed here as long ago as 1650, which must have been of ood size, for they crossed the ocean to Rio Janeiro.

Massangano district is well adapted for sugar and rice, while ambambe is a very superior field for cotton: but the bar t the mouth of the Coanza would prevent the approach of a teamer into this desirable region, though a small one could ly on it with ease when once in. It is probable that the bjects of those who attempted to make a canal from Columbo Loanda, were not merely to supply that city with fresh ater, but to afford facilities for transportation. The remains f the canal show it to have been made on a scale suited for he Coanza canoes. The Portuguese began another on a smaller cale in 1811, and, after three years' labour, had finished only ,000 yards. Nothing great or useful will ever be effected ere, so long as men come merely to get rich, and then return o Portugal.

The latitude of the town and fort of Massangano, is 9° 37′ 6″ S., being nearly the same as that of Cassange. The country etween Loanda and this point being comparatively flat, a ailroad might be constructed at small expense. The level ountry is prolonged along the north bank of the Coanza, to he edge of the Cassange basin, and a railway carried thither would be convenient for the transport of the products of the ich districts of Cassange, Pungo Andongo, Ambaca, Cambambe, olungo Alto, Cazengo, Muchima, and Calumbo: in a word, he whole of Angola and independent tribes adjacent to this ingdom.

The Portuguese merchants generally look to foreign enter- rise, and to their own Government, for the means by which his amelioration might be effected; but, as I always stated o them when conversing on the subject, foreign capitalists would never run the risk, unless they saw the Angolese doing something for themselves, and the laws so altered that the subjects of other nations should enjoy the same privileges in the country with themselves. The Government of Portugal has indeed shown a wise and liberal policy by its permission for the alienation of the crown lands in Angola: but the law giving it effect is so fenced round with limitations, and so deluged with verbiage, that to plain people it seems anything but a straightforward licence to foreigners to become *bonâ-fide*

landholders and cultivators of the soil. At present the toll paid on the different lines of road for ferries and bridges, ar equal to the interest of large sums of money, though but small amount has been expended in making available roads.

There are two churches and a hospital in ruins at Mas sangano; and the remains of two convents are pointed ou one of which is said to have been an establishment of blac Benedictines, which, if successful, considering the material the brethren had to work on, must have been a laborious undertaking. There is neither priest nor schoolmaster in th town, but I was pleased to observe a number of children taugh by one of the inhabitants. The cultivated lands attached t all these conventual establishments in Angola, are now rente by the Government of Loanda, and thither the bishop latel removed all the gold and silver vessels belonging to them.

The fort of Massangano is small, but in good repair: contains some very ancient guns, which were loaded from th breech, and must have been formidable weapons in their tim The natives of this country entertain a remarkable dread great guns, and this tends much to the permanence of th Portuguese authority. They dread a cannon greatly, thoug the carriage be so rotten that it would fall to pieces at th first shot; the fort of Pungo Andongo is kept securely b cannon perched on cross sticks alone!

Massangano was a very important town at the time th Dutch held forcible possession of Loanda and part of Angol but when, in the year 1648, the Dutch were expelled from th country by a small body of Portuguese, under the Govern Salvador Correa de Sá Benevides, Massangano was left to sin into its present decay. Since it was partially abandoned b the Portuguese, several baobab-trees have sprung up an attained a diameter of eighteen or twenty inches, and are abo twenty feet high. No certain conclusion can be drawn fr these instances, as it is not known at what time after 16 they began to grow; but their present size shows that the growth is not unusually slow.

Several fires occurred during our stay, by the thatch havin through long exposure to a torrid sun, become like tind The roofs became ignited without any visible cause except th intense solar rays, and excited terror in the minds of th inhabitants, as the slightest spark carried by the wind wou have set the whole town in a blaze. There is not a sing inscription on stone visible in Massangano. If destroyed t morrow, no one could tell where it, and most Portuguese interi villages, stood, any more than we can do those of the Balonda

During the occupation of this town, the Coanza was us

for the purpose of navigation, but their vessels were so frequently plundered by their Dutch neighbours, that, when they regained the good port of Loanda, they no longer made use of the river. We remained here four days, in hopes of obtaining an observation for the longitude, but at this season of the year the sky is almost constantly overcast by a thick canopy of clouds of a milk-and-water hue; this continues until the rainy season (which was now close at hand) commences.

The lands on the north side of the Coanza belong to the Quisamas (Kisamas), an independent tribe, which the Portuguese have not been able to subdue. The few who came under my observation possessed much of the Bushman or Hottentot feature, and were dressed in strips of soft bark hanging from the waist to the knee. They deal largely in salt, which their country produces in great abundance. It is brought in crystals of about 12 inches long and 1½ in diameter. This is hawked about everywhere in Angola, and, next to calico, is the most common medium of barter. The Kisama are brave; and when the Portuguese army followed them into their forests, they reduced the invaders to extremity by tapping all the reservoirs of water, which were no other than the enormous baobabs of the country, hollowed into cisterns. As the Kisama country is ill supplied with water otherwise, the Portuguese were soon obliged to retreat. Their country lying near to Massangano is low and marshy, but becomes more elevated in the distance, and beyond them lie the lofty dark mountain-ranges of the Libollo, another powerful and independent people. Near Massangano I observed what seemed to be an effort of nature to furnish a variety of domestic fowls, more capable than the common kind, of bearing the heat of the sun. This was a hen and chickens, with all their feathers curled upwards; thus giving shade to the body without increasing the heat. They are here named "kisafu" by the native population, who pay a high price for them when they wish to offer them as a sacrifice, and by the Portuguese they are termed "arripiada," or shivering. There seems to be a tendency in nature to afford varieties adapted to the convenience of man. A kind of very short-legged fowl among the Boers was obtained, in consequence of observing that such were more easily caught for transportation, in their frequent removals in search of pasture. A similar instance of securing a variety, occurred with the short-limbed sheep in America.

Returning by ascending the Lucalla into Cazengo, we had an opportunity of visiting several flourishing coffee plantations, and observed that several men, who had begun with no capital but honest industry, had in the course of a few years acquired a com-

fortable subsistence. One of these, Mr. Pinto, generously furnished me with a good supply of his excellent coffee, and my men with a breed of rabbits to carry to their own country. Their lands, granted by Government, yielded, without much labour, coffee sufficient for all the necessaries of life.

The fact of other avenues of wealth opening up so readily, seems like a providential invitation to forsake the slave-trade and engage in lawful commerce. We saw the female population occupied, as usual, in the spinning of cotton and cultivation of their lands. Their only instrument for culture is a double-handed hoe, which is worked with a sort of dragging motion. Many of the men were employed in weaving. The latter appear to be less industrious than the former, for they require a month to finish a single web. There is, however, not much inducement to industry, for, notwithstanding the time consumed in its manufacture, each web is sold for only two shillings.

On returning to Golungo Alto, I found several of my men laid up with fever. One of the reasons for my leaving them there was that they might recover from the fatigue of the journey from Loanda, which had much more effect upon their feet than hundreds of miles had on our way westwards. They had always been accustomed to moisture in their own well-watered land, and we certainly had a superabundance of that in Loanda. The roads, however, from Loanda to Golungo Alto were both hard and dry, and they suffered severely in consequence; yet they were composing songs to be sung when they should reach home. The Argonauts were nothing to them; and they remarked very impressively to me, "It was well you came with Makololo, for no tribe could have done what we have accomplished in coming to the white man's country: we are the true ancients who can tell wonderful things." Two of them now had fever in the continued form, and became jaundiced, the whites or conjunctival membrane of their eyes becoming as yellow as saffron; and a third suffered from an attack of mania. He came to his companions one day and said, "Remain well. I am called away by the gods!" and set off at the top of his speed. The young men caught him before he had gone a mile, and bound him. By gentle treatment and watching for a few days he recovered. I have observed several instances of this kind in the country, but very few cases of idiocy, and I believe that continued insanity is rare.

CHAPTER XXI

Visit a deserted convent—Favourable report of Jesuits and their teaching—Gradations of native society—Punishment of thieves—Palm-toddy; its baneful effects—Freemasons—Marriages and funerals—Litigation—Mr. Canto's illness—Bad behaviour of his slaves—An entertainment—Ideas on free-labour—Loss of American cotton-seed—Abundance of cotton in the country—Sickness of Sekeletu's horse—Eclipse of the sun—Insects which distil water—Experiments with them—Proceed to Ambaca—Sickly season—Office of commandant—Punishment of official delinquents—Present from Mr. Schut of Loanda—Visit Pungo Andongo—Its good pasturage, grain, fruit, etc.—The fort and columnar rocks—The Queen of Jinga—Salubrity of Pungo Andongo—Price of a slave—A merchant-prince—His hospitality—Hear of the loss of my papers in *Forerunner*—Narrow escape from an alligator—Ancient burial-places—Neglect of agriculture in Angola—Manioc the staple product—Its cheapness—Sickness—Friendly visit from a coloured priest—The Prince of Congo—No priests in the interior of Angola.

WHILE waiting for the recovery of my men, I visited, in company with my friend Mr. Canto, the deserted convent of St. Hilarion, at Bango, a few miles north-west of Golungo Alto. It is situated in a magnificent valley, containing a population numbering 4,000 hearths. This is the abode of the Sova, or Chief Bango, who still holds a place of authority under the Portuguese. The garden of the convent, the church, and dormitories of the brethren, are still kept in a good state of repair. I looked at the furniture, couches, and large chests for holding the provisions of the brotherhood with interest, and would fain have learned something of the former occupants; but all the books and sacred vessels had lately been removed to Loanda, and even the graves of the good men stand without any record: their resting-places are, however, carefully tended. All speak well of the Jesuits and other missionaries, as the Capuchins, etc., for having attended diligently to the instruction of the children. They were supposed to have a tendency to take the part of the people against the Government, and were supplanted by priests, concerning whom no regret is expressed that they were allowed to die out. In viewing the present fruits of former missions, it is impossible not to feel assured that, if the Jesuit teaching has been so permanent, that of Protestants, who leave the Bible in the hands of their converts,

will not be less abiding. The chief Bango has built a large two-story house close by the convent, but superstitious fears prevent him from sleeping in it. The Portuguese take advantage of all the gradations into which native society has divided itself. This man, for instance, is still a sova or chief, has his councillors, and maintains the same state, as when the country was independent. When any of his people are guilty of theft, he pays down the amount of goods stolen at once, and reimburses himself out of the property of the thief so effectually as to be benefited by the transaction. The people under him are divided into a number of classes. There are his councillors, as the highest, who are generally head-men of several villages, and the carriers, the lowest free men. One class above the last obtains the privilege of wearing shoes from the chief by paying for it; another, the soldiers or militia, pay for the privilege of serving, the advantage being that they are not afterwards liable to be made carriers. They are also divided into gentlemen and little gentlemen, and, though quite black, speak of themselves as white men, and of the others, who may not wear shoes, as "blacks." The men of all these classes trust to their wives for food, and spend most of their time in drinking the palm-toddy. This toddy is the juice of the palm-oil tree (*Elaïs Guineensis*), which, when tapped, yields a sweet clear liquid, not at all intoxicating while fresh, but, when allowed to stand till the afternoon, causes inebriation and many crimes. This toddy, called malova, is the bane of the country. Culprits are continually brought before the commandants for assaults committed through its influence. Men come up with deep gashes on their heads, and one, who had burned his father's house, I saw making a profound bow to Mr. Canto, and volunteering to explain why he did the deed.

There is also a sort of fraternity of freemasons, named Empacasseiros, into which no one is admitted unless he is an expert hunter, and can shoot well with the gun. They are distinguished by a fillet of buffalo-hide around their heads, and are employed as messengers in all cases requiring express. They are very trustworthy, and, when on active service, form the best native troops the Portuguese possess. The militia are of no value as soldiers, but cost the country nothing, being supported by their wives. Their duties are chiefly to guard the residences of commandants, and to act as police.

The chief recreations of the natives of Angola are marriages and funerals. When a young woman is about to be married, she is placed in a hut alone and anointed with various unguents, and many incantations are employed, in order to secure good fortune and fruitfulness. Here, as almost everywhere in the

uth, the height of good fortune is to bear sons. They often ave a husband altogether, if they have daughters only. In eir dances, when any one may wish to deride another, in the companying song a line is introduced, "So and so has no ildren, and never will get any." She feels the insult so eply, that it is not uncommon for her to rush away and mmit suicide. After some days the bride elect is taken to other hut, and adorned with all the richest clothing and naments that the relatives can either lend or borrow. She is en placed in a public situation, saluted as a lady, and presents ade by all her acquaintances are placed around her. After is she is taken to the residence of her husband, where she has hut for herself, and becomes one of several wives, for polygamy general. Dancing, feasting, and drinking on such occasions e prolonged for several days. In case of separation, the woman turns to her father's family, and the husband receives back hat he gave for her. In nearly all cases a man gives a price r the wife, and, in cases of mulattoes, as much as £60 is often ven to the parents of the bride. This is one of the evils the shop was trying to remedy.

In cases of death the body is kept several days, and there is a and concourse of both sexes, with beating of drums, dances, d debauchery, kept up with feasting, etc., according to the eans of the relatives. The great ambition of many of the acks of Angola is to give their friends an expensive funeral. ften when one is asked to sell a pig, he replies, "I am keeping in case of the death of any of my friends." A pig is usually aughtered and eaten on the last day of the ceremonies, and its ead thrown into the nearest stream or river. A native will ometimes appear intoxicated on these occasions, and, if blamed r his intemperance, will reply, "Why! my mother is dead!" s if he thought it a sufficient justification. The expenses of nerals are so heavy, that often years elapse before they can efray them.

These people are said to be very litigious and obstinate: con- ant disputes are taking place respecting their lands. A case ame before the weekly court of the Commandant, involving roperty in a palm-tree worth twopence. The judge advised he pursuer to withdraw the case, as the mere expenses of enter- g it would be much more than the cost of the tree. "Oh no," aid he; "I have a piece of calico with me for the clerk, and oney for yourself. It's my right—I will not forego it." The alico itself cost three or four shillings. They rejoice if they an say of an enemy, "I took him before the court."

My friend Mr. Canto, the Commandant, being seized with ver in a severe form, it afforded me much pleasure to attend

him in his sickness, who had been so kind to *me* in mine. was for some time in a state of insensibility, and I, having charge of his establishment, had thus an opportunity of obse ing the workings of slavery. When a master is ill, the sla run riot among the eatables. I did not know this unt observed that every time the sugar-basin came to the tabl was empty. On visiting my patient by night, I passed alon corridor, and unexpectedly came upon the washerwoman, eat pine-apples and sugar. All the sweetmeats were devoured, it was difficult for me to get even bread and butter, until I t the precaution of locking the pantry door. Probably the sla thought, that, as both they and the luxuries were the mast property, there was no good reason why they should be k apart.

Debarred by my precaution from these sources of enjoym they took to killing the fowls and goats, and when the ani was dead, brought it to me saying, "We found this thing ly out there." They then enjoyed a feast of flesh. A feelin insecurity prevails throughout this country. It is quite comm to furnish visitors with the keys of their rooms. When cal on to come to breakfast or dinner, each locks his door and p the key in his pocket. At Kolobeng we never locked our do by night or by day for months together; but there slavery unknown. The Portuguese do not seem at all bigoted in th attachment to slavery, nor yet in their prejudices against colo Mr. Canto gave an entertainment in order to draw all clas together and promote general good will. Two sovas or nat chiefs were present, and took their places without the le appearance of embarrassment. The sova of Kilombo appea in the dress of a general, and the sova of Bango was ga attired in a red coat, profusely ornamented with tinsel. latter had a band of musicians with him, consisting of trumpeters and four drummers, who performed very w These men are fond of titles, and the Portuguese Governm humours them by conferring honorary captaincies, etc.: the s of Bango was at present anxious to obtain the title of "Majo all the Sovas." At the tables of other gentlemen I observed same thing constantly occurring. At this meeting Mr. Ca communicated some ideas which I had written out on the dig of labour, and the superiority of free over slave labour. Portuguese gentlemen present were anxiously expecting arrival of American cotton-seed from Mr. Gabriel. They now in the transition state from unlawful to lawful trade, turn eagerly to cotton, coffee, and sugar, as new source wealth. Mr. Canto had been commissioned by them to p chase three sugar-mills. Our cruisers have been the princ

gents in compelling them to abandon the slave-trade; and our overnment, in furnishing them with a supply of cotton-seed, howed a generous intention to aid them in commencing a more onourable course. It can scarcely be believed, however, that fter Lord Clarendon had been at the trouble of procuring fresh otton-seed through our minister at Washington, and had sent out to the care of H. M. Commissioner at Loanda, probably om having fallen into the hands of a few incorrigible slave-aders, it never reached its destination. It was most likely ast into the sea off Ambriz, and my friends at Golungo Alto ere left without the means of commencing a new enterprise.

Mr. Canto mentioned that there is now much more cotton in he country than can be consumed; and if he had possession of few hundred pounds, he would buy up all the oil and cotton at fair price, and thereby bring about a revolution in the agricul-ure of the country. These commodities are not produced in reater quantity, because the people have no market for those, hich now spring up almost spontaneously around them. The bove was put down in my journal, when I had no idea that nlarged supplies of cotton from new sources were so much eeded at home.

It is common to cut down cotton-trees as a nuisance, and cul-vate beans, potatoes, and manioc, sufficient only for their own nsumption. I have the impression that cotton, which is de-duous in America, is perennial here; for the plants I saw in inter were not dead, though going by the name Algodão mericana, or American cotton. The rents paid for gardens elonging to the old convents are merely nominal, varying from he shilling to three pounds per annum. The higher rents eing realized from those in the immediate vicinity of Loanda, one but Portuguese or half-castes can pay them.

When about to start, the horse which the Governor had indly presented for Sekeletu was seized with inflammation, hich delayed us some time longer, and we ultimately lost it. Ve had been careful to watch it when coming through the istrict of Matamba, where we had discovered the tsetse, that no nsect might light upon it. The change of diet here may have ad some influence in producing the disease, for I was informed y Dr. Welweitsch, an able German naturalist, whom we found ursuing his arduous labours here, and whose life we hope may e spared to give his researches to the world, that, of fifty-eight inds of grasses found at Loanda, only three or four species exist ere, and these of the most diminutive kinds. The twenty-four fferent species of grass of Golungo Alto are nearly all gigantic. ndeed, gigantic grasses, climbers, shrubs, and trees, with but w plants, constitute the vegetation of this region.

November 20*th*.—An eclipse of the sun, which I had anxious hoped to observe with a view of determining the longitud happened this morning, and, as often took place in this cloud climate, the sun was covered four minutes before it bega When it shone forth the eclipse was in progress, and a fe minutes before it should (according to my calculations) ha ended, the sun was again completely obscured. The greate patience and perseverance are required if one wishes to ascerta his position when it is the rainy season.

Before leaving, I had an opportunity of observing a curio insect, which inhabits trees of the fig family (*Ficus*), upwar of twenty species of which are found here. Seven or eight them cluster round a spot on one of the smaller branches, a there keep up a constant distillation of a clear fluid, whic dropping to the ground, forms a little puddle below. If a vess is placed under them in the evening, it contains three or fo pints of fluid in the morning. The natives say that, if a dr falls into the eyes, it causes inflammation of these organs. the question whence is this fluid derived, the people reply th the insects suck it out of the tree, and our own naturalists gi the same answer. I have never seen an orifice, and it is scarc possible that the tree can yield so much. A similar but mu smaller homopterous insect, of the family *Cercopidæ*, is knov in England as the frog-hopper (*Aphrophora spumaria*), wh full grown and furnished with wings; but while still in t pupa state it is called "*cuckoo-spit*," from the mass of froth which it envelops itself. The circulation of sap in plants in o climate, especially of the graminaceæ, is not quick enough yield much moisture. The African species is five or six tim the size of the English. In the case of branches of the fig-tr the point the insects congregate on is soon marked by a numb of incipient roots, such as are thrown out when a cutting is serted in the ground, for the purpose of starting another tree. believe that both the English and African insects belong to t same family, and differ only in size, and that the chief part the moisture is derived from the atmosphere. I leave it naturalists to explain how these little creatures distil both night and day as much water as they please, and are more dependent than Her Majesty's steamships, with their appara for condensing steam, for, without coal, their abundant suppl of sea-water are of no avail. I tried the following experiment Finding a colony of these insects busily distilling on a branch the *Ricinus communis*, or castor-oil plant, I denuded about inches of the bark on the tree side of the insects, and scra away the inner bark, so as to destroy all the ascending vess I also cut a hole in the side of the branch, reaching to

middle, and then cut out the pith and internal vessels. The distillation was then going on at the rate of one drop each 67 seconds, or about 2 ounces 5½ drams in 24 hours. Next morning the distillation, so far from being affected by the attempt to stop the supplies, supposing they had come up through the branch from the tree, was increased to a drop every 5 seconds, or 12 drops per minute, making 1 pint (16 ounces) in every 24 hours. I then cut the branch so much, that during the day it broke; but they still went on at the rate of a drop every 5 seconds, while another colony on a branch of the same tree gave a drop every 17 seconds only, or at the rate of about 10 ounces 4⅘ drams in 24 hours. I finally cut off the branch; but this was too much for their patience, for they immediately decamped, as insects will do from either a dead branch or a dead animal, which Indian hunters soon know, when they sit down on a recently killed bear. The presence of greater moisture in the air increased the power of these distillers: the period of greatest activity was in the morning, when the air and everything else was charged with dew.

Having but one day left for experiment, I found again that another colony on a branch, denuded in the same way, yielded a drop every 2 seconds, or 4 pints 10 ounces in 24 hours, while a colony on a branch untouched, yielded a drop every 11 seconds, or 16 ounces 2$\frac{19}{20}$ drams in 24 hours. I regretted somewhat the want of time to institute another experiment, namely, to cut a branch and place it in water, so as to keep it in life, and then observe if there was any diminution of the quantity of water in the vessel. This alone was wanting to make it certain that they draw water from the atmosphere. I imagine that they have some power of which we are not aware, besides that nervous influence which causes constant motion to our own involuntary muscles, the power of lifelong action without fatigue. The reader will remember, in connection with this insect, the case of the ants already mentioned.

December 14th.—Both myself and men having recovered from severe attacks of fever, we left the hospitable residence of Mr. Canto with a deep sense of his kindness to us all, and proceeded on our way to Ambaca. (Lat. 9° 16′ 35″ S., long. 15° 23′ E.)

Frequent rains had fallen in October and November, which were nearly always accompanied with thunder. Occasionally the quantity of moisture in the atmosphere is greatly increased without any visible cause: this imparts a sensation of considerable cold, though the thermometer exhibits no fall of the mercury. The greater humidity in the air, affording a better conducting medium for the radiation of heat from the body, is as dangerous as a sudden fall of the thermometer: it causes considerable

disease among the natives, and this season is denominated "carneirado," as if by the disease they were slaughtered like sheep. The season of these changes, which is the most favourable for Europeans, is the most unhealthy for the native population; and this is by no means a climate in which either natives or Europeans can indulge in irregularities with impunity.

Owing to the weakness of the men who had been sick, we were able to march but short distances. Three hours and a half brought us to the banks of the Caloi, a small stream which flows into the Senza. This is one of the parts of the country reputed to yield petroleum, but the geological formation, being mica schist dipping towards the eastward, did not promise much for our finding it. Our hospitable friend Mr. Mellot accompanied us to another little river, called the Quango, where I saw two fine boys, the sons of the sub-commandant, Mr. Feltao, who, though only from six to eight years old, were subject to fever. We then passed on in the bright sunlight, the whole country looking so fresh and green after the rains, and everything so cheering, one could not but wonder to find it so feverish.

We found, on reaching Ambaca, that the gallant old soldier Laurence José Marquis, had, since our passing Icollo i Bengo, been promoted, on account of his stern integrity, to the government of this important district. The office of commandant is much coveted by the officers of the line who come to Angola, not so much for the salary as for the perquisites, which, when managed skilfully, in the course of a few years make one rich. An idea may be formed of the conduct of some of these officials from the following extract from the Boletim of Loanda of the 28th of October, 1854 :—

"The acting governor-general of the province of Angola and its dependencies determines as follows.

"Having instituted an investigation (Syndecancia) against the commandant of the fort of ——, a captain of the army of Portugal in commission in this province, ——, on account of numerous complaints, which have come before this Government of violences and extortions practised by the said commandant and those complaints appearing by the result of the investigation to be well founded, it will be convenient to exonerate the captain referred to, from the command of the fort of ——, to which he had been nominated by the Portfolio of this general Government No 41, of 27th December of the past year; and if not otherwise determined, the same official shall be judged by a council of war for the criminal acts, which are to him attributed."

Even this public mention of his crimes attaches no stigma to the man's character. The council of war, by which these delinquents always prefer to be judged, is composed of men who

eagerly expect to occupy the post of commandant themselves, nd anticipate their own trial for similar acts at some future ime. The severest sentence a council of war awards is a few weeks' suspension from office in his regiment.

This want of official integrity, which is not at all attributable o the Home Government of Portugal, would prove a serious mpediment in the way of foreign enterprise developing the esources of this rich province. And to this cause, indeed, may e ascribed the failure of the Portuguese laws for the entire sup- pression of the slave-trade. The officers ought to receive higher pay, if integrity is expected from them. At present, a captain's pay for a year will only keep him in good uniform. The high pay our own officers receive has manifest advantages.

Before leaving Ambaca, we received a present of ten head of cattle from Mr. Schut of Loanda, and, as it shows the cheapness of provisions here, I may mention that the cost was only about a guinea per head.

On crossing the Lucalla, we made a détour to the south, in order to visit the famous rocks of Pungo Andongo. As soon as we crossed the rivulet Lotete, a change in the vegetation of the country was apparent. We found trees identical with those to be seen south of the Chobe. The grass, too, stands in tufts, and is of that kind which the natives consider to be best adapted for cattle. Two species of grape-bearing vines abound everywhere in this district, and the influence of the good pasturage is seen in the plump condition of the cattle. In all my previous in- quiries respecting the vegetable products of Angola I was in- variably directed to Pungo Andongo. Do you grow wheat? "O yes, in Pungo Andongo."—Grapes, figs, or peaches? "O yes, in Pungo Andongo."—Do you make butter, cheese, etc.? The uniform answer was, "O yes, there is abundance of all these in Pungo Andongo." But when we arrived here, we found that the answers all referred to the activity of one man, Colonel Manuel Antonio Pires. The presence of the wild grape shows that vineyards might be cultivated with success; the wheat grows well without irrigation; and any one who tasted the butter and cheese at the table of Colonel Pires would prefer them to the stale produce of the Irish dairy in general use throughout that province. The cattle in this country are seldom milked, on account of the strong prejudice which the Portuguese entertain against the use of milk. They believe that it may be used with safety in the morning; but if taken after midday, that it will cause fever. It seemed to me that there was not much reason for carefully avoiding a few drops in their coffee, after having devoured ten times the amount in the shape of cheese at dinner.

The fort of Pungo Andongo (lat. 9° 42′ 14″ S., long. 15° 30′ E.) is situated in the midst of a group of curious columnar-shaped rocks, each of which is upwards of three hundred feet in height. They are composed of conglomerate, made up of a great variety of rounded pieces in a matrix of dark red sandstone. They rest on a thick stratum of this last rock, with very few of the pebbles in its substance. On this a fossil palm has been found, and if of the same age as those on the eastern side of the continent, on which similar palms now lie, there may be coal underneath this, as well as under that at Tete. The asserted existence of petroleum-springs at Dande, and near Cambambe, would seem to indicate the presence of this useful mineral, though I am not aware of any one having actually seen a seam of coal tilted up to the surface in Angola, as we have at Tete. The gigantic pillars of Pungo Andongo have been formed by a current of the sea coming from the S.S.E., for, seen from the top, they appear arranged in that direction, and must have withstood the surges of the ocean at a period of our world's history, when the relations of land and sea were totally different from what they are now, and long before "the morning stars sang together, and all the sons of God shouted for joy, to see the abodes prepared which man was soon to fill." The embedded pieces in the conglomerate are of gneiss, clay shale, mica and sandstone schists, trap, and porphyry, most of which are large enough to give the whole the appearance of being the only remaining vestiges of vast primæval banks of shingle. Several little streams run amongst these rocks, and in the central part of the pillars stands the village, completely environed by well-nigh inaccessible rocks. The pathways into the village might be defended by a small body of troops against an army; and this place was long the stronghold of the tribe called Jinga, the original possessors of the country.

We were shown a footprint carved on one of these rocks. It is spoken of as that of a famous queen, who reigned over all this region. In looking at these rude attempts at commemoration, one feels the value of letters. In the history of Angola, we find that the famous Queen Donna Anna de Souza came from the vicinity, as Ambassadress from her brother Gola Bandy, king of the Jinga, to Loanda, in 1621, to sue for peace, and astonished the governor by the readiness of her answers. The governor proposed, as a condition of peace, the payment by the Jinga of an annual tribute. "People talk of tribute after they have conquered, and not before it: we come to talk of peace, not of subjection," was the ready answer. The governor was as much nonplussed as our Cape governors often are, when they tell the Caffres "to put it all down in writing, and they will then be

to answer them." She remained some time in Loanda, ned all she sought, and, after being taught by the mission- s, was baptized, and returned to her own country with our. She succeeded to the kingdom on the death of her ther, whom it was supposed she poisoned, but in a subsequent with the Portuguese, she lost nearly all her army in a great tle fought in 1627. She returned to the church after a long iod of apostacy, and died in extreme old age; and the Jinga l live as an independent people to the north of this their ient country. No African tribe has ever been destroyed.

n former times the Portuguese imagined that this place was ticularly unhealthy, and banishment to the black rocks of ngo Andongo was thought by their judges to be a much erer sentence than transportation to any part of the coast; this district is now well known to be the most healthy part Angola. The water is remarkably pure, the soil is light, and country open and undulating, with a general slope down ards the river Coanza, a few miles distant. That river is southern boundary of the Portuguese, and beyond, to the S. S.W., we see the high mountains of the Libollo. On the . we have also a mountainous country, inhabited by the nbonda or Ambonda, who are said by Colonel Pires to be a y brave and independent people, but hospitable and fair in ir dealings. They are rich in cattle, and their country pro- es much bees'-wax, which is carefully collected and brought he Portuguese, with whom they have always been on good ms.

The Ako (Haco), a branch of this family, inhabit the left bank he Coanza above this village, who, instead of bringing slaves sale, as formerly, now occasionally bring wax for the pur- se of a slave from the Portuguese. I saw a boy sold for lve shillings: he said that he belonged to the country of tiamvo. Here I bought a pair of well-made boots of good ned leather, which reached above the knee, for five shillings l eightpence, and that was just the price given for one pound ivory by Mr. Pires; consequently the boy was worth two rs of boots, or two pounds of ivory. The Libollo on the S. ve not so good a character, but the Coanza is always deep ough to form a line of defence. Colonel Pires is a good mple of what an honest, industrious man in this country y become. He came as a servant in a ship, and by a long rse of persevering labour, has raised himself to be the richest rchant in Angola. He possesses some thousands of cattle; l, on any emergency, can appear in the field with several ndred armed slaves.

While enjoying the hospitality of this merchant prince in his

commodious residence, which is outside the rocks, and comman a beautiful view of all the adjacent country, I learned that my despatches, maps, and journal, had gone to the bottom of t sea in the mail packet *Forerunner*. I felt so glad that friend Lieutenant Bedingfeld, to whose care I had committ them, though in the most imminent danger, had not sharec similar fate, that I was at once reconciled to the labour of writing. I availed myself of the kindness of Colonel Pires, a remained till the end of the year, reproducing my lost papers

Colonel Pires having another establishment on the banks the Coanza, about six miles distant, I visited it with him abo once a week for the purpose of recreation. The difference temperature caused by the lower altitude was seen in t cashew trees, for while, near the rocks, these trees were coming into flower, those at the lower station were ripeni their fruit. Cocoa-nut trees and bananas bear well at the lov station, but yield little or no fruit at the upper. The differe indicated by the thermometer was 7°. The general range n the rocks was 67° at 7 a.m., 74° at midday, and 72° in evening.

A slave-boy belonging to Colonel Pires, having stolen a eaten some lemons in the evening, went to the river to wash mouth, so as not to be detected by the flavour. An alliga seized him and carried him to an island in the middle of stream; there the boy grasped hold of the reeds, and baffled the efforts of the reptile to dislodge him, till his compani attracted by his cries, came in a canoe to his assistance. alligator at once let go his hold, for when out of his own elem he is cowardly. The boy had many marks of the teeth in abdomen and thigh, and those of the claws on his legs arms.

The slaves in Colonel Pires' establishments appeared m like free servants than any I had elsewhere seen. Everyth was neat and clean, while generally, where slaves are the c domestics, there is an aspect of slovenliness, as if they w on the principle of always doing as little for their master possible.

In the country near to this station were a large num of the ancient burial-places of the Jinga. These are sin large mounds of stones, with drinking and cooking vessel rude pottery on them. Some are arranged in a circular f two or three yards in diameter, and shaped like a haye There is not a single vestige of any inscription. The native Angola generally have a strange predilection for bringing t dead to the sides of the most frequented paths. They ha particular anxiety to secure the point where cross roads m

and around the graves are planted tree euphorbias and other cies of that family. On the grave itself they also place ter-bottles, broken pipes, cooking vessels, and sometimes a le bow and arrow.

The Portuguese Government, wishing to prevent this custom, xed a penalty on any one burying in the roads, and appointed ces of public sepulture in every district in the country. The ple persist, however, in spite of the most stringent enforce- nt of the law, to follow their ancient custom.

The country between the Coanza and Pungo Andongo is ered with low trees, bushes, and fine pasturage. In the ter, we were pleased to see our old acquaintances the gaudy diolus, Amaryllis toxicaria, hymanthus, and other bulbs in as rishing a condition as at the Cape.

It is surprising that so little has been done in the way of riculture in Angola. Raising wheat by means of irrigation never been tried; no plough is ever used; and the only trument is the native hoe, in the hands of slaves. The chief ect of agriculture is the manioc, which does not contain riment sufficient to give proper stamina to the people. The f-caste Portuguese have not so much energy as their fathers. ey subsist chiefly on the manioc, and, as that can be eaten ner raw, roasted, or boiled, as it comes from the ground; or nented in water, and then roasted or dried after fermenta- n, and baked or pounded into fine meal; or rasped into meal cooked as farina; or made into confectionery with butter sugar, it does not so soon pall upon the palate as one might gine, when told that it constitutes their principal food. e leaves boiled make an excellent vegetable for the table; , when eaten by goats, their milk is much increased. The od is a good fuel, and yields a large quantity of potash. If nted in a dry soil, it takes two years to come to perfection, uiring, during that time, one weeding only. It bears drought l, and never shrivels up, like other plants, when deprived of n. When planted in low alluvial soils, and either well plied with rain or annually flooded, twelve, or even ten nths, are sufficient to bring it to maturity. The root rasped ile raw, placed upon a cloth, and rubbed with the hands ile water is poured upon it, parts with its starchy glutinous tter, and this, when it settles at the bottom of the vessel, the water poured off, is placed in the sun till nearly dry, orm tapioca. The process of drying is completed on an iron te over a slow fire, the mass being stirred meanwhile with a k, and when quite dry it appears agglutinated into little oules, and is in the form we see the tapioca of commerce. s is never eaten by weevils, and so little labour is required

in its cultivation, that on the spot it is extremely che
Throughout the interior parts of Angola, fine manioc-me
which could with ease have been converted either into superi
starch or tapioca, is commonly sold at the rate of about t
pounds for a penny. All this region, however, has no means
transport to Loanda, other than the shoulders of the carrie
and slaves over a footpath.

Cambambe, to which the navigation of the Coanza reaches,
reported to be thirty leagues below Pungo Andongo. A lar
waterfall is the limit on that side; and another exists high
up, at the confluence of the Lombe (lat. 9° 41′ 26″ S., and abo
long. 16° E.), over which hippopotami and elephants are son
times drawn and killed. The river between is rapid, a
generally rushes over a rocky bottom. Its source is pointed
as S.E. or S.S.E. of its confluence with the Lombe, and near Bi
The situation of Bihe is not well known. When at Sanza,
were assured that it lies nearly south of that point, and eig
days distant. This statement seemed to be corroborated by
meeting many people going to Matiamvo and to Loanda fr
Bihe. Both parties had come to Sanza, and then branched
one to the east, the other to the west. The source of
Coanza is thus probably not far from Sanza.

I had the happiness of doing a little good in the way of
ministering to the sick, for there are no doctors in the inte
of Angola. Notwithstanding the general healthiness of this
district, and its pleasant temperature, I was attacked by fe
myself. While confined to my room, a gentleman of colou
canon of the Church, kindly paid me a visit. He was on a t
of visitation in the different interior districts, for the purpos
baptizing and marrying. He had lately been on a visit to B
bon, in company with the Prince of Congo, and had been inve
with an order of honour by the King of Portugal as an ackn
ledgment of his services. He had all the appearance of a t
negro, but commanded the respect of the people, and Colonel
who had known him for thirty years, pronounced him to
a good man. There are only three or four priests in Loa
all men of colour, but educated for the office. About the t
of my journey in Angola, an offer was made to any young
of ability who might wish to devote themselves to the ser
of the Church, to afford them the requisite education at
University of Coimbra in Portugal. I was informed, on w
seemed good authority, that the Prince of Congo is profes
a Christian, and that there are no fewer than twelve churc
in that kingdom, the fruits of the mission established in fo
times at San Salvador, the capital. These churches are ke
partial repair by the people, who also keep up the ceremonie

the Church, pronouncing some gibberish over the dead, in imitation of the Latin prayers which they had formerly heard. Many of them can read and write. When a King of Congo dies, the body is wrapped up in a great many folds of cloth, until a priest can come from Loanda to consecrate his successor. The King of Congo still retains the title of Lord of Angola, which he had when the Jinga, the original possessors of the soil, owed him allegiance; and when he writes to the Governor of Angola he places his own name first, as if addressing his vassal. The Jinga paid him tribute annually in cowries, which were found on the island that shelters Loanda harbour, and on refusing to continue payment, the King of Congo gave over the island to the Portuguese, and thus their dominion commenced in this quarter.

There is not much knowledge of the Christian religion in either Congo or Angola, yet it is looked upon with a certain degree of favour. The prevalence of fever is probably the reason why no priest occupies a post in any part of the interior. They come on tours of visitation like that mentioned, and it is said that no expense is incurred, for all the people are ready not only to pay for their services, but also to furnish every article in their power gratuitously. In view of the desolate condition of this fine missionary field, it is more than probable that the presence of a few Protestants would soon provoke the priests, if not to love, to good works.

CHAPTER XXII

Leave Pungo Andongo—Extent of Portuguese power—Meet traders and carriers—Red ants: their fierce attack; usefulness, numbers—Descend the heights of Tala Mungongo—Fruit-trees in the valley of Cassange—Edible muscle—Birds—Cassange village—Quinine and cathory — Sickness of Captain Neves' infant — A diviner thrashed—Death of the child—Mourning—Loss of life from the ordeal—Widespread superstitions—The chieftainship—Charms—Receive copies of the *Times*—Trading Pombeiros—Present for Matiamvo—Fever after westerly winds—Capabilities of Angola for producing the raw materials of English manufacture—Trading parties with ivory—More fever—A hyæna's choice—Makololo opinion of the Portuguese—Cypriano's debt—A funeral—Dread of disembodied spirits—Beautiful morning scenes—Crossing the Quango—Ambakistas called, "The Jews of Angola"—Fashions of the Bashinje—Approach the village of Sansawe—His idea of dignity—The Pombeiros' present—Long detention—A blow on the beard—Attacked in a forest—Sudden conversion of a fighting chief to peace principles by means of a revolver—No blood shed in consequence—Rate of travelling—Slave women—Way of addressing slaves—Their thievish propensities—Feeders of the Congo or Zaire—Obliged to refuse presents—Cross the Loajima—Appearance of people; hair fashions.

January 1, 1855.—HAVING, through the kindness of Colonel Pires, reproduced some of my lost papers, I left Pungo Andongo the first day of this year; and at Candumba, slept in one of the dairy establishments of my friend, who had sent forward orders for an ample supply of butter, cheese, and milk. Our path lay along the right bank of the Coanza. This is composed of the same sandstone rock, with pebbles, which forms the flooring of the country. The land is level, has much open forest, and is well adapted for pasturage.

On reaching the confluence of the Lombe, we left the river and proceeded in a north-easterly direction, through a fine open green country, to the village of Malange, where we struck into our former path. A few miles to the west of this, a path branches off to a new district named the Duke Braganza. The path crosses the Lucalla and several of its feeders. The whole of the country drained by these is described as extremely fertile. The territory west of Braganza is reported to be mountainous, well wooded and watered; wild coffee is abundant, and the people even make their hats of coffee-trees. The rivers Dande

Senza, and Lucalla, are said to rise in one mountain-range. Numerous tribes inhabit the country to the north, who are all independent. The Portuguese power extends chiefly over the tribes through whose lands we have passed. It may be said to be firmly seated only between the rivers Dande and Coanza. It extends inland about three hundred miles to the river Quango; and the population, according to the imperfect data afforded by the census, given annually by the commandants of the fifteen or sixteen districts into which it is divided, cannot be under 600,000 souls.

Leaving Malange, we passed quickly, without deviation, along the path by which we had come. At Sanza (lat. 9° 37′ 46″ S., long. 16° 59′ E.) we expected to get a little seed-wheat; but this was not now to be found in Angola. The underlying rock of the whole of this section, is that same sandstone which we have before noticed, but it gradually becomes finer in the grain, with the addition of a little mica, the further we go eastward; we enter upon clay-shale at Tala Mungongo (lat. 9° 42′ 37″ S., long. 17° 27′ E.), and find it dipping a little to the west. The general geological structure is a broad fringe of mica and sandstone schist (about 15° E.), dipping in towards the centre of the country, beneath these horizontal and sedimentary rocks of more recent date, which form an inland basin. The fringe is not, however, the highest in altitude, though the oldest in age.

While at this latter place, we met a native of Bihe who has visited the country of Shinte three times, for the purposes of trade. He gave us some of the news of that distant part, but not a word of the Makololo, who have always been represented in the countries to the north as a desperately savage race, whom no trader could visit with safety. The half-caste traders whom we met at Shinte's, had returned to Angola with sixty-six slaves and upwards of fifty tusks of ivory. As we came along the path, we daily met long lines of carriers bearing large square masses of bees'-wax, each about a hundred pounds weight, and numbers of elephants' tusks, the property of Angolese merchants. Many natives were proceeding to the coast also on their own account, carrying bees'-wax, ivory, and sweet oil. They appeared to travel in perfect security; and at different parts of the road, we purchased fowls from them at a penny each. My men took care to celebrate their own daring in having actually entered ships, while the natives of these parts, who had endeavoured to frighten them on their way down, had only seen them at a distance. Poor fellows! they were more than ever attentive to me; and, as they were not obliged to erect sheds for themselves, in consequence of finding them already built at the different sleeping-places, all their care was bestowed in making me

comfortable. Mashauana, as usual, made his bed with his head close to my feet, and never during the entire journey did I have to call him twice for anything I needed.

During our stay at Tala Mungongo, our attention was attracted to a species of red ant, which infests different parts of this country. It is remarkably fond of animal food. The commandant of the village having slaughtered a cow, slaves were obliged to sit up the whole night, burning fires of straw around the meat, to prevent them from devouring most of it. These ants are frequently met with in numbers, like a small army. At a little distance, they appear as a brownish-red band, two or three inches wide, stretched across the path, all eagerly pressing on in one direction. If a person happens to tread upon them, they rush up his legs and bite with surprising vigour. The first time I encountered this by no means contemptible enemy, was near Cassange. My attention being taken up in viewing the distant landscape, I accidentally stepped upon one of their nests. Not an instant seemed to elapse, before a simultaneous attack was made on various unprotected parts, up the trousers from below, and on my neck and breast above. The bites of these furies were like sparks of fire, and there was no retreat. I jumped about for a second or two, then in desperation tore off all my clothing, and rubbed and picked them off seriatim as quickly as possible. Ugh! they would make the most lethargic mortal look alive. Fortunately no one observed this rencontre, or word might have been taken back to the village that I had become mad. I was once assaulted in a similar way, when sound asleep at night in my tent, and it was only by holding my blanket over the fire that I could get rid of them. It is really astonishing how such small bodies can contain so large an amount of ill-nature. They not only bite, but twist themselves round after the mandibles are inserted, to produce laceration and pain more than would be effected by the single wound. Frequently while sitting on the ox, as he happened to tread near a band they would rush up his legs to the rider, and soon let him know that he had disturbed their march. They possess no fear, attacking with equal ferocity the largest as well as the smallest animals. When any person has leaped over the band, numbers of them leave the ranks and rush along the path, seemingly anxious for a fight. They are very useful in ridding the country of dead animal matter, and, when they visit a human habitation, clear it entirely of the destructive white ants and other vermin. They destroy many noxious insects and reptiles. The severity of their attack is greatly increased by their vast numbers, and rats, mice, lizards, and even the *Python Natalensis*, when in a state of surfeit from recent feeding, fall victims to their

rce onslaught. These ants never make hills like the white t. Their nests are but a short distance beneath the soil, hich has the soft appearance of the abodes of ants in England. casionally they construct galleries over their path to the cells the white ant, in order to secure themselves from the heat the sun during their marauding expeditions.

January 15th, 1855.—We descended, in one hour, from the ights of Tala Mungongo. I counted the number of paces ade on the slope downward, and found them to be sixteen ndred, which may give a perpendicular height of from twelve fifteen hundred feet. Water boiled at 260° at Tala Mungongo ove, and at 208° at the bottom of the declivity, the air being 72° in the shade in the former case, and 94° in the latter. he temperature generally throughout the day was from 94° to ° in the coolest shade we could find.

The rivulets which cut up the valley of Cassange were now y; but the Lui and Luare contained abundance of rather ackish water. The banks are lined with palm, wild date-trees, d many guavas, the fruit of which was now becoming ripe. tree much like the mango abounds, but it does not yield fruit. these rivers a kind of edible muscle is plentiful, the shells of hich exist in all the alluvial beds of the ancient rivers, as far the Kuruman. The brackish nature of the water probably ables it to exist here. On the open grassy lawns, great numrs of a species of lark are seen. They are black, with yellow oulders. Another black bird, with a long tail (*Centropus negalensis*), floats awkwardly, with its tail in a perpendicular sition, over the long grass. It always chooses the highest ints, and is caught on them with bird-lime, the long black il-feathers being highly esteemed by the natives for plumes. e saw here also the "Lehututu" (*Tragopan Leadbeaterii*), a rge bird strongly resembling a turkey; it is black on the ound, but when it flies, the outer half of the wings are white. kills serpents, striking them dexterously behind the head. derives its native name from the noise it makes, and it is found far as Kolobeng. Another species like it, is called the Abysnian hornbill.

Before we reached Cassange, we were overtaken by the Comandant, Senhor Carvalho, who was returning, with a detachnt of fifty men and a field-piece, from an unsuccessful search ter some rebels. The rebels had fled, and all he could do was burn their huts. He kindly invited me to take up my resince with him, but, not wishing to pass by the gentleman, aptain Neves) who had so kindly received me on my first rival in the Portuguese possessions, I declined. Senhor Rego d been superseded in his command, because the Governor

Amaral, who had come into office since my departure fro
Loanda, had determined that the law which requires the offic
of commandant to be exclusively occupied by military officers
the line, should once more come into operation. I was agai
most kindly welcomed by my friend Captain Neves, whom
found labouring under a violent inflammation and abscess of th
hand. There is nothing in the situation of this village to in
dicate unhealthiness, except perhaps the rank luxuriance of th
vegetation. Nearly all the Portuguese inhabitants suffer fro
enlargement of the spleen, the effects of frequent intermittent
and have generally a sickly appearance. Thinking that th
affection of the hand was simply an effort of nature to get ri
of malarious matter from the system, I recommended the use
quinine. He himself applied the leaf of a plant called cathor
famed among the natives as an excellent remedy for ulcers. Th
cathory-leaves, when boiled, exude a gummy juice, which e
fectually shuts out the external air. Each remedy of cour
claimed the merit of the cure.

Many of the children are cut off by fever. A fine boy
Captain Neves' had since my passage westward shared a simil
fate. Another child died during the period of my visit. Durit
his sickness, his mother, a woman of colour, sent for a divin
in order to ascertain what ought to be done. The diviner, aft
throwing his dice, worked himself into the state of ecstasy
which they pretend to be in communication with the Barin
He then gave the oracular response, that the child was beir
killed by the spirit of a Portuguese trader, who once lived
Cassange. The case was this:—On the death of the trade
the other Portuguese merchants in the village came togethe
and sold the goods of the departed to each other, each man a
counting for the portion received, to the creditors of the deceas
at Loanda. The natives, looking on, and not understanding t
nature of written mercantile transactions, concluded that t
merchants of Cassange had simply stolen the dead man's goo
and that now the spirit was killing the child of Captain Ne
for the part he had taken in the affair. The diviner in his
sponse revealed the impression made on his own mind by t
sale, and likewise the native ideas of departed souls. As th
give the whites credit for greater stupidity than themselves
all these matters, the mother of the child came, and told t
father that he ought to give a slave to the diviner, as a fee
make a sacrifice to appease the spirit and save the life of t
child. The father quietly sent for a neighbour, and, though t
diviner pretended to remain in his state of ecstasy, the be
application of two sticks to his back suddenly reduced him
his senses, and a most undignified flight.

The mother of this child seemed to have no confidence in ropean wisdom; and though I desired her to keep the child of currents of wind, she preferred to follow her own custom, l even got it cupped on the cheeks. The consequence was t the child was soon in a dying state, and the father, wishing o be baptized, I commended its soul to the care and compas- n of Him who said, "Of such is the kingdom of heaven." e mother at once rushed away, and commenced that doleful il which is so affecting, as it indicates sorrow without hope. e continued it without intermission until the child was buried. the evening her female companions used a small musical trument, which produced a kind of screeching sound, as an ompaniment of the death wail.

In the construction of this instrument they make use of utchouc, which, with a variety of other gums, is found in ferent parts of this country.

The intercourse which the natives have had with white men, s not seem to have much ameliorated their condition. A at number of persons are reported to lose their lives annually different districts of Angola, by the cruel superstitions to ich they are addicted, and the Portuguese authorities either ow nothing of them, or are unable to prevent their occurrence. e natives are bound to secrecy by those who administer the eal, which generally causes the death of the victim. A per-, when accused of witchcraft, will often travel from distant tricts in order to assert her innocency and brave the test. ey come to a river on the Cassange called Dua, drink the usion of a poisonous tree, and perish unknown.

A woman was accused by a brother-in-law of being the cause his sickness while we were at Cassange. She offered to take ordeal, as she had the idea that it would but prove her con- ous innocence. Captain Neves refused his consent to her ng, and thus saved her life, which would have been sacrificed, the poison is very virulent. When a strong stomach rejects the accuser reiterates his charge; the dose is repeated, and person dies. Hundreds perish thus every year in the valley Cassange.

The same superstitious ideas being prevalent through the ole of the country north of the Zambesi, seems to indicate t the people must originally have been one. All believe that souls of the departed still mingle among the living, and par- e in some way of the food they consume. In sickness, sacri- s of fowls and goats are made to appease the spirits. It is gined that they wish to take the living away from earth and its enjoyments. When one man has killed another, a sacrifice nade, as if to lay the spirit of the victim. A sect is reported

to exist, who kill men in order to take their hearts and off them to the Barimo.

The chieftainship is elective from certain families. Amon the Bangalas of the Cassange valley, the chief is chosen fro three families in rotation. A chief's brother inherits in prefe ence to his son. The sons of a sister belong to her brothe and he often sells his nephews to pay his debts. By this a other unnatural customs, more than by war, is the slave-mark supplied.

The prejudices in favour of these practices are very deep rooted in the native mind. Even at Loanda they retire out the city in order to perform their heathenish rites without t cognizance of the authorities. Their religion, if such it may called, is one of dread. Numbers of charms are employed avert the evils with which they feel themselves to be enco passed. Occasionally you meet a man, more cautious or mo timid than the rest, with twenty or thirty charms hung rou his neck. He seems to act upon the principle of Proclus, in l prayer to all the gods and goddesses. Among so many he sur must have the right one. The disrespect which Europeans p to the objects of their fear, is to their minds only an evide of great folly.

While here, I reproduced the last of my lost papers and ma and as there is a post twice a month from Loanda, I had happiness to receive a packet of the *Times*, and, among ot news, an account of the Russian war up to the terrible cha of the light cavalry. The intense anxiety I felt to hear mo may be imagined by every true patriot; but I was forced brood on in silent thought, and utter my poor prayers for frie who perchance were now no more, until I reached the other s of the continent.

A considerable trade is carried on by the Cassange mercha with all the surrounding territory by means of native trad whom they term "Pombeiros." Two of these, called in history of Angola "the trading blacks" (os feirantes pret Pedro João Baptista and Antonio José, having been sent by first Portuguese trader that lived at Cassange, actually retur from some of the Portuguese possessions in the East with let from the governor of Mozambique in the year 1815, proving is remarked, "the possibility of so important a communica between Mozambique and Loanda." This is the only insta of native Portuguese subjects crossing the continent. No E pean ever accomplished it, though this fact has lately b quoted as if the men had been "*Portuguese*."

Captain Neves was now actively engaged in preparin present, worth about fifty pounds, to be sent by Pombeiros

Matiamvo. It consisted of great quantities of cotton cloth, a large carpet, an arm-chair with a canopy and curtains of crimson calico, an iron bedstead, mosquito curtains, beads, etc., and a number of pictures rudely painted in oil by an embryo black painter at Cassange.

Matiamvo, like most of the natives in the interior of the country, has a strong desire to possess a cannon, and had sent ten large tusks to purchase one; but being government property, it could not be sold: he was now furnished with a blunderbuss, mounted as a cannon, which would probably please him as well.

Senhor Graça and some other Portuguese have visited this chief at different times; but no European resides beyond the Quango; indeed, it is contrary to the policy of the government of Angola, to allow their subjects to penetrate farther into the interior. The present would have been a good opportunity for me to have visited that chief, and I felt strongly inclined to do so, as he had expressed dissatisfaction respecting my treatment by the Chiboque, and even threatened to punish them. As it would be improper to force my men to go thither, I resolved to wait and see whether the proposition might not emanate from themselves. When I can get the natives to agree in the propriety of any step, they go to the end of the affair without a murmur. I speak to them and treat them as rational beings, and generally get on well with them in consequence.

I have already remarked on the unhealthiness of Cassange; and Captain Neves, who possesses an observing turn of mind, had noticed that always when the west wind blows, much fever immediately follows. As long as easterly winds prevail, all enjoy good health; but in January, February, March, and April, the winds are variable, and sickness is general. The unhealthiness of the westerly winds probably results from malaria, appearing to be heavier than common air, and sweeping down into the valley of Cassange from the western plateau, somewhat in the same way as the carbonic acid gas from bean-fields is supposed by colliers to do into coalpits. In the west of Scotland, strong objections are made, by that body of men, to farmers planting beans in their vicinity, from the belief that they render the mines unhealthy. The gravitation of the malaria from the more elevated land of Tala Mungongo towards Cassange, is the only way the unhealthiness of this spot on the prevalence of the westerly winds can be accounted for. The banks of the Quango, though much more marshy, and covered with ranker vegetation, are comparatively healthy; but thither the westerly wind does not seem to convey the noxious agent.

February 20th.—On the day of starting from Cassange, the westerly wind blew strongly, and on the day following we were

brought to a stand, by several of our party being laid up with fever. This complaint is the only serious drawback Angola possesses. It is in every other respect an agreeable land, and admirably adapted for yielding a rich abundance of tropical produce for the rest of the world. Indeed I have no hestitation in asserting that, had it been in the possession of England, it would now have been yielding as much or more of the raw material for her manufactures, as an equal extent of territory in the cotton-growing States of America. A railway from Loanda to this valley would secure the trade of most of the interior of South Central Africa.

As soon as we could move towards the Quango we did so, meeting in our course several trading parties, both native and Portuguese. We met two of the latter carrying a tusk weighing 126 lbs. The owner afterwards informed us that its fellow on the left side of the same elephant was 130 lbs. It was 8 feet 6½ inches long, and 21 inches in circumference at the part on which the lip of the animal rests. The elephant was rather a small one, as is common in this hot central region. Some idea may be formed of the strength of his neck, when it is recollected that he bore a weight of 256 lbs. The ivory which comes from the east and north-east of Cassange, is very much larger than any to be found further south. Captain Neves had one weighing 120 lbs.; and this weight is by no means uncommon. They have been found weighing even 158 lbs.

Before reaching the Quango we were again brought to a stand by fever in two of my companions, close to the residence of a Portuguese who rejoiced in the name of William Tell, and who lived here in spite of the prohibition of the government. We were using the water of a pond, and this gentleman having come to invite me to dinner, drank a little of it, and caught fever in consequence. If malarious matter existed in water, it would have been a wonder had we escaped; for, travelling in the sun, with the thermometer from 96° to 98° in the shade, the evaporation from our bodies causing much thirst, we generally partook of every water we came to. We had probably thus more disease than others might suffer who had better shelter.

Mr. Tell remarked that his garden was rather barren, being still, as he said, wild; but when more worked it would become better, though no manure be applied. My men were busy collecting a better breed of fowls and pigeons than those in their own country. Mr. Tell presented them with some large specimens from Rio Janeiro. Of these they were wonderfully proud, and bore the cock in triumph through the country of the Balonda, as evidence of having been to the sea. But when at the village of Shinte, a hyæna came into our midst when we were

all sound asleep, and picked out the giant in his basket from eighty-four others, and he was lost, to the great grief of my men. The anxiety these people have always shown to improve the breed of their domestic animals, is, I think, a favourable point in their character. On looking at the common breeds in the possession of the Portuguese, which are merely native cattle, and seeing them slaughter both heifer-calves and cows, which they themselves never do, and likewise making no use of the milk, they concluded that the Portuguese must be an inferior race of white men. They never ceased remarking on the fine ground for gardens over which we were passing; and when I happened to mention that most of the flour which the Portuguese consumed, came from another country, they exclaimed, "Are they ignorant of tillage?" "They know nothing but buying and selling: they are not men!" I hope it may reach the ears of my Angolese friends, and that they may be stirred up to develop the resources of their fine country.

On coming back to Cypriano's village on the 28th, we found that his step-father had died after we had passed, and, according to the custom of the country, he had spent more than his patrimony in funeral orgies. He acted with his wonted kindness, though, unfortunately, drinking has got him so deeply into debt, that he now keeps out of the way of his creditors. He informed us that the source of the Quango is eight days, or one hundred miles, to the south of this, and in a range called Mosamba, in the country of the Basongo. We can see, from this, a sort of break in the high land which stretches away round to Tala Mongongo, through which the river comes.

A death had occurred in a village about a mile off, and the people were busy beating drums and firing guns. The funeral rites are half festive, half mourning, partaking somewhat of the character of an Irish wake. There is nothing more heartrending than their death wails. When the natives turn their eyes to the future world, they have a view cheerless enough of their own utter helplessness and hopelessness. They fancy themselves completely in the power of the disembodied spirits, and look upon the prospect of following them, as the greatest of misfortunes. Hence they are constantly deprecating the wrath of departed souls, believing that, if they are appeased, there is no other cause of death but witchcraft, which may be averted by charms. The whole of the coloured population of Angola are sunk in these gross superstitions, but have the opinion, notwithstanding, that they are wiser in these matters than their white neighbours. Each tribe has a consciousness of following its own best interests in the best way. They are by no means destitute of that self-esteem which is so common in other nations; yet they fear all

manner of phantoms, and have half-developed ideas and traditions of something or other they know not what. The pleasures of animal life are ever present to their minds as the supreme good; and, but for the innumerable invisibilities, they might enjoy their luxurious climate as much as it is possible for man to do. I have often thought, in travelling through their land, that it presents pictures of beauty which angels might enjoy. How often have I beheld, in still mornings, scenes the very essence of beauty, and all bathed in a quiet air of delicious warmth! yet the occasional soft motion imparted a pleasing sensation of coolness as of a fan. Green grassy meadows, the cattle feeding, the goats browsing, the kids skipping, the groups of herdboys with miniature bows, arrows, and spears; the women wending their way to the river with watering-pots poised jauntily on their heads; men sewing under the shady banians; and old grey-headed fathers sitting on the ground, with staff in hand, listening to the morning gossip, while others carry trees or branches to repair their hedges; and all this flooded with the bright African sunshine, and the birds singing among the branches before the heat of the day has become intense, form pictures which can never be forgotten.

We were informed that a chief named Gando, living on the other side of the river, having been accused of witchcraft, was killed by the ordeal, and his body thrown into the Quango.

The ferrymen demanded thirty yards of calico, but received six thankfully. The canoes were wretched, carrying only two persons at a time; but my men being well acquainted with the water, we all got over in about two hours and a half. They excited the admiration of the inhabitants by the manner in which they managed the cattle and donkeys in crossing. The most stubborn of beasts found himself powerless in their hands. Five or six seizing hold on one, bundled him at once into the stream, and, in this predicament, he always thought it best policy to give in and swim. The men sometimes swam along with the cattle, and forced them to go on by dashing water at their heads. The difference between my men and those of the native traders who accompanied us, was never more apparent than now; for while my men felt an interest in everything we possessed in common, theirs were rather glad when the oxen refused to cross, for being obliged to slaughter them on such occasions, the loss to their masters was a welcome feast to themselves.

On the eastern side of the Quango we passed on, without visiting our friend of the conical head-dress, to the residence of some Ambakistas who had crossed the river in order to secure the first chances of trade in wax. I have before remarked on the knowledge of reading and writing that these Ambakistas possess; they are famed for their love of all sorts of learning within their reach

nowledge of the history of Portugal, Portuguese law, etc., etc. ey are remarkably keen in trade, and are sometimes called the ys of Angola. They are employed as clerks and writers, their inine delicacy of constitution enabling them to write a fine y's hand, a kind of writing much esteemed amongst the Portuse. They are not physically equal to the European Portuguese, possess considerable ability; and it is said that half-castes, in course of a few generations, return to the black colour of the ternal ancestor. The black population of Angola has become ch deteriorated. They are not so strongly formed as the indedent tribes. A large quantity of aguardente, an inferior kind spirit, is imported into the country, which is most injurious in effects. We saw many parties carrying casks of this baneful nor to the independent chiefs beyond; and were informed that s difficult for any trader to convey it far, carriers being in the bit of helping themselves by means of a straw, and then injectan equal amount of water, when near the point of delivery. prevent this, it is common to see large demijohns with padks on the corks. These are frequently stolen. In fact, the riers are much addicted to both lying and thieving, as might expected from the lowest class of a people, on whom the deing slave system has acted for two centuries.

The Bashinje, in whose country we now are, seem to possess re of the low negro character and physiognomy, than either Balonda or Basongo; their colour is generally dirty black, eheads low and compressed, noses flat and much expanded erally, though this is partly owing to the alæ spreading over cheeks, by the custom of inserting bits of sticks or reeds in septum; their teeth are deformed by being filed to points; ir lips are large. They make a nearer approach to a general gro appearance than any tribes I met; but I did not notice s on my way down. They cultivate pretty largely, and rely on their agricultural products for their supplies of salt, flesh, acco, etc., from Bangalas. Their clothing consists of pieces of n, hung loosely from the girdle in front and behind. They it their hair fantastically. We saw some women coming with ir hair woven into the form of a European hat, and it was y by a closer inspection that its nature was detected. Others d it arranged in tufts, with a threefold cord along the ridge of h tuft; while others, again, follow the ancient Egyptian hion, having the whole mass of wool plaited into cords, all nging down as far as the shoulders. This mode, with the newhat Egyptian cast of countenance in other parts of Londa, minded me strongly of the paintings of that nation in the itish Museum.

We had now rain every day, and the sky seldom presented

that cloudless aspect and clear blue, so common in the dry la
of the south. The heavens are often overcast by large wh
motionless masses, which stand for hours in the same posit
and the intervening spaces are filled with a milk-and-wa
looking haze. Notwithstanding these unfavourable circu
stances, I obtained good observations for the longitude of t
important point on both sides of the Quango, and found
river running in 9° 50′ S. lat., 18° 33′ E. long.

On proceeding to our former station near Sansawe's villa
he ran to meet us with wonderful urbanity, asking if we
seen Moene Put, king of the white men (or Portuguese);
added, on parting, that he would come to receive his dues
the evening. I replied that, as he had treated us so scurv
even forbidding his people to sell us any food, if he did
bring a fowl and some eggs, as part of his duty as a chief,
should receive no present from me. When he came, it was
the usual Londa way of showing the exalted position he
cupies, mounted on the shoulders of his spokesman, as sch
boys sometimes do in England, and as was represented to h
been the case in the southern islands when Captain Cook visi
them. My companions, amused at his idea of dignity, gree
him with a hearty laugh. He visited the native traders fi
and then came to me with two cocks as a present. I spoke
him about the impolicy of the treatment we had received at
hands, and quoted the example of the Bangalas, who had b
conquered by the Portuguese for their extortionate demands
payment for firewood, grass, water, etc.; and concluded
denying his right to any payment for simply passing thro
uncultivated land. To all this he agreed; and then I gave h
as a token of friendship, a pannikin of coarse powder, two i
spoons, and two yards of coarse printed calico. He lool
rather saucily at these articles, for he had just received a bar
containing 18 lbs. of powder, 24 yards of calico, and two bott
of brandy, from Senhor Pascoal the Pombeiro. Other prese
were added the next day, but we gave nothing more; and
Pombeiros informed me that it was necessary to give large
because they are accompanied by slaves and carriers who are
great friends to their masters; and if they did not secure
friendship of these petty chiefs, many slaves and their lo
might be stolen while passing through the forests. It is t
a sort of blackmail that these insignificant chiefs levy;
the native traders, in paying, do so simply as a bribe to k
them honest. The chief was a man of no power; but in
former ignorance of this, he plagued us a whole day in passi

Finding the progress of Senhor Pascoal and the other P
beiros excessively slow, I resolved to forego his company

ango, after I had delivered to him some letters to be sent
k to Cassange. I went forward with the intention of finishing
writing, and leaving a packet for him at some village. We
nded the eastern acclivity that bounds the Cassange valley.
ch has rather a gradual ascent up from the Quango, and we
d that the last ascent, though apparently not quite so high
that at Tala Mungongo, is actually much higher. The top
bout 5,000 feet above the level of the sea, and the bottom
0 feet; water boiling on the heights at 202°, the ther-
neter in the air showing 96°; and at the bottom at 205°,
air being 75°. We had now gained the summit of the
tern subtending ridge, and began to descend towards the
tre of the country, hoping soon to get out of the Chiboque
itory, which, when we ascended from the Cassange valley,
had entered, but on the 19th of April the intermittent,
ich had begun on the 16th of March, was changed into an
remely severe attack of rheumatic fever. This was brought
by being obliged to sleep on an extensive plain covered with
er. The rain poured down incessantly, but we formed our
s by dragging up the earth into oblong mounds, somewhat
e graves in a country churchyard, and then placing grass
n them. The rain continuing to deluge us, we were unable
eave for two days, but as soon as it became fair we continued
march. The heavy dew upon the high grass was so cold as
cause shivering, and I was forced to lie by for eight days,
sing and groaning with violent pain in the head. This was
most severe attack I had endured. It made me quite unfit
nove, or even know what was passing outside my little tent.
hor Pascoal, who had been detained by the severe rain at a
ter spot, at last came up, and, knowing that leeches abounded
the rivulets, procured a number, and applied some dozens to
nape of the neck and the loins. This partially relieved the
n. He was then obliged to move forward, in order to pur-
se food for his large party. After many days I began to
ver, and wished to move on, but my men objected to the
empt on account of my weakness. When Senhor Pascoal
been some time at the village in front, as he had received
tructions from his employer Captain Neves to aid me as
ch as possible, and being himself a kindly-disposed person,
sent back two messengers to invite me to come on, if practi-
le.

t happened that the head-man of the village where I had
twenty-two days, while bargaining and quarrelling in my
p for a piece of meat, had been struck on the mouth by one
ny men. My principal men paid five pieces of cloth and a
as an atonement; but the more they yielded, the more

exorbitant he became, and he sent word to all the surround villages to aid him in avenging the affront of a blow on beard. As their courage usually rises with success, I resol to yield no more, and departed. In passing through a fores the country beyond, we were startled by a body of men rush after us. They began by knocking down the burdens of hindermost of my men, and several shots were fired, each pa spreading out on both sides of the path. I fortunately ha six-barrelled revolver, which my friend Captain Henry Neec Her Majesty's brig *Linnet*, had considerately sent to Golu Alto after my departure from Loanda. Taking this in my ha and forgetting fever, I staggered quickly along the path w two or three of my men, and fortunately encountered the ch The sight of the six barrels gaping into his stomach, with own ghastly visage looking daggers at his face, seemed to duce an instant revolution in his martial feelings, for he c out, "Oh! I have only come to speak to you, and wish pe only." Mashauana had hold of him by the hand, and fo him shaking. We examined his gun, and found that it been discharged. Both parties crowded up to their chi One of the opposite party coming too near, one of mine dr him back with a battle-axe. The enemy protested th amicable intentions, and my men asserted the fact of hav the goods knocked down as evidence of the contrary. Witl waiting long, I requested all to sit down, and Pitsane, pla his hand upon the revolver, somewhat allayed their fears then said to the chief, "If you have come with peace intentions, we have no other; go away home to your villa He replied, "I am afraid lest you shoot me in the back," rejoined, "If I wanted to kill you, I could shoot you in the as well." Mosantu called out to me, "That's only a Makal trick; don't give him your back." But I said, "Tell him observe that I am not afraid of him"; and, turning, mou my ox. There was not much danger in the fire that was op at first, there being so many trees. The enemy probably pected that the sudden attack would make us forsake our go and allow them to plunder with ease. The villagers were doubt pleased with being allowed to retire unscathed, and were also glad to get away without having shed a drop of bl or having compromised ourselves for any future visit. My were delighted with their own bravery, and made the w ring with telling each other how "brilliant their conduct h the enemy" would have been, had hostilities not been bro to a sudden close.

I do not mention this little skirmish as a very frigh affair. The negro character in these parts, and in Ang

ssentially cowardly, except when influenced by success. A artial triumph over any body of men would induce the whole ountry to rise in arms, and this is the chief danger to be ared. These petty chiefs have individually but little power, nd with my men, now armed with guns, I could have easily eaten them off singly; but, being of the same family, they ould readily unite in vast numbers, if incited by prospects of uccessful plunder. They are by no means equal to the Cape affres in any respect whatever.

In the evening we came to Moena Kikanje, and found him a ensible man. He is the last of the Chiboque chiefs in this irection, and is in alliance with Matiamvo, whose territory ommences a short distance beyond. His village is placed on he east bank of the Quilo, which is here twenty yards wide, nd breast deep.

The country was generally covered with forest, and we slept very night at some village. I was so weak, and had become o deaf from the effects of the fever, that I was glad to avail yself of the company of Senhor Pascoal and the other native raders. Our rate of travelling was only two geographical iles per hour, and the average number of hours three and a alf per day, or seven miles. Two-thirds of the month was pent in stoppages, there being only ten travelling days in ach month. The stoppages were caused by sickness, and the ecessity of remaining in different parts to purchase food; and lso because, when one carrier was sick, the rest refused to arry his load.

One of the Pombeiros had eight good-looking women in a hain, whom he was taking to the country of Matiamvo to sell or ivory. They always looked ashamed when I happened to ome near them, and must have felt keenly their forlorn and egraded position. I believe they were captives taken from he rebel Cassanges. The way in which slaves are spoken of n Angola and eastern Africa, must sound strangely even to the wners, when they first come from Europe. In Angola the ommon appellation is "o diabo," or "brutu"; and it is quite sual to hear gentlemen call out "O diabo! bring fire." In astern Africa, on the contrary, they apply the term "bicho" an animal), and you hear the phrase, "Call the *animal* to do his or that." In fact, slave-owners come to regard their slaves s not human, and will curse them as the "race of a dog." Most of the carriers of my travelling companions were hired Basongo, and required constant vigilance to prevent them tealing the goods they carried. Salt, which is one of the chief rticles conveyed into the country, became considerably lighter s we went along, but the carriers shielded themselves, by

saying that it had been melted by the rain. Their burden were taken from them every evening, and placed in securit under the guardianship of Senhor Pascoal's own slaves. It wa pitiable to observe the worrying life he led. There was th greatest contrast possible between the conduct of his people and that of my faithful Makololo.

We crossed the Loange, a deep but narrow stream, by bridge. It becomes much larger, and contains hippopotam lower down. It is the boundary of Londa on the west. W slept also on the banks of the Pezo, now flooded, and could no but admire their capabilities for easy irrigation. On reachin the river Chikapa (lat. 10° 10′ S., long. 19° 42′ E.), the 25t of March, we found it fifty or sixty yards wide, and flowin E.N.E. into the Kasai. The adjacent country is of the sam level nature as that part of Londa formerly described; bu having come further to the eastward than our previous course we found that all the rivers had worn for themselves muc deeper valleys than at the points we had formerly crosse them.

Surrounded on all sides by large gloomy forests, the people o these parts have a much more indistinct idea of the geograph of their country than those who live in hilly regions. It wa only after long and patient inquiry that I became fully pe suaded that the Quilo runs into the Chikapa. As we no crossed them both considerably farther down, and were greatl to the eastward of our first route, there can be no doubt th these rivers take the same course as the others, into the Kasa and that I had been led into a mistake in saying that any them flowed to the westward. Indeed it was only at this tim that I began to perceive that all the western feeders of th Kasai, except the Quango, flow first from the western sid towards the centre of the country, then gradually turn, wi the Kasai itself, to the north; and, after the confluence of t Kasai with the Quango, an immense body of water, collecte from all these branches, finds its way out of the country b means of the river Congo or Zaire on the west coast.

The people living along the path we are now following we quite accustomed to the visits of native traders, and did n feel in any way bound to make presents of food, except for t purpose of cheating: thus, a man gave me a fowl and sa meal, and, after a short time, returned. I offered him a ha some present of beads; but these he declined, and demande cloth instead, which was far more than the value of his gi They did the same with my men, until we had to ref presents altogether. Others made high demands because slept in a "house of cloth," and must be rich. They seem

think that they had a perfect right to payment, for simply assing through the country.

Beyond the Chikapa, we crossed the Kamáue, a small deep ream, proceeding from the S.S.W., and flowing into the hikapa.

On the 30th of April we reached the Loajima, where we had o form a bridge to effect our passage. This was not so difficult n operation as some might imagine; for a tree was growing in horizontal position across part of the stream, and, there being o want of the tough climbing plants which admit of being nitted like ropes, Senhor P. soon constructed a bridge. The oajima was here about twenty-five yards wide, but very uch deeper than where I had crossed before on the shoulders f Mashauana. The last rain of this season had fallen on the 8th, and had suddenly been followed by a great decrease of he temperature. The people in these parts seemed more slender n form, and their colour a lighter olive than any we had itherto met. The mode of dressing the great masses of woolly air, which lay upon their shoulders, together with their eneral features, again reminded me of the ancient Egyptians. everal were seen with the upward inclination of the outer ngles of the eyes, but this was not general. A few of the adies adopt a curious custom of attaching the hair to a hoop vhich encircles the head, giving it somewhat the appearance f the glory round the head of the Virgin. Some have a small oop behind. Others wear an ornament of woven hair and hide dorned with beads. The hair of the tails of buffaloes, which re to be found further east, is sometimes added, while others veave their own hair on pieces of hide into the form of buffalo-orns, or make a single horn in front. Many tattoo their bodies y inserting some black substance beneath the skin, which eaves an elevated cicatrix about half an inch long: these are nade in the form of stars, and other figures, of no particular eauty

CHAPTER XXIII

Make a détour southward—Peculiarities of the inhabitants—Scarcity of animals—Forests—Geological structure of the country—Abundance and cheapness of food near the Chihombo—A slave lost—The Makololo opinion of slave-holders—Funeral obsequies in Cabango—Send a sketch of the country to Mr. Gabriel—Native information respecting the Kasai and Quango—The trade with Luba—Drainage of Londa—Report of Matiamvo's country and government—Senhor Faria's present to a chief—The Balonda mode of spending time—Faithless guide—Makololo lament the ignorance of the Balonda—Eagerness of the villagers for trade—Civility of a female chief—The Chief Bango and his people—Refuse to eat beef—Ambition of Africans to have a village—Winters in the interior—Spring at Kolobeng—White ants: "Never could desire to eat anything better"—Young herbage and animals—Valley of the Loembwe—The white man a hobgoblin—Specimen of quarrelling—Eager desire for calico—Want of clothing at Kawawa's—Funeral observances—Agreeable intercourse with Kawawa—His impudent demand—Unpleasant parting—Kawawa tries to prevent our crossing the river Kasai—Stratagem.

We made a little détour to the southward, in order to get provisions in a cheaper market. This led us along the rivulet called Tamba, where we found the people, who had not been visited so frequently by the slave-traders as the rest, rather timid and very civil. It was agreeable to get again among the uncontaminated, and to see the natives look at us without that air of superciliousness, which is so unpleasant and common in the beaten track. The same olive colour prevailed. They file their teeth to a point, which makes the smile of the women frightful, as it reminds one of the grin of an alligator. The inhabitants throughout this country, exhibit as great a variety of taste, as appears on the surface of society amongst ourselves. Many of the men are dandies; their shoulders are always wet with the oil dropping from their lubricated hair, and everything about them is ornamented in one way or another. Some thrum a musical instrument the livelong day, and, when they wake at night, proceed at once to their musical performance. Many of these musicians are too poor to have iron keys to their instrument, but make them of bamboo, and persevere, though no one hears the music but themselves. Others try to appear warlike by never going out of their huts, except with a load of bows and arrows, or a gun ornamented with a strip of hide for every animal they have

hot; and others never go anywhere without a canary in a cage. Ladies may be seen carefully tending little lapdogs, which are intended to be eaten. Their villages are generally in forests, and composed of groups of irregularly planted brown huts, with banana and cotton trees, and tobacco growing around. There is also at every hut a high stage erected for drying manioc roots and meal, and elevated cages to hold domestic fowls. Round baskets are laid on the thatch of the huts for the hens to lay in; and on the arrival of strangers, men, women, and children ply their calling as hucksters, with a great deal of noisy haggling; all their transactions are conducted with civil banter and good temper.

My men, having the meat of the oxen which we slaughtered from time to time for sale, were entreated to exchange it for meal; no matter how small the pieces offered were, it gave them pleasure to deal.

The landscape around is green, with a tint of yellow, the grass long, the paths about a foot wide, and generally worn deeply in the middle. The tall overhanging grass, when brushed against by the feet and legs, disturbed the lizards and mice, and occasionally a serpent, causing a rustling amongst the herbage. There are not many birds; every animal is entrapped and eaten. Gins are seen on both sides of the path every ten or fifteen yards, for miles together. The time and labour required to dig up moles and mice from their burrows, would, if applied to cultivation, afford food for any amount of fowls or swine, but the latter are seldom met with.

We passed on through forests abounding in climbing-plants, many of which are so extremely tough that a man is required to go in front with a hatchet; and when the burdens of the carriers are caught, they are obliged to cut the climbers with their teeth, for no amount of tugging will make them break. The paths in all these forests are so zigzag, that a person may imagine he has travelled a distance of thirty miles, which, when reckoned as the crow flies, may not be fifteen.

We reached the river Moamba (lat. 9° 38′ S., long. 20° 13′ 34″ E.) on the 7th May. This is a stream of thirty yards wide, and, like the Quilo, Loange, Chikapa, and Loajima, contains both alligators and hippopotami. We crossed it by means of canoes. Here, as on the slopes down to the Quilo and Chikapa, we had an opportunity of viewing the geological structure of the country,—a capping of ferruginous conglomerate, which in many parts looks as if it had been melted, for the rounded nodules resemble masses of slag, and they have a smooth scale on the surface; but in all probability it is an aqueous deposit, for it contains water-worn pebbles of all sorts, and generally small.

Below this mass, lies a pale-red hardened sandstone, and beneath that, a trap-like whinstone. Lowest of all lies a coarse-grained sandstone containing a few pebbles, and in connection with it, a white calcareous rock is occasionally met with, and so are banks of loose round quartz pebbles. The slopes are longer from the level country above, the further we go eastward, and everywhere we meet with circumscribed bogs on them, surrounded by clumps of straight, lofty, evergreen trees, which look extremely graceful on a ground of yellowish grass. Several of these bogs pour forth a solution of iron, which exhibits on its surface the prismatic colours. The level plateaus between the rivers, both east and west of the Moamba, across which we travelled, were less woody than the river glens. The trees on them are scraggy and wide apart. There are also large open grass-covered spaces, with scarcely even a bush. On these rather dreary intervals between the rivers, it was impossible not to be painfully struck with the absence of all animal life. Not a bird was to be seen, except occasionally a tomtit, some of the *Sylviadæ* and *Drymoica*, also a black bird (*Dicrurus Ludwigii*, Smith), common throughout the country. We were gladdened by the voice of birds only near the rivers, and there they are neither numerous nor varied. The Senegal longclaw, however, maintains its place, and is the largest bird seen. We saw a butcher-bird in a trap as we passed. There are remarkably few small animals, they having been hunted almost to extermination, and few insects except ants, which abound in considerable number and variety. There are scarcely any common flies to be seen, nor are we ever troubled by mosquitoes.

The air is still, hot, and oppressive; the intensely bright sunlight glances peacefully on the evergreen forest leaves, and all feel glad when the path comes into the shade. The want of life in the scenery made me long to tread again the banks of the Zambesi, and see the graceful antelopes feeding beside the dark buffaloes and sleek elands. Here hippopotami are known to exist only by their footprints on the banks. Not one is ever seen to blow or put his head up at all; they have learned to breathe in silence, and keep out of sight. We never heard one uttering the snorting sound so common on the Zambesi.

We crossed two small streams, the Kanesi and Fombeji, before reaching Cabango, a village situated on the banks of the Chombo. The country was becoming more densely peopled as we proceeded, but it bears no population compared to what it might easily sustain. Provisions were to be had in great abundance: a fowl and basket of meal weighing 20 lbs. were sold for a yard and a half of very inferior cotton-cloth, worth not more than threepence. An idea of the cheapness of food may be formed

from the fact that Captain Neves purchased 380 lbs. of tobacco from the Bangalas, for about two pounds sterling. This, when carried into central Londa, might purchase seven thousand five hundred fowls, or feed with meal and fowls seven thousand persons for one day, giving each a fowl and 5 lbs. of meal. When food is purchased here with either salt or coarse calico, four persons can be well fed with animal and vegetable food at the rate of one penny a day. The chief vegetable food is the manioc and lotsa meal. These contain a very large proportion of starch, and when eaten alone for any length of time produce most distressing heartburn. As we ourselves experienced in coming north, they also cause a weakness of vision, which occurs in the case of animals fed on pure gluten or amyllaceous matter only. I now discovered that when these starchy substances are eaten along with a proportion of ground-nuts, which contain a considerable quantity of oil, no injurious effects follow.

While on the way to Cabango, we saw fresh tracks of elands, the first we had observed in this country. A poor little slave-girl, being ill, turned aside in the path, and, though we waited all the next day making search for her, she was lost. She was tall and slender for her age, as if of too quick growth, and probably, unable to bear the fatigue of the march, lay down and slept in the forest, then, waking in the dark, went farther and farther astray. The treatment of the slaves witnessed by my men certainly did not raise slaveholders in their estimation. Their usual exclamation was, "Ga ba na pelu" (They have no heart); and they added, with reference to the slaves, "Why do they let them?" as if they thought that the slaves had the natural right to rid the world of such heartless creatures, and ought to do it. The uneasiness of the trader was continually showing itself, and, upon the whole, he had reason to be on the alert both day and night. The carriers perpetually stole the goods intrusted to their care; and he could not openly accuse them, lest they should plunder him of all, and leave him quite in the lurch. He could only hope to manage them after getting all the remaining goods safely into a house in Cabango; he might then deduct something from their pay, for what they had purloined on the way.

Cabango (lat. 9° 31′ S., long. 20° 31′ or 32′ E.) is the dwelling-place of Muanzánza, one of Matiamvo's subordinate chiefs. His village consists of about two hundred huts, and ten or twelve square houses, constructed of poles with grass interwoven. The latter are occupied by half-caste Portuguese from Ambaca, agents for the Cassange traders. The cold in the mornings was now severe to the feelings, the thermometer ranging from 58° to 60°, though, when protected, sometimes standing as high as 64° at

six a.m. When the sun is well up, the thermometer in the shade rises to 80°, and in the evenings it is about 78°.

A person having died in this village, we could transact no business with the chief until the funeral obsequies were finished. These occupy about four days, during which there is a constant succession of dancing, wailing, and feasting. Guns are fired by day, and drums beaten by night, and all the relatives, dressed in fantastic caps, keep up the ceremonies with spirit proportionate to the amount of beer and beef expended. When there is a large expenditure, the remark is often made afterwards, "What a fine funeral that was!" A figure, consisting chiefly of feathers and beads, is paraded on these occasions, and seems to be regarded as an idol.

Having met with an accident to one of my eyes, by a blow from a branch in passing through a forest, I remained some days here, endeavouring, though with much pain, to draw a sketch of the country thus far, to be sent back to Mr. Gabriel at Loanda. I was always anxious to transmit an account of my discoveries on every possible occasion, lest, anything happening in the country to which I was going, they should be entirely lost. I also fondly expected a packet of letters and papers which my good angel at Loanda would be sure to send, if they came to hand; but I afterwards found that, though he had offered a large sum to any one who would return with an assurance of having delivered the last packet he sent, no one followed me with it to Cabango. The unwearied attentions of this good Englishman, from his first welcome to me, when, a weary, dejected, and worn-down stranger, I arrived at his residence, and his whole subsequent conduct, will be held in lively remembrance by me to my dying day.

Several of the native traders here having visited the country of Luba, lying far to the north of this, and there being some visitors also from the town of Mai, which is situated far down the Kasai, I picked up some information respecting those distant parts. In going to the town of Mai the traders crossed only two large rivers, the Loajima and Chihombo. The Kasai flows a little to the east of the town of Mai, and near it there is a large waterfall. They describe the Kasai as being there of very great size, and that it thence bends round to the west. On asking an old man, who was about to return to his chief Mai, to imagine himself standing at his home, and point to the confluence of the Quango and Kasai, he immediately turned, and pointing to the westward, said, "When we travel five days (thirty-five or forty miles) in that direction, we come to it." He stated also that the Kasai received another river, named the Lubilash. There is but one opinion among the Balonda respect-

g the Kasai and Quango. They invariably describe the Kasai receiving the Quango, and, beyond the confluence, assuming e name of Zairé or Zerézeré. And the Kasai, even previous the junction, is much larger than the Quango, from the merous branches it receives. Besides those we have already ssed, there is the Chihombo at Cabango; and, forty-two miles yond this, eastward, runs the Kasai itself; fourteen miles yond that the Kaunguesi; then, forty-two miles further east, ws the Lolua; besides numbers of little streams, all of which ntribute to swell the Kasai.

About thirty-four miles east of the Lolua, or a hundred and irty-two miles E.N.E. of Cabango, stands the town of Matiamvo, e paramount chief of all the Balonda. The town of Mai is inted out as to the N.N.W. of Cabango, and thirty-two days or o hundred and twenty-four miles distant, or about lat. S. 5° 45′ he chief town of Luba, another independent chief, is eight days rther in the same direction, or lat. S. 4° 50′. Judging from the pearance of the people who had come for the purposes of ade from Mai, those in the north are in quite as uncivilized a ndition as the Balonda. They are clad in a kind of cloth made the inner bark of a tree. Neither guns nor native traders are mitted into the country, the chief of Luba entertaining a dread innovation. If a native trader goes thither, he must dress e the common people in Angola, in a loose robe resembling a lt. The chief trades in shells and beads only. His people ll the elephants by means of spears, poisoned arrows, and traps. l assert that elephants' tusks from that country are heavier, d of greater length, than any others.

It is evident, from all the information I could collect both here d elsewhere, that the drainage of Londa falls to the north d then runs westward. The countries of Luba and Mai are idently lower than this, and yet this is of no great altitude—obably not much more than 3,500 feet above the level of the a. Having here received pretty certain information on a point which I felt much interest, namely, that the Kasai is not vigable from the coast, owing to the large waterfall near the wn of Mai, and that no great kingdom exists in the region be-nd, between this and the equator, I would fain have visited atiamvo. This seemed a very desirable step, as it is good licy as well as right, to acknowledge the sovereign of a untry; and I was assured, both by Balonda and native aders, that a considerable branch of the Zambesi rises in the untry east of his town, and flows away to the south. The hole of this branch, extending down even to where it turns stward to Masiko, is probably placed too far eastwards on the p. It was put down when I believed Matiamvo and Cazembe

to be further east than I have since seen reason to believe them
All, being derived from native testimony, is offered to the
reader with diffidence, as needing verification by actual ex
plorers. The people of that part, named Kanyika and Kanyoka
living on its banks, are represented as both numerous and
friendly, but Matiamvo will on no account permit any whit
person to visit them, as his principal supplies of ivory ar
drawn from them. Thinking that we might descend thi
branch of the Zambesi to Masiko, and thence to the Barotse,
felt a strong inclination to make the attempt. The goods, how
ever, we had brought with us to pay our way, had, by the lon
detention from fever and weakness in both myself and men
dwindled to a mere fragment; and, being but slightly ac
quainted with the Balonda dialect, I felt that I could neithe
use persuasion nor presents to effect my object. From all
could hear of Matiamvo, there was no chance of my bein
allowed to proceed through his country to the southward. If
had gone merely to visit him, all the goods would have been ex
pended by the time I returned to Cabango; and we had no
found mendicity so pleasant on our way to the north, as to in
duce us to desire to return to it.

The country of Matiamvo is said to be well peopled, but the
have little or no trade. They receive calico, salt, gunpowde
coarse earthenware, and beads, and give in return ivory an
slaves. They possess no cattle, Matiamvo alone having a sing
herd, which he keeps entirely for the sake of the flesh. Th
present chief is said to be mild in his government, and will d
pose an under-chief for unjust conduct. He occasionally sen
the distance of a hundred miles or more, to behead an offendi
officer. But though I was informed by the Portuguese th
he possesses absolute power, his name had less influence ov
his subjects with whom I came in contact, than that of Sekelo
has, over his people living at a much greater distance from t
capital.

As we thought it best to strike away to the S.E. from Caban
to our old friend Katema, I asked a guide from Muanzanza
soon as the funeral proceedings were over. He agreed to furn
one, and also accepted a smaller present from me than usual, wh
it was represented to him by Pascoal and Faria that I was n
a trader. He seemed to regard these presents as his pro
dues; and as a cargo of goods had come by Senhor Pascoal,
entered the house for the purpose of receiving his share, wh
Senhor Faria gravely presented him with the commonest ear
enware vessel, of which great numbers are brought for t
trade. The chief received it with expressions of abundant g
titude, as these vessels are highly valued because from ta

oth they can hold so much food or beer. The association of as is sometimes so very ludicrous, that it is difficult to main- n one's gravity.

Several of the children of the late Matiamvo came to beg m me, but never to offer any food. Having spoken to one ng man named Liula (Heavens) about their stinginess, he n brought bananas and manioc. I liked his appearance and versation; and believe that the Balonda would not be diffi- t to teach, but their mode of life would be a drawback. The londa in this quarter are much more agreeable-looking than of the inhabitants nearer the coast. The women allow ir teeth to remain in their beautifully white state, and would comely, but for the custom of inserting pieces of reed into cartilage of the nose. They seem generally to be in good rits, and spend their time in everlasting talk, funeral cere- nies, and marriages. This flow of animal spirits must be one son why they are such an indestructible race. The habitual luence on their minds of the agency of unseen spirits, may e a tendency in the same direction, by preserving the mental etude of a kind of fatalism.

We were forced to prepay our guide and his father too, and he nt but one day, although he promised to go with us to Katema. was not in the least ashamed at breaking his engagements, d probably no disgrace will be attached to the deed by Muan- za. Among the Bakwains he would have been punished. men would have stripped him of the wages which he wore his person, but thought that, as we had always acted on the dest principles, they would let him move off with his un- ned gains.

They frequently lamented the want of knowledge in these ple, saying in their own tongue, "Ah! they don't know that are men as well as they, and that we are only bearing with ir insolence with patience because we are men." Then uld follow a hearty curse, showing that the patience was rly expended; but they seldom quarrelled in the language of Balonda. The only one who ever lost his temper, was the n who struck a head-man of one of the villages on the mouth, d he was the most abject individual in our company.

The reason why we needed a guide at all, was, to secure the venience of a path, which, though generally no better than heep-walk, is much easier than going straight in one direction, rough tangled forests and tropical vegetation. We knew the neral direction we ought to follow, and also if any deviation urred from our proper route; but to avoid impassable forests d untreadable bogs, and to get to the proper fords of the rivers, always tried to procure a guide, and he always followed the

common path from one village to another when that lay in th direction we were going.

After leaving Cabango on the 21st, we crossed several litt streams running into the Chihombo on our left, and in one them I saw tree ferns (*Cyathea dregei*) for the first time i Africa. The trunk was about four feet high and ten inches i diameter. We saw also grass trees of two varieties, which i damp localities had attained a height of forty feet. On crossin the Chihombo, which we did about twelve miles above Cabang we found it waist-deep and rapid. We were delighted to se the evidences of buffalo, and hippopotami on its banks. A soon as we got away from the track of the slave-traders, th more kindly spirit of the southern Balonda appeared, for an o man brought a large present of food from one of the village and volunteered to go as guide himself. The people, howeve of the numerous villages which we passed, always made effor to detain us, that they might have a little trade in the way furnishing our suppers. At one village, indeed, they would n show us the path at all, unless we remained at least a day wi them. Having refused, we took a path in the direction w ought to go, but it led us into an inextricable thicket. Retur ing to the village again, we tried another footpath in a simil direction; but this led us into an equally impassable and trac less forest. We were thus forced to come back and remain. the following morning they put us in the proper path, which a few hours led us through a forest, that would otherwise ha taken us days to penetrate.

Beyond this forest we found the village of Nyakalonga, sister of the late Matiamvo, who treated us handsomely. S wished her people to guide us to the next village, but this th declined unless we engaged in trade. She then requested us wait an hour or two till she could get ready a present of me maniоc-roots, ground-nuts, and a fowl. It was truly pleasant meet with people possessing some civility, after the hauteur had experienced on the slave-path. She sent her son to next village without requiring payment. The stream wh ran past her village was quite impassable there, and for a dista of about a mile on either side, the bog being soft and sha and, when the crust was broken through, about six feet deep

On the 28th we reached the village of the chief Bango 12° 22′ 53″ S., long. 20° 58′ E.), who brought us a hands present of meal, and the meat of an entire pallah. We h slaughtered the last of the cows presented to us by Mr. S which I had kept milked, until it gave only a teaspoonful a time. My men enjoyed a hearty laugh when they found tha had given up all hope of more, for they had been talking an

emselves about my perseverance. We offered a leg of the cow Bango; but he informed us that neither he nor his people ever rtook of beef, as they looked upon cattle as human, and living home like men. None of his people purchased any of the at, which was always eagerly done everywhere else. There e several other tribes who refuse to keep cattle, though not to them when offered by others, because, say they, oxen bring emies and war; but this is the first instance I have met with which they have been refused as food. The fact of killing e pallahs for food, shows that the objection does not extend to at in general.

The little streams in this part of the country did not flow in ep dells, nor were we troubled with the gigantic grasses, ich annoyed our eyes on the slopes of the streams before we ne to Cabango. The country was quite flat, and the people tivated manioc very extensively. There is no large collec- n of the inhabitants in any one spot. The ambition of each ms to be to have his own little village; and we see many ning from distant parts with the flesh of buffaloes and ante- es as the tribute claimed by Bango. We have now entered ain the country of the game; but they are so exceedingly y that we have not yet seen a single animal. The arrange- nt into many villages, pleases the Africans vastly, for every e who has a few huts under him, feels himself in some asure to be a chief. The country at this time is covered with llowish grass quite dry. Some of the bushes and trees are en; others are shedding their leaves, the young buds push- g off the old foliage. Trees, which in the south stand bare ring the winter months, have here but a short period of leaf- sness. Occasionally, however, a cold north wind comes up n as far as Cabango, and spreads a wintry aspect on all the posed vegetation. The tender shoots of the evergreen trees the south side become as if scorched; the leaves of manioc, mpkins, and other tender plants, are killed; while the same ds, in spots sheltered by forests, continue green through the ole year. All the interior of South Africa has a distinct nter of cold, varying in intensity with the latitudes. In the ntral parts of the Cape colony, the cold in the winter is often ere, and the ground is covered with snow. At Kuruman w seldom falls, but the frost is keen. There is frost even as as the Chobe, and a partial winter in the Barotse valley; t beyond the Orange River we never have cold and damp mbined. Indeed a shower of rain seldom or never falls during nter, and hence the healthiness of the Bechuana climate. om the Barotse valley northwards, it is questionable if it er freezes; but during the prevalence of the south wind, the

thermometer sinks as low as 42°, and conveys the impression o bitter cold.

Nothing can exceed the beauty of the change from the wintr appearance to that of spring, at Kolobeng. Previous to th commencement of the rains, an easterly wind blows strongly b day, but dies away at night. The clouds collect in increasin masses, and relieve in some measure the bright glare of th southern sun. The wind dries up everything; and when at it greatest strength is hot, and raises clouds of dust. The genera temperature during the day rises above 96°: then showers be gin to fall; and if the ground is but once well soaked with good day's rain, the change produced is marvellous. In a da or two a tinge of green is apparent all over the landscape; an in five or six days, the fresh leaves sprouting forth, and th young grass shooting up, give an appearance of spring which requires weeks of a colder climate to produce. The birds, whic in the hot dry windy season had been silent, now burst fort into merry twittering songs, and are busy building their nest Some of them, indeed, hatch several times a year. The lowe ing of the temperature, by rains or other causes, has much t same effect as the increasing mildness of our own spring. T earth teems with myriads of young insects; in some parts the country hundreds of centipedes, myriapedes, and beetle emerge from their hiding-places, somewhat as our snails home do; and in the evenings the white ants swarm thousands. A stream of them is seen to rush out of a ho and, after flying one or two hundred yards, they descend; and they light upon a piece of soil proper for the commencement a new colony, they bend up their tails, unhook their wings, a leaving them on the surface, quickly begin their mining ope tions. If an attempt is made to separate the wings from t body by drawing them away backwards, they seem as if hoo into the body, and tear away large portions of the insect; l if turned forward, as the ant itself does, they snap off w the greatest ease. Indeed they seem formed only to serve insect in its short flight to a new habitation, and then to thrown aside. Nothing can exceed the eagerness with wh at the proper time they rush out from their birthpla Occasionally this occurs in a house, and then, in order to p vent every corner from being filled with them, I have see fire placed over the orifice; but they hesitate not even to p through the fire. While swarming they appear like sn flakes floating about in the air, and dogs, cats, hawks, almost every bird, may be seen busily devouring them. natives, too, profit by the occasion, and actively collect them food, they being about half an inch long, as thick as a cr

uill, and very fat. When roasted they are said to be good, and mewhat resemble grains of boiled rice. An idea may be rmed of this dish by what once occurred on the banks of the ouga. The Bayeiye chief Palani visiting us while eating, I ave him a piece of bread and preserved apricots; and as he emed to relish it much, I asked him if he had any food equal that in his country. "Ah," said he, "did you ever taste hite ants?" As I never had, he replied, "Well, if you had, ou never could have desired to eat anything better." The eneral way of catching them is to dig into the ant-hill, and ait till all the builders come forth to repair the damage; then rush them off quickly into a vessel, as the ant-eater does into s mouth.

The fall of the rain makes all the cattle look fresh and clean, nd both men and women proceed cheerily to their already hoed rdens, and sow the seed. The large animals in the country ave the spots where they had been compelled to congregate for e sake of water, and become much wilder. Occasionally a rd of buffaloes or antelopes smell rain from afar, and set off a straight line towards the place. Sometimes they make istakes, and are obliged to return to the water they had left.

Very large tracts of country are denuded of old grass during e winter, by means of fire, in order to attract the game to at which there springs up unmixed with the older crop. This w herbage has a renovating tendency, for as long as they feed the dry grass of the former season they continue in good ndition; but no sooner are they able to indulge their appetites the fresh herbage, than even the marrow in their bones comes dissolved, and a red soft uneatable mass is left behind. fter this, commences the work of regaining their former umpness.

May 30th.—We left Bango, and proceeded to the river embwe, which flows to the N.N.E., and abounds in hippo- tami. It is about sixty yards wide and four feet deep, but ually contains much less water than this, for there are fishing- irs placed right across it. Like all the African rivers in this arter, it has morasses on each bank, yet the valley in which winds, when seen from the high lands above, is extremely autiful. This valley is about the fourth of a mile wide, and was easy to fancy the similarity of many spots on it to the odly manors in our own country, and feel assured that there s still ample territory left for an indefinite increase of the rld's population. The villages are widely apart, and difficult access, from the paths being so covered with tall grass, that en an ox can scarcely follow the track. The grass cuts the t of the men; yet we met a woman with a little child, and a

girl, wending their way home with loads of manioc. The sigh of a white man always infuses a tremor into their dar bosoms, and in every case of the kind, they appeared immensel relieved when I had fairly passed, without having sprung upo them. In the villages, the dogs run away with their tail between their legs, as if they had seen a lion. The women pee from behind the walls till he comes near them, and then hastil dash into the house. When a little child, unconscious c danger, meets you in the street, he sets up a scream at the ap parition, and conveys the impression that he is not far fro going into fits. Among the Bechuanas, I have been obliged t reprove the women for making a hobgoblin of the white ma and telling their children that they would send for him to bit them.

Having passed the Loembwe, we were in a more open countr with every few hours a small valley, through which ran a litt rill in the middle of a bog. These were always difficult to pas and, being numerous, kept the lower part of the person constantl wet. At different points in our course we came upon votiv offerings to the Barimo. These usually consisted of food; an every deserted village still contained the idols and little shed with pots of medicine in them. One afternoon we passed small frame house, with the head of an ox in it as an object worship. The dreary uniformity of gloomy forests and open flat must have a depressing influence on the minds of the peopl Some villages appear more superstitious than others, if we ma judge from the greater number of idols they contain.

Only on one occasion did we witness a specimen of quarrellin An old woman, standing by our camp, continued to belabour good-looking young man for hours with her tongue. Irritated last, he uttered some words of impatience, when another m sprang at him, exclaiming, "How dare you curse my 'Mama'" They caught each other, and a sort of pushing, dragging, wre ling-match ensued. The old woman who had been the cause the affray, wished us to interfere, and the combatants themselv hoped as much, but we, preferring to remain neutral, allow them to fight it out. It ended by one falling under the oth both, from their scuffling, being in a state of nudity. Th picked up their clothing, and ran off in different directions, es threatening to bring his gun and settle the dispute in mor combat. Only one, however, returned, and the old woman c tinued her scolding till my men, fairly tired of her tong ordered her to be gone. This trifling incident was one of inter to me, for, during the whole period of my residence in Bechuana country, I never saw unarmed men strike each oth Their disputes are usually conducted with great volubility

pisy swearing, but they generally terminate by both parties
ursting into a laugh.

At every village attempts were made to induce us to remain a
ight. Sometimes large pots of beer were offered to us as a
mptation. Occasionally the head-man would peremptorily order
s to halt under a tree which he pointed out. At other times
oung men volunteered to guide us to the impassable part of the
ext bog, in the hope of bringing us to a stand, for all are
xcessively eager to trade; but food was so very cheap that we
metimes preferred paying them to keep it, and let us part in
ood humour. A good-sized fowl could be had for a single charge
f gunpowder. Each native who owns a gun, carries about with
im a measure capable of holding but one charge, in which he
eceives his powder. Throughout this region the women are
lmost entirely naked, their gowns being a patch of cloth
ightfully narrow, with no flounces; and nothing could exceed
he eagerness with which they offered to purchase strips of
alico of an inferior description. They were delighted with the
arger pieces we gave, though only about two feet long, for a
owl, and a basket of upwards of 20 lbs. of meal. As we had
ow only a small remnant of our stock, we were obliged to with-
tand their importunity, and then many of the women, with
rue maternal feelings, held up their little naked babies, entreat-
ng us to sell only a little rag for them. The fire, they say, is
heir only clothing by night, and the little ones derive heat by
linging closely to their parents. Instead of a skin or cloth to
arry their babies in, the women plait a belt about four inches
road, of the inner bark of a tree, and this, hung from the one
houlder to the opposite side, like a soldier's belt, enables them
o support the child by placing it on their side in a sitting posi-
ion. Their land is very fertile, and they can raise ground-nuts
nd manioc in abundance. Here I observed no cotton, nor any
omestic animals except fowls and little dogs. The chief pos-
essed a few goats, and I never could get any satisfactory reason
why the people also did not rear them.

On the evening of the 2nd of June we reached the village of
Kawawa, rather an important personage in these parts. This
village consists of forty or fifty huts, and is surrounded by forest.
Drums were beating over the body of a man who had died the
preceding day, and some women were making a clamorous wail
at the door of his hut, and addressing the deceased as if alive.
The drums continued beating the whole night, with as much
regularity as a steam-engine thumps, on board ship. We ob-
served that a person dressed fantastically with a great number
of feathers, left the people at the dance and wailing, and went
away into the deep forest in the morning, to return again to the

obsequies in the evening; he is intended to represent one of t
Barimo.

In the morning we had agreeable intercourse with Kawaw
he visited us, and we sat and talked nearly the whole day wi
him and his people. When we visited him in return, we fou
him in his large court-house, which, though of a beehive shap
was remarkably well built. As I had shown him a number
curiosities, he now produced a jug, of English ware, shaped li
an old man holding a can of beer in his hand, as the greate
curiosity he had to exhibit.

We had now an opportunity of hearing a case brought befo
him for judgment. A poor man and his wife were accused
having bewitched the man, whose wake was now held in t
village. Before Kawawa even heard the defence, he said, "Y
have killed one of my children. Bring all yours before me, th
I may choose which of them shall be mine instead." The wi
eloquently defended herself, but this availed little, for the
accusations are the means resorted to by some chiefs, to secu
subjects for the slave-market. He probably thought that I h
come to purchase slaves, though I had already given a pretty fu
explanation of my pursuits both to himself and his people. W
exhibited the pictures of the magic-lantern in the evening, a
all were delighted except Kawawa himself. He showed sympton
of dread, and several times started up as if to run away, but w
prevented by the crowd behind. Some of the more intellige
understood the explanations well, and expatiated eloquently
them to the more obtuse. Nothing could exceed the civiliti
which had passed between us during this day; but Kawawa h
heard that the Chiboque had forced us to pay an ox, and no
thought he might do the same. When therefore I sent ne
morning to let him know that we were ready to start, he repli
in his figurative way, "If an ox came in the way of a ma
ought he not to eat it? I had given one to the Chiboque, a
must give him the same, together with a gun, gunpowder, and
black robe, like that he had seen spread out to dry the day befor
that, if I refused an ox, I must give one of my men, and a bo
by which he might see the state of Matiamvo's heart towar
him, and which would forewarn him, should Matiamvo ev
resolve to cut off his head." Kawawa came in the cool
manner possible to our encampment after sending this messa
and told me he had seen all our goods, and must have all
asked, as he had command of the Kasai in our front, and wou
prevent us from passing it, unless we paid this tribute.
replied that the goods were my property and not his; that
would never have it said that a white man had paid tribute t
black; and that I should cross the Kasai in spite of him.

rdered his people to arm themselves, and when some of my men aw them rushing for their bows, arrows, and spears, they ecame somewhat panic-stricken. I ordered them to move away, nd not to fire unless Kawawa's people struck the first blow. I ook the lead, and expected them all to follow, as they usually ad done, but many of my men remained behind. When I knew his, I jumped off the ox, and made a rush to them with the evolver in my hand. Kawawa ran away amongst his people, nd they turned their backs too. I shouted to my men to take p their luggage and march; some did so with alacrity, feeling hat they had disobeyed orders by remaining, but one of them efused, and was preparing to fire at Kawawa, until I gave him punch on the head with the pistol, and made him go too. I elt here, as elsewhere, that subordination must be maintained t all risks. We all moved into the forest, the people of Kawawa standing about a hundred yards off, gazing, but not iring a shot or an arrow. It is extremely unpleasant to part vith these chieftains thus, after spending a day or two in the nost amicable intercourse, and in a part where the people are enerally civil. This Kawawa, however, is not a good specimen f the Balonda chiefs, and is rather notorious in the neighbourood for his folly. We were told, that he has good reason to elieve that Matiamvo will some day cut off his head, for his isregard of the rights of strangers.

Kawawa was not to be baulked of his supposed rights by the nceremonious way in which we had left him, for, when we had eached the ford of the Kasai, about ten miles distant, we found hat he had sent four of his men, with orders to the ferrymen to efuse us passage. We were here duly informed that we must deliver up all the articles mentioned, and one of our men besides. This demand for one of our number always nettled every heart. The canoes were taken away before our eyes, and we were supposed to be quite helpless without them, at a river a good hundred yards broad, and very deep. Pitsane stood on the bank, gazing with apparent indifference on the stream, and made an accurate observation of where the canoes were hidden among the reeds. The ferrymen casually asked one of my Batoka if they had rivers in his country, and he answered with truth, "No, we have none." Kawawa's people then felt sure we could not cross. I thought of swimming when they were gone; but after it was dark, by the unasked loan of one of the hidden canoes, we soon were snug in our bivouac on the southern bank of the Kasai. I left some beads, as payment for some meal, which had been presented by the ferrymen; and, the canoe having been left on their own side of the river, Pitsane and his companions laughed uproariously at the disgust our enemies would feel, and their perplexity as

to who had been our paddler across. They were quite sure that Kawawa would imagine that we had been ferried over by his own people, and would be divining to find out who had done the deed. When ready to depart in the morning, Kawawa's people appeared on the opposite heights, and could scarcely believe their eyes when they saw us prepared to start away to the south. At last one of them called out, "Ah! ye are bad." To which Pitsane and his companions retorted, "Ah! ye are good; and we thank you for the loan of your canoe." We were careful to explain the whole of the circumstances to Katema and the other chiefs, and they all agreed that we were perfectly justifiable under the circumstances, and that Matiamvo would approve our conduct. When anything that might bear an unfavourable construction happens among themselves, they send explanations to each other. The mere fact of doing so, prevents them from losing their character, for there is public opinion even amongst them.

CHAPTER XXIV

Level plains—Vultures and other birds—Diversity of colour in flowers of the same species—The sundew—Twenty-seventh attack of fever—A river which flows in opposite directions—Lake Dilolo the watershed between Atlantic and Indian Oceans—Position of rocks—Sir Roderick Murchison's explanation—Characteristics of rainy season in connection with the floods of the Zambesi and the Nile—Probable reason of difference in amount of rain south and north of the equator—Arab reports of region east of Londa—Probable watershed of the Zambesi and the Nile—Lake Dilolo—Reach Katema's town: his renewed hospitality; desire to appear like a white man; ludicrous departure—Jackdaws—Ford southern branch of Lake Dilolo—Small fish—Project for a Makololo village near the confluence of the Leeba and the Leeambye—Hearty welcome from Shinte—Kolimbota's wound—Plant-seeds and fruit-trees brought from Angola—Masiko and Limboa's quarrel—Nyamoana now a widow—Purchase canoes and descend the Leeba—Herds of wild animals on its banks—Unsuccessful buffalo-hunt—Frogs—Sinbad and the tsetse—Despatch a message to Manenko—Arrival of her husband Sambanza—The ceremony called Kasendi—Unexpected fee for performing a surgical operation—Social condition of the tribes—Desertion of Mboenga—Stratagem of Mambowe hunters—Water-turtles—Charged by a buffalo—Reception from the people of Libonta—Explain the causes of our long delay—Pitsane's speech—Thanksgiving services—Appearance of my "Braves"—Wonderful kindness of the people.

After leaving the Kasai, we entered upon the extensive level plains which we had formerly found in a flooded condition. The water on them was not yet dried up, as it still remained in certain hollow spots. Vultures were seen floating in the air, showing that carrion was to be found; and, indeed, we saw several of the large game, but so exceedingly wild as to be unapproachable. Numbers of caterpillars mounted the stalks of grass, and many dragonflies and butterflies appeared, though this was winter. The caprimulgus or goat-sucker, swifts, and different kinds of swallows, with a fiery-red bee-eater in flocks, showed that the lowest temperature here does not destroy the insects on which they feed. Jet-black larks, with yellow shoulders, enliven the mornings with their songs, but they do not continue so long on the wing as ours, nor soar so high. We saw many of the pretty white ardea, and other water-birds, flying over the spots not yet dried up; and occasionally wild ducks,

but these only in numbers sufficient to remind us that we were approaching the Zambesi, where every water-fowl has a home.

While passing across these interminable-looking plains, the eye rests with pleasure on a small flower, which exists in such numbers as to give its own hue to the ground. One broad band of yellow stretches across our path. On looking at the flowers which formed this golden carpet, we saw every variety of that colour, from the palest lemon to the richest orange. Crossing a hundred yards of this, we came upon another broad band of the same flower, but blue, and this colour is varied from the lightest tint, to dark blue and even purple. I had before observed the same flower possessing different colours in different parts of the country, and once, a great number of liver-coloured flowers, which elsewhere were yellow. Even the colour of the birds changed with the district we passed through; but never before did I see such a marked change, as from yellow to blue, repeated again and again on the same plain. Another beautiful plant attracted my attention so strongly on these plains, that I dismounted to examine it; to my great delight I found it to be an old home acquaintance, a species of Drosera, closely resembling our own sundew (*Drosera Anglia*); the flower-stalk never attains a height of more than two or three inches, and the leaves are covered with reddish hairs, each of which has a drop of clammy fluid at its tip, making the whole appear as if spangled over with small diamonds. I noticed it first in the morning, and imagined the appearance was caused by the sun shining on drops of dew, but, as it continued to maintain its brilliancy during the heat of the day, I proceeded to investigate the cause of its beauty, and found that the points of the hairs exuded pure liquid, in, apparently, capsules of clear glutinous matter. They were thus like dewdrops preserved from evaporation. The clammy fluid is intended to entrap insects, which, dying on the leaf, probably yield nutriment to the plant.

During our second day on this extensive plain, I suffered from my twenty-seventh attack of fever, at a part where no surface-water was to be found. We never thought it necessary to carry water with us in this region; and now, when I was quite unable to move on, my men soon found water to allay my burning thirst by digging with sticks a few feet beneath the surface. We had thus an opportunity of observing the state of these remarkable plains at different seasons of the year. Next day we pursued our way, and on the 8th of June we forded the Lotembwa to the N.W. of Dilolo, and regained our former path.

The Lotembwa here is about a mile wide, about three feet deep, and full of the lotus, papyrus, arum, mat-rushes, and other aquatic plants. I did not observe the course in which the

water flowed, while crossing; but, having noticed before that the Lotembwa on the other side of the lake Dilolo flowed in a southerly direction, I supposed that this was simply a prolongation of the same river beyond Dilolo, and that it rose in this large marsh, which we had not seen in our progress to the N.W. But when we came to the Southern Lotembwa, we were informed by Shakatwala that the river we had crossed flowed in an opposite direction,—not into Dilolo, but into the Kasai. This phenomenon of a river running in opposite directions struck even his mind as strange; and, though I did not observe the current, simply from taking it for granted that it was towards the lake, I have no doubt that his assertion, corroborated as it was by others, is correct, and that the Dilolo is actually the watershed between the river systems that flow to the east and west.

I would have returned, in order to examine more carefully this most interesting point, but, having had my lower extremities chilled in crossing the Northern Lotembwa, I was seized with vomiting of blood, and, besides, saw no reason to doubt the native testimony. The distance between Dilolo and the valleys leading to that of the Kasai is not more than fifteen miles, and the plains between are perfectly level; and, had I returned, I should only have found that this little lake Dilolo, by giving a portion to the Kasai and another to the Zambesi, distributes its waters to the Atlantic and Indian Oceans. I state the fact exactly as it opened to my own mind; for it was only now that I apprehended the true form of the river systems and continent. I had seen the various rivers of this country on the western side flowing from the subtending ridges into the centre, and had received information from natives and Arabs, that most of the rivers on the eastern side of the same great region, took a somewhat similar course from an elevated ridge there, and that all united in two main drains, the one flowing to the N. and the other to the S., and that the northern drain found its way out by the Congo to the W., and the southern by the Zambesi to the E. I was thus on the watershed, or highest point, of these two great systems, but still not more than 4000 feet above the level of the sea, and 1000 feet lower than the top of the western ridge we had already crossed; yet, instead of lofty snow-clad mountains appearing to verify the conjectures of the speculative, we had extensive plains, over which one may travel a month without seeing anything higher than an ant-hill or a tree. I was not then aware that anyone else had discovered the elevated trough form of the centre of Africa.

I had observed that the old schistose rocks on the sides, dipped in towards the centre of the country, and their strike nearly corresponded with the major axis of the continent; and

also that where the later erupted trap-rocks had been spread out in tabular masses over the central plateau, they had borne angular fragments of the older rocks in their substance; but the partial generalization which the observations led to, was, that great volcanic action had taken place in ancient times, somewhat in the same way it does now, at distances of not more than three hundred miles from the sea, and that this igneous action, extending along both sides of the continent, had tilted up the lateral rocks in the manner they are now seen to lie. The greater energy, and more extended range of igneous action, in those very remote periods when Africa was formed, embracing all the flanks, imparted to it its present very simple literal outline. This was the length to which I had come.

The trap-rocks, which now constitute the "filling-up" of the great valley, were always a puzzle to me, till favoured with Sir Roderick Murchison's explanation of the original form of the continent, for then I could see clearly why these trap-rocks, which still lie in a perfectly horizontal position on extensive areas, held in their substance angular fragments, containing algæ of the old schists, which form the bottom of the original lacustrine basin: the traps, in bursting through, had broken them off and preserved them. There are, besides, ranges of hills in the central parts, composed of clay and sandstone schists, with the ripple mark distinct, in which no fossils appear; but as they are usually tilted away from the masses of horizontal trap, it is probable that they too were a portion of the original bottom, and fossils may yet be found in them.[1]

1 After dwelling upon the geological structure of the Cape Colony as developed by Mr. A. Bain, and the existence in very remote periods of lacustrine conditions in the central part of South Africa, as proved by freshwater and terrestrial fossils, Sir Roderick Murchison thus writes:—

"Such as South Africa is now, such have been her main features during countless past ages, anterior to the creation of the human race. For the old rocks which form her outer fringe, unquestionably circled round an interior marshy or lacustrine country, in which the Dicynodon flourished, at a time when not a single animal was similar to any living thing which now inhabits the surface of our globe. The present central and meridian zone of waters, whether lakes or marshes, extending from Lake Tchad to Lake 'Ngami, with hippopotami on their banks, are therefore but the great modern residual, geographical phenomena of those of a mesozoic age. The differences, however, between the geological past of Africa and her present state, are enormous. Since that primeval time, the lands have been much elevated above the sea-level—eruptive rocks piercing in parts through them; deep ronts and defiles have been suddenly formed in the subtending ridges through which some rivers escape outwards.

"Travellers will eventually ascertain whether the basin-shaped structure, which is here announced as having been the great feature of the most ancient, as it is of the actual geography of South Africa (i.e. from primeval times to the present day), does, or does not, extend into Northern Africa. Looking at that much broader portion of the continent, we have some reason to surmise that the higher mountains also form, in a general sense, its flanks only."—p. cxxiii. *President's Address, Royal Geographical Society*, 1852.

The characteristics of the rainy season in this wonderfully mid region, may account in some measure for the periodical ods of the Zambesi, and perhaps the Nile. The rains seem to llow the course of the sun, for they fall in October and Novem- r, when the sun passes over this zone on his way south. On aching the tropic of Capricorn in December, it is dry; and ecember and January are the months in which injurious roughts are most dreaded near that tropic (from Kolobeng to inyanti). As he returns again to the north, in February, arch, and April, we have the great rains of the year; and he plains, which in October and November were well moistened, nd imbibed rain like sponges, now become supersaturated, and our forth those floods of clear water which inundate the banks the Zambesi. Somewhat the same phenomenon, probably, auses the periodical inundations of the Nile. The two rivers se in the same region; but there is a difference in the period flood, possibly from their being on opposite sides of the quator. The waters of the Nile are said to become turbid in une; and the flood attains its greatest height in August, or he period when we may suppose the supersaturation to occur. he subject is worthy the investigation of those who may ex- mine the region between the equator and 10° S.; for the Nile oes not show much increase when the sun is at its furthest oint north, or tropic of Cancer, but at the time of its return- ng to the equator, exactly as in the other case when he is n Capricorn, and the Zambesi is affected.

From information derived from Arabs of Zanzibar, whom I et at Naliele in the middle of the country, the region to the ast of the parts of Londa over which we have travelled, re- embles them in its conformation. They report swampy steppes, ome of which have no trees, where the inhabitants use grass, nd stalks of native corn, for fuel. A large shallow lake is also ointed out in that direction, named Tanganyénka, which re- uires three days for crossing in canoes. It is connected with nother named Kalagwe (Garague?), farther north, and may be he Nyanja of the Maravim. From this lake is derived, by umerous small streams, the river Loapula, the eastern branch f the Zambesi, which, coming from the N.E., flows past the own of Cazembe.

The southern end of this lake is ten days north-east of the own of Cazembe; and as that is probably more than five days rom Shinte, we cannot have been nearer to it than 150 miles. Probably this lake is the watershed between the Zambesi and he Nile, as Lake Dilolo is that between the Leeba and Kasai. But however this may be, the phenomena of the rainy season how that it is not necessary to assume the existence of high

snowy mountains, until we get reliable information. This, it i
to be hoped, will be one of the results of the researches o
Captain Burton in his present journey.

The original valley formation of the continent, determine
the northern and southern course of the Zambesi in the centre
and also of that ancient river which once flowed from th
Linyanti basin to the Orange river. It also gave direction t
the southern and northern flow of the Kasai and the Nile. W
find that between the latitudes, say 6° and 12° S., from which
in all probability, the head waters of these rivers diverge, ther
is a sort of elevated partition in the great longitudinal valley
Presuming on the correctness of the native information, whic
places the humid region to which the Nile and Zambesi probabl
owe their origin, within the latitudes indicated, why does s
much more rain fall there than in the same latitudes north of th
equator? Why does Darfur not give rise to great rivers, lik
Londa and the country east of it? The prevailing winds in th
ocean opposite the territory pointed out are said to be from th
N.-E. and S.-E. during a great part of the year; they extend the
currents on one side at least of the equator, quite beyond th
middle of the continent, and even until in Angola they meet th
sea-breeze from the Atlantic. If the reader remembers th
explanation, given at page 83, that the comparative want o
rain on the Kalahari Desert is caused by the mass of air losin
its humidity as it passes up, and glides over the subtendin
ridge, and will turn to the map, he may perceive that the sam
cause is in operation in an intense degree by the mountains o
Abyssinia to render the region about Darfur still more arid
and that the flanking ranges mentioned, lie much nearer th
equator than those which rob the Kalahari of humidity. Th
Nile, even while running through a part of that region, receive
remarkably few branches. Observing also that there is t
known abrupt lateral mountain-range between 6° and 12° S
but that there is an elevated partition there, and that th
southing and northing of the south-easters and north-easter
probably cause a confluence of the two great atmospheric cu
rents, he will perceive an accumulation of humidity on th
flanks and crown of the partition, instead of, as elsewher
opposite the Kalahari and Darfur, a deposition of the atm
spheric moisture on the eastern slopes of the subtending ridge
This explanation is offered with all deference to those wh
have made meteorology their special study, and as a hint t
travellers who may have opportunity to examine the subje
more fully. I often observed, while on a portion of the part
tion, that the air by night was generally quite still, but as so
as the sun's rays began to shoot across the upper strata of th

mosphere in the early morning, a copious discharge came ddenly down from the accumulated clouds. It always re- nded me of the experiment of putting a rod into a saturated lution of a certain salt, causing instant crystallization. This, o, was the period when I often observed the greatest amount cold.

After crossing the Northern Lotembwa, we met a party of e people of Kangenke, who had treated us kindly on our way the north, and sent him a robe of striped calico, with an planation of the reason for not returning through his village. e then went on to the Lake Dilolo. It is a fine sheet of ater, six or eight miles long, and one or two broad, and some- hat of a triangular shape. A branch proceeds from one of the gles, and flows into the Southern Lotembwa. Though labour- g under fever, the sight of the blue waters, and the waves shing the shore, had a most soothing influence on the mind, ter so much of lifeless, flat, and gloomy forest. The heart arned for the vivid impressions, which are always created by e sight of the broad expanse of the grand old ocean. That s life in it; but the flat uniformities over which we had amed, made me feel as if buried alive. We found Moene ilolo (Lord of the Lake) a fat jolly fellow, who lamented that hen they had no strangers they had plenty of beer, and always ne when they came. He gave us a handsome present of meal d putrid buffalo's flesh. Meat cannot be too far gone for em, as it is used only in small quantities as a sauce to their steless manioc. They were at this time hunting antelopes, in der to send the skins as a tribute to Matiamvo. Great quanti- es of fish are caught in the lake; and numbers of young ater-fowl are now found in the nests among the reeds.

Our progress had always been slow, and I found that our rate travelling could only be five hours a day for five successive ys. On the sixth, both men and oxen showed symptoms of nocking up. We never exceeded two and a half, or three miles hour in a straight line, though all were anxious to get home. he difference in the rate of travelling between ourselves and he slave traders, was our having a rather quicker step, a longer ay's journey, and twenty travelling days a month instead of their en. When one of my men became ill, but still could walk, thers parted his luggage among them; yet we had often to top one day a-week, besides Sundays, simply for the sake of est. The latitude of Lake Dilolo is 11° 32′ 1″ S., long. 22° 27′ E.

June 14th.—We reached the collection of straggling villages ver which Katema rules, and were thankful to see old familiar aces again. Shakatwala performed the part of a chief, by ringing forth abundant supplies of food in his master's name.

He informed us that Katema too, was out hunting skins fo
Matiamvo.

In different parts of this country, we remarked that when ol
friends were inquired for, the reply was, "Ba hola—they ar
getting better"; or if the people of a village were inquired for
the answer was, "They are recovering," as if sickness wa
quite a common thing. Indeed, many with whom we had mad
acquaintance in going north, we now found were in their graves
On the 15th, Katema came home from his hunting, having heard
of our arrival. He desired me to rest myself and eat abun
dantly, for, being a great man, I must feel tired; and he took
good care to give the means of doing so. All the people in thes
parts are extremely kind and liberal with their food, and
Katema was not behindhand. When he visited our encamp
ment, I presented him with a cloak of red baize, ornamented
with gold tinsel, which cost thirty shillings, according to th
promise I had made in going to Loanda; also a cotton robe
both large and small beads, an iron spoon, and a tin panniki
containing a quarter of a pound of powder. He seemed greatly
pleased with the liberality shown, and assured me that the wa
was mine, and that no one should molest me in it, if he coul
help it. We were informed by Shakatwala that the chief neve
used any part of a present, before making an offer of it to hi
mother, or the departed spirit to whom he prayed. Katem
asked if I could not make a dress for him like the one I wor
so that he might appear as a white man when any strange
visited him. One of the councillors, imagining that he ough
to second this by begging, Katema checked him by saying
"Whatever strangers give, be it little or much, I always re
ceive it with thankfulness, and never trouble them for more."
On departing, he mounted on the shoulders of his spokesman
as the most dignified mode of retiring. The spokesman being
slender man, and the chief six feet high, and stout in propo
tion, there would have been a breakdown, had he not been a
customed to it. We were very much pleased with Katema
and next day he presented us with a cow, that we might enj
the abundant supplies of meal he had given with good animal fo
He then departed for the hunting-ground, after assuring me th
the town and everything in it were mine, and that his factotu
Shakatwala, would remain and attend to every want, and al
conduct us to the Leeba.

On attempting to slaughter the cow Katema had given, w
found the herd as wild as buffaloes; and one of my men havi
only wounded it, they fled many miles into the forest, and we
with great difficulty brought back. Even the herdsman was afra
to go near them. The majority of them were white, and th

ere all beautiful animals. After hunting it for two days, it was spatched at last by another ball. Here we saw a flock of jack-ws, a rare sight in Londa, busy with the grubs in the valley, hich are eaten by the people too.

Leaving Katema's town on the 19th, and proceeding four miles the eastward, we forded the southern branch of Lake Dilolo. e found it a mile and a quarter broad; and as it flows into the otembwa, the lake would seem to be a drain of the surrounding ts, and to partake of the character of a fountain. The ford was hist-deep, and very difficult, from the masses of arum and rushes rough which we waded. Going to the eastward about three iles, we came to the Southern Lotembwa itself, running in a lley two miles broad. It is here eighty or ninety yards wide, d contains numerous islands covered with dense sylvan vege-tion. In the rainy season the valley is flooded, and as the waters y up, great multitudes of fish are caught. This happens very tensively over the country, and fishing-weirs are met with erywhere. A species of small fish, about the size of a minnow, caught in bagfuls, and dried in the sun. The taste is a pungent omatic bitter, and it was partaken of freely by my people, though they had never met with it before. On many of the ths which had been flooded, a nasty sort of slime of decayed getable matter is left behind, and much sickness prevails ring the drying up of the water. We did not find our friend ozinkwa at his pleasant home on the Lokaloeje; his wife was ad, and he had removed elsewhere. He followed us some dis-nce, but our reappearance seemed to stir up his sorrows. We und the pontoon at the village in which we left it. It had been refully preserved; but a mouse had eaten a hole in it, and ren-ered it useless.

We traversed the extended plain on the north bank of the eeba, and crossed this river a little farther on at Kanyonke's illage, which is about twenty miles west of the Peri hills, our rmer ford. The first stage beyond the Leeba, was at the rivulet oambo, by the village of Chebende, nephew of Shinte; and next ay, we met Chebende himself, returning from the funeral of amoana, his father. He was thin and haggard-looking, compared o what he had been before, the probable effect of the orgies in hich he had been engaged. Pitsane and Mohorisi, having con-octed the project of a Makololo village on the banks of the Leeba, s an approach to the white man's market, spoke to Chebende, s an influential man, on the subject, but he cautiously avoided xpressing an opinion. The idea which had sprung up in their wn minds of an establishment somewhere near the confluence of he Leeba and Leeambye, commended itself to my judgment t the time, as a geographically suitable point for civilization and

commerce. The right bank of the Leeba there, is never flooded and from that point there is communication by means of canoe to the country of the Kanyika, and also to Cazembe and beyond with but one or two large waterfalls between. There is n obstruction down to the Barotse valley; and there is probabl canoe navigation down the Kafue or Bashukulompo river, thoug it is reported to contain many cataracts. It flows through a fe tile country, well peopled with Bamasasa, who cultivate th native produce largely.

As this was the middle of winter, it may be mentioned that th temperature of the water in the morning was 47°, and that of th air 50°, which, being loaded with moisture, was very cold to th feelings. Yet the sun was very hot by day, and the temperature i the coolest shade from 88° to 90°; in the evenings from 76° to 78°

Before reaching the town of Shinte, we passed through many large villages of the Balobale, who have fled from the chie Kangenke. The Mambari from Bihe come constantly to him fo trade; and as he sells his people, great numbers of them escap to Shinte and Katema, who refuse to give them up.

We reached our friend Shinte, and received a hearty welcom from this friendly old man, and abundant provisions of the bes he had. On hearing the report of the journey given by m companions, and receiving a piece of cotton cloth about two yard square, he said, "These Mambari cheat us by bringing little piece only! but the next time you pass I shall send men with you, t trade for me in Loanda." When I explained the use made of th slaves he sold, and that he was just destroying his own tribe b selling his people, and enlarging that of the Mambari for the sak of these small pieces of cloth, it seemed to him quite a new ide He entered into a long detail of his troubles with Masiko, wh had prevented him from cultivating that friendship with th Makololo which I had inculcated, and had even plundered th messengers he had sent with Kolimbota to the Barotse valley Shinte was particularly anxious to explain, that Kolimbota ha remained after my departure of his own accord, and that he ha engaged in the quarrels of the country without being invited that in attempting to capture one of the children of a Balobal man, who had offended the Balonda by taking honey from a hiv which did not belong to him, Kolimbota had got wounded by shot in the thigh; but that he had cured the wound, given hi a wife, and sent a present of cloth to Sekeletu, with a full accoun of the whole affair. From the statement of Shinte, we found tha Kolimbota had learned, before we left his town, that the way w intended to take was so dangerous, that it would be better for hi to leave us to our fate; and as he had taken one of our canoe with him, it seemed evident that he did not expect us to retur

inte, however, sent a recommendation to his sister, Nyamoana, furnish as many canoes as we should need for our descent of e Leeba and Leeambye.

As I had been desirous of introducing some of the fruit-trees Angola, both for my own sake and that of the inhabitants, we d carried a pot containing a little plantation of orange, cashew ees, custard-apple trees (*anona*), and a fig-tree, with coffee, aças (*Araça pomifera*), and papaws (*Carica papaya*). Fearing at, if we took them further south at present, they might be lled by the cold, we planted them out in an enclosure of one of inte's principal men, and, at his request, promised to give inte a share when grown. They know the value of fruits, but present have none except wild ones. A wild fruit we frequently et with in Londa is eatable, and when boiled yields a large quanty of oil, which is much used in anointing both head and body. e eagerly accepted some of the seeds of the palm-oil tree (*Elæis uinecnsis*), when told that this would produce oil in much reater quantity than their native tree, which is not a palm. here are very few palm-trees in this country, but near Bango e saw a few of a peculiar palm, the ends of the leaf-stalks of hich remain attached to the trunk, giving it a triangular shape.

It is pleasant to observe that all the tribes in Central Africa re fond of agriculture. My men had collected quantities of eeds in Angola, and now distributed them amongst their friends. ome even carried onions, garlic, and bird's-eye pepper, growing pannikins. The courts of the Balonda, planted with tobacco, ugar-cane, and plants used as relishes, led me to the belief, that are would be taken of my little nursery.

The thermometer early in the mornings ranged from 42° to 2°, at noon 94° to 96°, and in the evening about 70°. It was laced in the shade of my tent, which was pitched under the nickest tree we could find. The sensation of cold, after the heat f the day, was very keen. The Balonda at this season never eave their fires till nine or ten in the morning. As the cold was o great here, it was probably frosty at Linyanti; I therefore eared to expose my young trees there. The latitude of Shinte's own is 12° 37′ 35″ S., longitude 22° 47′ E.

We remained with Shinte till the 6th of July, he being unwillng to allow us to depart before hearing in a formal manner, in he presence of his greatest councillor Chebende, a message from imboa, the brother of Masiko. When Masiko fled from the Makololo country, in consequence of a dislike of being in a state f subjection to Sebituane, he came into the territory of Shinte, who received him kindly, and sent orders to all the villages in is vicinity to supply him with food. Limboa fled in a westerly irection with a number of people, and also became a chief. His

country was sometimes called Nyenko, but by the Mambari an native Portuguese traders "Mboela"—the place where the "turned again," or back. As one of the fruits of polygamy th children of different mothers are always in a state of variance Each son endeavours to gain the ascendancy, by enticing awa the followers of the others. The mother of Limboa being of high family, he felt aggrieved, because the situation chosen b Masiko was better than his. Masiko lived at a convenient dis tance from the Saloisho hills, where there is abundance of iron ore, with which the inhabitants manufacture hoes, knives, etc They are also skilful in making wooden vessels. Limboa fel annoyed because he was obliged to apply for these articles throug his brother, whom he regarded as his inferior, and accordingl resolved to come into the same district. As this was looked upo as an assertion of superiority, which Masiko would resist, it wa virtually a declaration of war. Both Masiko and Shinte pleade my injunction to live in peace and friendship, but Limboa, con fident of success, now sent the message which I was about t hear—"That he, too, highly approved of the 'word' I had given but would only for once transgress a little, and live at peace fo ever afterwards." He now desired the aid of Shinte to subdu his brother. Messengers came from Masiko at the same tim desiring assistance to repel him. Shinte felt inclined to ai Limboa, but, as he had advised them both to wait till I cam I now urged him to let the quarrel alone, and he took m advice.

We parted on the best possible terms with our friend Shint and proceeded by our former path to the village of his siste Nyamoana, who is now a widow. She received us with muc apparent feeling, and said, "We had removed from our forme abode to the place where you found us, and had no idea then th it was the spot where my husband was to die." She had con to the river Lofujé, as they never remain in a place where dea has once visited them. We received the loan of five sma canoes from her, and also one of those we had left here before, proceed down the Leeba. After viewing the Coanza at Massa gano, I thought the Leeba at least a third larger, and upwards two hundred yards wide. We saw evidence of its rise durin its last flood having been upwards of forty feet in perpendicul height; but this is probably more than usual, as the amount rain was above the average. My companions purchased also number of canoes from the Balonda. These are very small, a can carry only two persons. They are made quite thin and ligh and as sharp as racing-skiffs, because they are used in huntin animals in the water. The price paid, was a string of bea equal to the length of the canoe. We advised them to bri

noes for sale to the Makololo, as they would gladly give them
ws in exchange.

In descending the Leeba we saw many herds of wild animals,
pecially the tahetsi (*Aigoceros equina*), one magnificent ante-
pe, the putokuane (*Antilope niger*), and two fine lions. The
alobale, however, are getting well supplied with guns, and will
on thin out the large game. At one of the villages we were
treated to attack some buffaloes, which grazed in the gardens
very night, and destroyed the manioc. As we had had no
ccess in shooting at the game we had seen, and we all longed
have a meal of meat, we followed the footprints of a number
old bulls. They showed a great amount of cunning, by select-
g the densest parts of very closely-planted forests, to stand or
cline in during the day. We came within six yards of them
veral times before we knew that they were so near. We only
eard them rush away among the crashing branches, catching
ly a glimpse of them. It was somewhat exciting to feel, as
e trod on the dry leaves with stealthy steps, that, for anything
e knew, we might next moment be charged by one of the most
ngerous beasts of the forest. We threaded out their doublings
r hours, drawn on by a keen craving for animal food, as we
ad been entirely without salt for upwards of two months, but
ver could get a shot.

In passing along the side of water everywhere except in
onda, green frogs spring out at your feet, and light in the
ater, as if taking a "header"; and on the Leeambye and Chobe
e have great numbers of small green frogs (*Rana fasciata*,
oié), which light on blades of grass with remarkable precision;
ut on coming along the Leeba, I was struck by the sight of a
ght green toad about an inch long. The leaf might be nearly
rpendicular, but it stuck to it like a fly. It was of the same
ze as the *Brachymerus bi-fasciatus* (Smith),[1] which I saw only

[1] The discovery of this last species is thus mentioned by that accomplished
turalist, Dr. Smith: "On the banks of the Limpopo river, close to the tropic
Capricorn, a massive tree was cut down to obtain wood to repair a waggon.
he workman, while sawing the trunk longitudinally nearly along its centre,
marked, on reaching a certain point, 'It is hollow, and will not answer the
rpose for which it is wanted.' He persevered, however, and when a division
to equal halves was effected, it was discovered that the saw in its course had
ossed a large hole in which were five specimens of the species just described,
ch about an inch in length. Every exertion was made to discover a means of
mmunication between the external air and the cavity, but without success.
very part of the latter was probed with the utmost care, and water was kept in
ch half for a considerable time, without any passing into the wood. The inner
rface of the cavity was black, as if charred, and so was likewise the adjoining
ood for half an inch from the cavity. The tree, at the part where the latter
xisted, was 19 inches in diameter, the length of the trunk was 18 feet. The age,
hich was observed at the time, I regret to say does not appear to be noted.
hen the Batrachia above mentioned were discovered, they appeared inanimate

once in the Bakwain country. Though small, it was hideou being coloured jet-black, with vermilion spots.

Before reaching the Makondo rivulet, latitude 13° 23′ 12″ S. we came upon the tsetse in such numbers, that many bites wer inflicted on my poor ox, in spite of a man with a branch wardin them off. The bite of this insect does not affect the donkey as i does cattle. The next morning the spots on which my ox ha been bitten, were marked by patches of hair, about half an inc broad, being wetted by exudation. Poor Sinbad had carried m all the way from the Leeba to Golungo Alto, and all the wa back again, without losing any of his peculiarities, or ever be coming reconciled to our perversity, in forcing him away eac morning from the pleasant pasturage on which he had fed. wished to give the climax to his usefulness, and allay our cravin for animal food at the same time, but, my men having some com punction, we carried him to end his days in peace at Naliele.

Having despatched a message to our old friend Manenko, w waited a day opposite her village, which was about fifteen mile from the river. Her husband was instantly despatched to me us, with liberal presents of food, she being unable to travel consequence of a burn on the foot. Sambanza gave us a detaile account of the political affairs of the country, and of Kolimbota evil doings, and next morning performed the ceremony calle "*Kasendi*," for cementing our friendship. It is accomplish thus:—The hands of the parties are joined (in this case Pitsa and Sambanza were the parties engaged); small incisions a made on the clasped hands; on the pits of the stomach of eac and on the right cheeks and foreheads. A small quantity blood is taken off from these points in both parties by means a stalk of grass. The blood from one person is put into one of beer, and that of the second into another; each then drin the other's blood, and they are supposed to become perpet friends or relations. During the drinking of the beer, some the party continue beating the ground with short clubs, a utter sentences by way of ratifying the treaty. The men longing to each, then finish the beer. The principals in t performance of "*Kasendi*" are henceforth considered bl relations, and are bound to disclose to each other any impendi evil. If Sekeletu should resolve to attack the Balonda, Pits would be under obligation to give Sambanza warning to esc and so on the other side. They now presented each other w the most valuable presents they had to bestow. Samba

but the influence of a warm sun to which they were subjected, soon imparte them a moderate degree of vigour. In a few hours from the time they liberated, they were tolerably active, and able to move from place to p apparently with great ease."

alked off with Pitsane's suit of green-baize faced with red, hich had been made in Loanda; and Pitsane, besides abun- ant supplies of food, obtained two shells similar to that I had eceived from Shinte.

On one occasion I became blood-relation to a young woman by ccident. She had a large cartilaginous tumour between the ones of the fore-arm, which, as it gradually enlarged, so dis- ended the muscles as to render her unable to work. She applied o me to excise it. I requested her to bring her husband, if he ere willing to have the operation performed, and, while re- oving the tumour, one of the small arteries squirted some lood into my eye. She remarked, when I was wiping the lood out of it, "You were a friend before, now you are a blood- elation; and when you pass this way, always send me word, hat I may cook food for you." In creating these friendships, ny men had the full intention of returning; each one had his *olckane* (*friend*) in every village of the friendly Balonda. Iohorisi even married a wife in the town of Katema, and 'itsane took another in the town of Shinte. These alliances ere looked upon with great favour by the Balonda chiefs, as ecuring the goodwill of the Makololo.

In order that the social condition of the tribes may be under- tood by the reader, I shall mention that, while waiting for ambanza, a party of Barotse came from Nyenko, the former esidence of Limboa, who had lately crossed the Leeba on his ay towards Masiko. The head-man of this party had brought imboa's son to his father, because the Barotse at Nyenko had, ince the departure of Limboa, elected Nananko, another son of anturu, in his stead; and our visitor, to whom the boy had een intrusted as a guardian, thinking him to be in danger, fled ith him to his father. The Barotse, whom Limboa had left ehind at Nyenko, on proceeding to elect Nananko, said, "No, t is quite too much for Limboa to rule over two places." I ould have gone to visit Limboa and Masiko too, in order to revent hostilities, but the state of my ox would not allow it. I herefore sent a message to Limboa by some of his men, pro- esting against war with his brother, and giving him formal otice that the path up the Leeba had been given to us by the alonda, the owners of the country, and that no attempt must ver be made to obstruct free intercourse.

On leaving this place we were deserted by one of our party, Iboenga, an Ambonda man, who had accompanied us all the ay to Loanda and back. His father was living with Masiko, nd it was natural for him to wish to join his own family again. Ie went off honestly, with the exception of taking a fine tari" skin given me by Nyamoana, but he left a parcel of

gun-flints which he had carried for me all the way from Loanda. I regretted parting with him thus, and sent notice to him that he need not have run away, and if he wished to come to Sekeletu again, he would be welcome. We subsequently met a large party of Barotse fleeing in the same direction, but when I represented to them that there was a probability of their being sold as slaves in Londa, and none in the country of Sekeletu, they concluded to return. The grievance which the Barotse most feel, is being obliged to live with Sekeletu at Linyanti, where there is neither fish nor fowl, nor any other kind of food, equal in quantity to what they enjoy in their own fat valley.

A short distance below the confluence of the Leeba and Leeambye, we met a number of hunters belonging to the tribe called Mambowe, who live under Masiko. They had dried flesh of hippopotami, buffaloes, and alligators. They stalk the animals by using the stratagem of a cap made of the skin of a leche's or poku's head, having the horns still attached, and another made so as to represent the upper white part of the crane called jabiru (*Mycteru Senegalensis*), with its long neck and beak above. With these on, they crawl through the grass they can easily put up their heads so far as to see their prey without being recognised until they are within bowshot. They presented me with three fine water-turtles,[1] one of which, when cooked, had upwards of forty eggs in its body. The shell of the egg is flexible, and it is of the same size at both ends, like those of the alligator. The flesh, and especially the liver, is excellent. The hunters informed us, that when the message inculcating peace among the tribes came to Masiko, the common people were so glad at the prospect of "binding up the spears," that they ran to the river, and bathed and plunged in it for joy. This party had been sent by Masiko to the Makololo for aid to repel their enemy, but, afraid to go thither, had spent the time in hunting. They have a dread of the Makololo, and hence the joy they expressed when peace was proclaimed. The Mambowe hunters were much alarmed until my name was mentioned. They then joined our party, and on the following day discovered a hippopotamus dead, which they had previously wounded. This was the first feast of flesh my men had enjoyed, for, though the game was wonderfully abundant, I had quite got out of the way of shooting, and missed perpetually. Once I went with the determination of getting so close that I should not miss a zebra;

[1] It is probably a species allied to the *Sternotherus sinuatus* of Dr. Smith, it has no disagreeable smell. This variety annually leaves the water with much regularity for the deposit of its eggs, that the natives decide on the time of sowing their seed by its appearance.

We went along one of the branches that stretch out from the river, in a small canoe, and two men, stooping down as low as they could, paddled it slowly along to an open space near to a herd of zebras and pokus. Peering over the edge of the canoe, the open space seemed like a patch of wet ground, such as is often seen on the banks of a river, made smooth as the resting-place of alligators. When we came within a few yards of it, we found by the precipitate plunging of the reptile, that this was a large alligator itself. Although I had been most careful to approach near enough, I unfortunately only broke the hind leg of a zebra. My two men pursued it, but the loss of a hind leg does not prevent this animal from a gallop. As I walked slowly after the men on an extensive plain covered with a great crop of grass, which was *laid* by its own weight, I observed that a solitary buffalo, disturbed by others of my own party, was coming to me at a gallop. I glanced around, but the only tree on the plain was a hundred yards off, and there was no escape elsewhere. I therefore cocked my rifle, with the intention of giving him a steady shot in the forehead, when he should come within three or four yards of me. The thought flashed across my mind, "What if your gun misses fire?" I placed it to my shoulder as he came on at full speed, and that is tremendous, though generally he is a lumbering-looking animal in his paces. A small bush, and bunch of grass fifteen yards off, made him swerve a little, and exposed his shoulder I just heard the ball crack there, as I fell flat on my face. The pain must have made him renounce his purpose, for he bounded close past me on to the water, where he was found dead. In expressing my thankfulness to God among my men, they were much offended with themselves for not being present to shield me from this danger. The tree near me was a camel-thorn, and reminded me that we had come back to the land of thorns again, for the country we had left is one of evergreens.

July 27th.—We reached the town of Libonta, and were received with demonstrations of joy such as I had never witnessed before. The women came forth to meet us, making their curious dancing gestures and loud lullilloos. Some carried a mat and stick, in imitation of a spear and shield. Others rushed forward and kissed the hands and cheeks of the different persons of their acquaintance among us, raising such a dust that it was quite a relief to get to the men, assembled and sitting with proper African decorum in the kotla. We were looked upon as men risen from the dead, for the most skilful of their diviners had pronounced us to have perished long ago. After many expressions of joy at meeting, I arose, and, thanking them, explained the causes of our long delay, but left the report to be made by

their own countrymen. Formerly I had been the chief speaker, now I would leave the task of speaking to them. Pitsane then delivered a speech of upwards of an hour in length, giving a highly flattering picture of the whole journey, of the kindness of the white men in general, and of Mr. Gabriel in particular. He concluded by saying that I had done more for them than they expected; that I had not only opened up a path for them to the other white men, but conciliated all the chiefs along the route. The oldest man present rose and answered this speech, and, among other things, alluded to the disgust I felt at the Makololo for engaging in marauding expeditions against Lechulatebe and Sebolamakwaia, of which we had heard from the first persons we met, and which my companions most energetically denounced as "mashue hela," entirely bad. He entreated me not to lose heart, but to reprove Sekeletu as my child. Another old man followed with the same entreaties. The following day we observed as our thanksgiving to God for His goodness in bringing us all back in safety to our friends. My men decked themselves out in their best, and I found that, although their goods were finished, they had managed to save suits of European clothing, which, being white, with their red caps, gave them rather a dashing appearance. They tried to walk like the soldiers they had seen in Loanda, and called themselves my "braves" (batlabani). During the service they all sat with their guns over their shoulders, and excited the unbounded admiration of the women and children. I addressed them all on the goodness of God in preserving us from all the dangers of strange tribes and disease. We had a similar service in the afternoon. The men gave us two fine oxen for slaughter, and the women supplied us abundantly with milk, meal, and butter. It was all quite gratuitous, and I felt ashamed that I could make no return. My men explained the total expenditure of our means, and the Libontese answered gracefully, "It does not matter; you have opened a path for us, and we shall have sleep." Strangers came flocking from a distance, and seldom empty-handed. Their presents I distributed amongst my men.

Our progress down the Barotse valley was just like this. Every village gave us an ox, and sometimes two. The people were wonderfully kind. I felt, and still feel, most deeply grateful, and tried to benefit them in the only way I could, by imparting the knowledge of that Saviour who can comfort and supply them in the time of need, and my prayer is, that He may send His good Spirit to instruct them and lead them into His kingdom. Even now, I earnestly long to return and make some recompense to them for their kindness. In passing

them on our way to the north, their liberality might have been supposed to be influenced by the hope of repayment on our return, for the white man's land is imagined to be the source of every ornament they prize most. But though we set out from Loanda with a considerable quantity of goods, hoping both to pay our way through the stingy Chiboque and to make presents to the kind Balonda, and still more generous Makololo, the many delays caused by sickness made us expend all my stock and all the goods my men procured by their own labour at Loanda, and we returned to the Makololo as poor as when we set out. Yet no distrust was shown, and my poverty did not lessen my influence. They saw that I had been exerting myself for their benefit alone, and even my men remarked, "Though we return as poor as we went, we have not gone in vain." They began immediately to collect tusks of hippopotami and other ivory for a second journey.

CHAPTER XXV

Colony of birds called Linkololo—The village of Chitlane—Murder of Mpololo's daughter—Execution of murderer and his wife—My companions find that their wives have married other husbands—Sunday—A party from Masiko—Freedom of speech—Canoe struck by a hippopotamus—Gonye—Appearance of trees at the end of winter—Murky atmosphere—Surprising amount of organic life—Hornets—The packages forwarded by Mr. Moffat—Makololo suspicions and reply to the Matabele who brought them—Convey the goods to an island and build a hut over them—Ascertain that Sir R. Murchison had recognised the true form of African continent—Arrival at Linyanti—A grand picho—Shrewd inquiry—Sekeletu in his uniform—A trading party sent to Loanda with ivory—Mr. Gabriel's kindness to them—Difficulties in trading—Two Makololo forays during our absence—Report of the country to the N.E.—Death of influential men—The Makololo desire to be nearer the market—Opinions upon a change of residence—Climate of Barotse valley—Diseases—Author's fevers not a fair criterion in the matter—The interior an inviting field for the philanthropist—Consultations about a path to the east coast—Decide on descending north bank of Zambesi—Wait for the rainy season—Native way of spending time during period of greatest heat—Favourable opening for missionary enterprise—Ben Habib wishes to marry—A maiden's choice—Sekeletu's hospitality—Sulphuretted hydrogen and malaria—Conversations with Makololo—Their moral character and conduct—Sekeletu wishes to purchase a sugar-mill, etc.—The donkeys—Influence among the natives—"Food fit for a chief"—Parting words of Mamire—Motibe's excuses.

On the 31st of July we parted with our kind Libonta friends. We planted some of our palm-tree seeds in different villages of this valley. They began to sprout even while we were there, but, unfortunately, they were always destroyed by the mice which swarm in every hut.

At Chitlane's village we collected the young of a colony of the linkololo (*Anastomus lamalligerus*), a black, long-legged bird, somewhat larger than a crow, which lives on shellfish (*Ampullaria*), and breeds in society at certain localities among the reeds. These places are well known, as they continue there from year to year, and belong to the chiefs, who at particular times of the year gather most of the young. The produce of this "harvest," as they call it, which was presented to me, was a hundred and seventy-five unfledged birds. They had been rather late in collecting them, in consequence of waiting for the

rival of Mpololo, who acts the part of chief, but gave them to e, knowing that this would be pleasing to him, otherwise this lony would have yielded double the amount. The old ones pear along the Leeambye in vast flocks, and look lean and raggy. The young are very fat, and when roasted are esteemed e of the dainties of the Barotse valley. In presents of this nd, as well as of oxen, it is a sort of feast of joy, the person whom they are presented having the honour of distributing e materials of the feast. We generally slaughtered every ox the village where it was presented, and then our friends and e rejoiced together.

The village of Chitlane is situated, like all others in the arotse valley, on an eminence, over which floods do not rise; t this last year, the water approached nearer to an entire bmergence of the whole valley, than has been known in the emory of man. Great numbers of people were now suffering om sickness, which always prevails when the waters are ying up; and I found much demand for the medicines I had ought from Loanda. The great variation of the tempera- re each day, must have a trying effect upon the health. At is village there is a real Indian banian-tree, which has spread self over a considerable space by means of roots from its anches; it has been termed in consequence "the tree with gs" (more oa maotu). It is curious that trees of this family e looked upon with veneration, and all the way from the arotse to Loanda, are thought to be preservatives from evil.

On reaching Naliele on the 1st of August, we found Mpololo great affliction on account of the death of his daughter and r child. She had been lately confined; and her father natu- lly remembered her when an ox was slaughtered, or when the ibute of other food, which he receives in lieu of Sekeletu, came his way, and sent frequent presents to her. This moved the vy of one of the Makololo who hated Mpololo, and, wishing to x him, he entered the daughter's hut by night, and strangled th her and her child. He then tried to make fire in the hut d burn it, so that the murder might not be known; but the ueaking noise of rubbing the sticks awakened a servant, and e murderer was detected. Both he and his wife were thrown to the river; the latter having "known of her husband's tentions, and not revealing them." She declared she had ssuaded him from the crime, and, had any one interposed a ord, she might have been spared.

Mpololo exerted himself in every way to supply us with other noes, and we left Shinte's with him. The Mambowe were ll received, and departed with friendly messages to their chief asiko. My men were exceedingly delighted with the cordial

reception we met with everywhere; but a source of annoyan
was found where it was not expected. Many of their wives ha
married other men during our two years' absence. Mashauana
wife, who had borne him two children, was among the numbe
He wished to appear not to feel it much, saying, "Why, wiv
are as plentiful as grass, and I can get another: she may go
but he would add, "If I had that fellow, I would open his ea
for him." As most of them had more wives than one, I tried
console them by saying that they had still more than I had, a
that they had enough yet; but they felt the reflection to
galling, that while they were toiling, another had been devouri
their corn. Some of their wives came with very young infa
in their arms. This excited no discontent; and for some, I h
to speak to the chief, to order the men, who had married t
only wives some of my companions ever had, to restore them.

Sunday, August 5th.—A large audience listened most att
tively to my morning address. Surely some will remember
ideas conveyed, and pray to our merciful Father, who wo
never have thought of Him but for this visit. The invaria
kind and respectful treatment I have received from these, a
many other heathen tribes in this central country, together w
the attentive observations of many years, have led me to
belief that, if one exerts himself for their good, he will never
ill treated. There may be opposition to his doctrine, but n
to the man himself.

While still at Naliele, a party which had been sent after
by Masiko arrived. He was much disappointed, because I
not visited him. They brought an elephant's tusk, two c
bashes of honey, two baskets of maize, and one of ground-n
as a present. Masiko wished to say that he had followed
injunction which I had given, as the will of God, and live
peace until his brother Limboa came, captured his wome
they went to their gardens, and then appeared before his s
ade. Masiko offered to lead his men out; but they obj
saying, "Let us servants be killed; you must not be sl
Those who said this were young Barotse, who had been d
to fighting by Sebituane, and used shields of ox-hide.
beat off the party of Limboa, ten being wounded, and ten
in the engagement. Limboa subsequently sent three slav
a self-imposed fine to Masiko for attacking him. I succeed
getting the Makololo to treat the messengers of Masiko
though, as they regarded them as rebels, it was some
against the grain at first to speak civilly to them.

Mpololo, attempting to justify an opposite line of co
told me how they had fled from Sebituane, even though he
given them numbers of cattle after their subjection by his

d was rather surprised to find that I was disposed to think re highly of them for having asserted their independence, en at the loss of milk. For this food, all who have been accus- ned to it from infancy in Africa, have an excessive longing. pointed out how they might be mutually beneficial to each er by the exchange of canoes and cattle.

There are some very old Barotse living here, who were the npanions of the old chief Santuru. These men, protected by eir age, were very free in their comments on the "upstart" kololo. One of them, for instance, interrupted my conversa- n one day with some Makololo gentlemen, with the advice ot to believe them, for they were only a set of thieves"; d it was taken in quite a good-natured way. It is remark- le that none of the ancients here had any tradition of an rthquake having occurred in this region. Their quick percep- n of events recognisable by the senses, and retentiveness of mory, render it probable, that no perceptible movement of e earth has taken place between 7° and 27° S. in the centre the continent, during the last two centuries at least. There no appearance of recent fracture or disturbance of rocks to be n in the central country, except the falls of Gonye. Nor is re any evidence, or tradition of hurricanes.

I left Naliele on the 13th of August, and when proceeding ng the shore at mid-day, a hippopotamus struck the canoe h her forehead, lifting one half of it quite out of the water, as nearly to overturn it. The force of the butt she gave, ed Mashauana out into the river; the rest of us sprang to shore, which was only about ten yards off. Glancing back, aw her come to the surface a short way off, and look to the oe, as if to see if she had done much mischief. It was a ale, whose young one had been speared the day before. No nage was done, except wetting person and goods. This is so usual an occurrence, when the precaution is taken to coast ng the shore, that my men exclaimed, "Is the beast mad?" re were eight of us in the canoe at the time, and the shake received shows the immense power of this animal in the er.

On reaching Gonye, Mokwala the head-man having presented with a tusk, I gave it to Pitsane, as he was eagerly collect- ivory for the Loanda market. The rocks of Gonye are dish grey sandstone, nearly horizontal, and perforated by lrepores, the holes showing the course of the insect in dif- nt directions. The rock itself has been impregnated with , and that hardened, forms a glaze on the surface—an earance common to many of the rocks of this country.

August 22nd.—This is the end of winter The trees which

line the banks begin to bud and blossom; and there is some show of the influence of the new sap, which will soon end in buds that push off the old foliage by assuming a very bright orange colour. This orange is so bright that I mistook it for masses of yellow blossom. There is every variety of shade in the leaves, yellow, purple, copper, liver-colour, and even ink black.

Having got the loan of other canoes from Mpololo, and three oxen as provision for the way, which made the number we had been presented with in the Barotse valley amount to thirteen, we proceeded down the river towards Sesheke, and were as much struck as formerly with the noble river. The whole scenery is lovely, though the atmosphere is murky in consequence of the continuance of the smoky tinge of winter.

This peculiar tinge of the atmosphere was observed even in winter at Kolobeng, but it was not so observable in Londa or in the south, though I had always considered that it was owing to the extensive burnings of the grass, in which hundreds of miles of pasturage are annually consumed. As the quantity burnt in the north is very much greater than in the south, and the smoky tinge of winter was not observed, some other explanation than these burnings must be sought for. I have sometimes imagined that the lowering of the temperature in the winter rendered the vapour in the upper current of air visible, and imparted this hazy appearance.

The amount of organic life is surprising. At the time the river begins to rise, the *Ibis religiosa* comes down in flocks of fifties, with prodigious numbers of other water-fowl. Some of the sandbanks appear whitened during the day with flocks of pelicans—I once counted three hundred; others are brown with ducks (*Anas histrionica*)—I got fourteen of these by one shot (*Querquedula Hottentota*, Smith), and other kinds. Great numbers of gulls (*Procellaria turtur*, Smith), and several other float over the surface. The vast quantity of small birds, which feed on insects, show that the river teems also with specimens of minute organic life. In walking among bushes on the bank we are occasionally stung by a hornet which makes its nest in form like that of our own wasp, and hangs it on the branches of trees. The breeding *στοργη* is so strong in this insect, that it pursues any one twenty or thirty yards who happens to have too closely past its nest. The sting, which it tries to insert near the eye, is more like a discharge of electricity from a powerful machine, or a violent blow, than aught else. It produces momentary insensibility, and is followed by the most pungent pain. Yet this insect is quite timid when away from its nest. It is named Murotuani by the Bechuanas.

We have tsetse between Nameta and Sekhosi. An insect of rey, about an inch in length, long-legged and gaunt-looking, nay be observed flying about and lighting upon the bare round. It is a tiger in its way, for it springs upon tsetse and ther flies, and, sucking out their blood, throws the bodies side.

Long before reaching Sesheke, we had been informed that a arty of Matabele, the people of Mosilekatse, had brought some ackages of goods for me to the south bank of the river, near ne Victoria Falls, and though they declared that they had been ut by Mr. Moffat, the Makololo had refused to credit the tatement of their sworn enemies. They imagined that the arcels were directed to me as a mere trick, whereby to place itchcraft-medicine into the hands of the Makololo. When the latabele on the south bank called to the Makololo on the north come over in canoes, and receive the goods sent by Moffat to Nake," the Makololo replied, "Go along with you, we know etter than that; how could he tell Moffat to send his things ere, he having gone away to the north?" The Matabele nswered, "Here are the goods; we place them now before you, nd if you leave them to perish, the guilt will be yours." Vhen they had departed, the Makololo thought better of it, nd, after much divination, went over with fear and trembling, nd carried the packages carefully to an island in the middle of e stream; then, building a hut over them to protect them om the weather, they left them; and there I found they had mained from September, 1854, till September, 1855, in perfect fety. Here, as I had often experienced before, I found the ws was very old, and had lost much of its interest by keeping, t there were some good eatables from Mrs. Moffat. Amongst her things, I discovered that my friend, Sir Roderick Murhison, while in his study in London, had arrived at the same nclusion respecting the form of the African continent as I had tely come to, on the spot (see note p. 406); and that, from the tentive study of the geological map of Mr. Bain and other terials, some of which were furnished by the discoveries of r. Oswell and myself, he had not only clearly enunciated the culiar configuration as an hypothesis in his discourse before e Geographical Society in 1852, but had even the assurance send me out a copy for my information! There was not much e in nursing my chagrin at being thus fairly "cut out" by e man who had foretold the existence of the Australian gold fore its discovery, for here it was, in black and white. In his y-chair he had forestalled me by three years, though I had en working hard through jungle, marsh, and fever, and, since e light dawned on my mind at Dilolo, had been cherishing the

pleasing delusion that I should be the first to suggest the idea that the interior of Africa was a watery plateau of less elevation than flanking hilly ranges.

Having waited a few days at Sesheke till the horses which we had left at Linyanti should arrive, we proceeded to that town, and found the waggon and everything we had left in November, 1853, perfectly safe. A grand meeting of all the people was called to receive our report, and the articles which had been sent by the governor and merchants of Loanda. I explained that none of these were my property, but that they were sent to show the friendly feelings of the white men, and their eagerness to enter into commercial relations with the Makololo. I then requested my companions to give a true account of what they had seen. The wonderful things lost nothing in the telling, the climax always being that they had finished the whole world, and had turned only when there was no more land. One glib old gentleman asked—"Then you reached Ma Robert (Mrs. L.)?" They were obliged to confess that she lived a little beyond the world! The presents were received with expressions of great satisfaction and delight; and on Sunday, when Sekeletu made his appearance at church in his uniform, it attracted more attention than the sermon; and the kind expressions they made use of respecting myself were very flattering, that I felt inclined to shut my eyes. The private opinion must have tallied with their public report, for I very soon received offers from volunteers to accompany me to the east coast. They said they wished to be able to return and relate strange things like my recent companions; and Sekeletu immediately made arrangements with the Arab Ben-Habib to conduct a fresh party with a load of ivory to Loanda. The, he said, must go with him and learn to trade: they were not to have anything to do in the disposal of the ivory, but simply look and learn. My companions were to remain and rest themselves, and then return to Loanda when the others had come home. Sekeletu consulted me as to sending presents back to the governor and merchants of Loanda, but, not possessing much confidence in this Arab, I advised him to send a present to Pitsane, as he knew who ought to receive it.

Since my arrival in England, information has been received from Mr. Gabriel that this party had arrived on the west coast, but that the ivory had been disposed of to some Portuguese merchants in the interior, and the men had been obliged to carry it down to Loanda. They had not been introduced to Mr. Gabriel, but that gentleman, having learnt that they were in the city, went to them, and pronounced the names Pitsane, Sekwana, when all started up and crowded round him. W

Mr. G. obtained an interpreter, he learned that they had been ordered by Sekeletu to be sure and go to my brother, as he ermed him. Mr. G. behaved in the same liberal manner as he ad done to my companions, and they departed for their distant ome, after bidding him a formal and affectionate adieu.

It was to be expected that they would be imposed upon in heir first attempt at trading, but I believe that this could not e so easily repeated. It is, however, unfortunate that in deal-ng with the natives in the interior, there is no attempt made t the establishment of fair prices. The trader shows a quan-ty of goods, the native asks for more, and more is given. The ative, being ignorant of the value of the goods or of his ivory, ies what another demand will bring. After some haggling, an ddition is made, and that bargain is concluded to the satisfac-on of both parties. Another trader comes, and perhaps offers ore than the first; the customary demand for an addition is ade, and he yields. The natives by this time are beginning to elieve that the more they ask, the more they will get: they ntinue to urge, the trader bursts into a rage, and the trade is topped, to be renewed next day by a higher offer. The natives aturally conclude that they were right the day before, and a ost disagreeable commercial intercourse is established. A reat amount of time is spent in concluding these bargains. In ther parts it is quite common to see the natives going from one ader to another, till they have finished the whole village; and me give presents of brandy to tempt their custom. Much of is unpleasant state of feeling between natives and Europeans, sults from the commencements made by those who were ig-prant of the language, and from the want of education being iven at the same time.

During the time of our absence at Loanda, the Makololo had ade two forays, and captured large herds of cattle. One, to e lake, was in order to punish Lechulatebe for the insolence he ad manifested after procuring some fire-arms; and the other to ebola Makwaia, a chief living far to the N.E. This was most njustifiable, and had been condemned by all the influential akololo. Ben-Habib, however, had, in coming from Zanzibar, isited Sebola Makwaia, and found that the chief town was go-erned by an old woman of that name. She received him kindly, nd gave him a large quantity of magnificent ivory, sufficient set him up as a trader, at a very small cost; but, his party aving discharged their guns, Ben-Habib observed that the male chief and her people were extremely alarmed, and would ave fled and left their cattle in a panic, had he not calmed eir fears. Ben-Habib informed the uncle of Sekeletu that he uld easily guide him thither, and he might get a large num-

ber of cattle without any difficulty. This uncle advised Sekelet to go; and, as the only greatness he knew was imitation of hi father's deeds, he went, but was not so successful as was anti cipated. Sebola Makwaia had fled on hearing of the approac of the Makololo; and, as the country is marshy and intersecte in every direction by rivers, they could not easily pursue he They captured canoes, and, pursuing up different streams, cam to a small lake called "Shuia." Having entered the Loangw flowing to the eastward, they found it advisable to return, a the natives in those parts became more warlike the further the went in that direction. Before turning, the Arab pointed ou an elevated ridge in the distance, and said to the Makolol "When we see that, we always know that we are only ten o fifteen days from the sea." On seeing him afterwards, h informed me that on the same ridge, but much further to th north, the Banyassa lived, and that the rivers flowed from towards the S.W. He also confirmed the other Arab's accou that the Loapula, which he had crossed at the town of Cazemb flowed in the same direction, and into the Leeambye.

Several of the influential Makololo who had engaged in the marauding expeditions, had died before our arrival, and Nokwa had succumbed to his strange disease. Ramosantane had perish through vomiting blood from over-fatigue in the march, a Lerimo was affected by a leprosy peculiar to the Barotse valle In accordance with the advice of my Libonta friends, I did fail to reprove "my child Sekeletu" for his marauding. Th was not done in an angry manner, for no good is ever achiev by fierce denunciations. Motibe, his father-in-law, said to m "Scold him much, but don't let others hear you."

The Makololo expressed great satisfaction with the route had opened up to the west, and soon after our arrival, a "pich was called, in order to discuss the question of removal to Barotse valley, so that they might be nearer the market. S of the older men objected to abandoning the line of defe afforded by the rivers Chobe and Zambesi, against their south enemies the Matabele. The Makololo generally have an avers to the Barotse valley, on account of the fevers which are annu engendered in it as the waters dry up. They prefer it onl a cattle station, for, though the herds are frequently thinned an epidemic disease (*peripneumonia*), they breed so fast, t the losses are soon made good. Wherever else the Makolol they always leave a portion of their stock in the charge of he men in that prolific valley. Some of the younger men objec to removal, because the rankness of the grass at the Bar did not allow of their running fast, and because there "it n becomes cool."

Sekeletu at last stood up, and, addressing me, said, "I am erfectly satisfied as to the great advantages for trade of the ath which you have opened, and think that we ought to go to he Barotse, in order to make the way from us to Loanda shorter; ut with whom am I to live there? If you were coming with us, would remove to-morrow, but now you are going to the white an's country to bring Ma Robert, and when you return, you ill find me near to the spot on which you wish to dwell." I ad then no idea that any healthy spot existed in the country, nd thought only of a convenient central situation, adapted for ntercourse with the adjacent tribes and with the coast, such as hat near to the confluence of the Leeba and Leeambye.

The fever is certainly a drawback to this otherwise important nissionary field. The great humidity produced by heavy rains nd inundations, the exuberant vegetation caused by fervid heat n rich moist soil, and the prodigious amount of decaying vege- able matter, annually exposed after the inundations to the rays f a torrid sun, with a flat surface often covered by forest hrough which the winds cannot pass, all combine to render the limate far from salubrious for any portion of the human family. But the fever, thus caused and rendered virulent, is almost the nly disease prevalent in it. There is no consumption or scrofula, nd but little insanity. Smallpox and measles visited the ountry some thirty years ago and cut off many, but they have ince made no return, although the former has been almost onstantly in one part or another of the coast. Singularly nough, the people used inoculation for this disease; and in ne village, where they seem to have chosen a malignant case rom which to inoculate the rest, nearly the whole village was ut off. I have seen but one case of hydrocephalus, a few of epilepsy, none of cholera or cancer, and many diseases common in England, are here quite unknown. It is true that I suffered severely from fever, but my experience cannot be taken as a fair criterion in the matter. Compelled to sleep on the damp ground month after month, exposed to drenching showers, and getting the lower extremities wetted two or three times every day, liv- ing on native food (with the exception of sugarless coffee, during the journey to the north and the latter half of the return journey), and that food the manioc-roots and meal, which contain so much uncombined starch that the eyes become affected (as in the case of animals fed for experiment on pure gluten or starch), and being exposed during many hours each day in comparative inaction to the direct rays of the sun, the thermometer standing above 96° in the shade—these constitute a more pitiful hygiene than any missionaries who may follow will ever have to endure. I do not mention these privations as if I considered them to be

"*sacrifices*," for I think that the word ought never to be applie to anything we can do for Him, who came down from heave and died for us; but I suppose it is necessary to notice them, order that no unfavourable opinion may be formed from m experience as to what that of others might be, if less expose to the vicissitudes of the weather and change of diet.

I believe that the interior of this country presents a muc more inviting field for the philanthropist than does the we coast, where missionaries of the Church Missionary, Unite Presbyterian, and other societies, have long laboured with mo astonishing devotedness and never-flagging zeal. There th fevers are much more virulent and more speedily fatal tha here; for from 8° south they almost invariably take the inte mittent or least fatal type; and their effect being to enlarg the spleen, a complaint which is best treated by change of climat we have the remedy at hand by passing the 20th parallel on ou way south. But I am not to be understood as intimating th any of the numerous tribes are anxious for instruction: they ar not the inquiring spirits we read of in other countries; they d not desire the gospel, because they know nothing about eithe it, or its benefits; but there is no impediment in the way o instruction. Every head-man would be proud of a Europea visitor or resident in his territory, and there is perfect securit for life and property all over the interior country. The gre barriers which have kept Africa shut are the unhealthine of the coast, and the exclusive, illiberal disposition of the borde tribes. It has not within the historic period been cut into, l deep arms of the sea, and only a small fringe of its populatio have come into contact with the rest of mankind. Race ha much to do in the present circumstances of nations; yet it probable that the unhealthy coast-climate has reacted on th people, and aided both in perpetuating their own degradatio and preventing those more inland from having intercourse wit the rest of the world. It is to be hoped that these obstacle will be overcome by the more rapid means of locomotion po sessed in the present age, if a good highway can become avai able from the coast into the interior.

Having found it impracticable to open up a carriage-path t the west, it became a question as to which part of the east coa we should direct our steps. The Arabs had come from Zanziba through a peaceful country. They assured me that the powe ful chiefs beyond the Cazembe on the N.E., viz. Moatutu Moaroro, and Mogogo, chiefs of the tribes Batutu, Baroro, an Bagogo, would have no objection to my passing through thei country. They described the population there, as located i small villages like the Balonda, and that no difficulty is ex

erienced in travelling amongst them. They mentioned also hat, at a distance of ten days beyond Cazembe, their path winds ound the end of Lake Tanganyenka. But when they reach his lake a little to the north-west of its southern extremity, hey find no difficulty in obtaining canoes to carry them over. hey sleep on islands, for it is said to require three days in rossing, and may thus be forty or fifty miles broad. Here hey punt the canoes the whole way, showing that it is shallow. here are many small streams in the path, and three large ivers. This then appeared to me to be the safest; but my present object being a path admitting of water rather than land arriage, this route did not promise so much as that by way of the Zambesi or Leeambye. The Makololo knew all the country astwards as far as the Kafue, from having lived in former times near the confluence of that river with the Zambesi, and they all advised this path in preference to that by the way of Zanzibar. The only difficulty that they assured me of was that in the falls of Victoria. Some recommended my going to Sesheke, and crossing over in a N.E. direction to the Kafue, which is only six days distant, and descending that river to the Zambesi Others recommended me to go on the south bank of the Zambesi until I had passed the falls, then get canoes and proceed farther down the river. All spoke strongly of the difficulties of travelling on the north bank, on account of the excessively broken and rocky nature of the country near the river on that side. And when Ponuane, who had lately headed a foray there, proposed that I should carry canoes along that side till we reached the spot where the Leeambye becomes broad and placid again, others declared that, from the difficulties he himself had experienced in forcing the men of his expedition to do this, they believed that mine would be sure to desert me if I attempted to impose such a task upon them. Another objection to travelling on either bank of the river was the prevalence of the tsetse, which is so abundant that the inhabitants can keep no domestic animals except goats.

While pondering over these different paths, I could not help regretting my being alone. If I had enjoyed the company of my former companion, Mr. Oswell, one of us might have taken the Zambesi, and the other gone by way of Zanzibar. The latter route was decidedly the easiest, because all the inland tribes were friendly, while the other tribes in the direction of the Zambesi were inimical, and I should now be obliged to lead a party, which the Batoka of that country view as hostile invaders, through an enemy's land; but as the prospect of permanent water conveyance was good, I decided on going down the Zambesi, and keeping on the north bank, because, in the map given

by Bowdich, Tete, the farthest inland station of the Portuguese, is erroneously placed on that side. Being near the end of September, the rains were expected daily; the clouds were collecting, and the wind blew strongly from the east, but it was excessively hot. All the Makololo urged me strongly to remain till the ground should be cooled by the rains; and as it was probable that I should get fever if I commenced my journey now, I resolved to wait. The parts of the country about 17° and 18° suffer from drought and become dusty. It is but the commencement of the humid region to the north, and partakes occasionally of the character of both the wet and dry regions. Some idea may be formed of the heat in October by the fact that the thermometer (protected) stood in the shade of my waggon at 100° through the day. It rose to 110° if unprotected from the wind, at dark it showed 89°, at 10 o'clock 80°, and then gradually sunk till sunrise, when it was 70°. That is usually the period of greatest cold in each twenty-four hours in this region. The natives during the period of greatest heat keep in their huts, which are always pleasantly cool by day, but close and suffocating by night. Those who are able to afford it sit guzzling beer or boyaloa; the perspiration produced by copious draughts seems to give enjoyment, the evaporation causing a feeling of coolness. The attendants of the chief on these occasions keep up a continuous roar of bantering, raillery, laughing, and swearing. The dance is kept up, in the moonlight, till past midnight. The women stand clapping their hands continuously, and the old men sit admiringly, and say, "It is really very fine!" As crowds came to see me, I employed much of my time in conversation, that being a good mode of conveying instruction. In the public meetings for worship the people listened very attentively, and behaved with more decorum than formerly. They really form a very inviting field for a missionary. Surely the oft-told tale of the goodness and love of our Heavenly Father, in giving up His own Son to death for us sinners, will, by the power of His Holy Spirit, beget love in some of these heathen hearts.

1*st October*.—Before Ben Habib started for Loanda he asked the daughter of Sebituane in marriage. This is the plan the Arabs adopt for gaining influence in a tribe, and they have been known to proceed thus cautiously to form connections, and gradually gain so much influence, as to draw all the tribe over to their religion. I never heard of any persecution, although the Arabs with whom I came in contact seemed much attached to their religion. This daughter of Sebituane, named Manchunyane, was about twelve years of age. As I was the bosom friend of her father, I was supposed to have a voice in her disposal, and, on

being asked, objected to her being taken away, we knew not whither, and where we might never see her again. As her name implies, she was only a little black, and, besides being as fair as any of the Arabs, had quite the Arab features; but I have no doubt that Ben Habib will renew his suit more successfully on some other occasion. In these cases of marriage, the consent of the young women is seldom asked. A maid-servant of Sekeletu, however, pronounced by the Makololo to be good-looking, was at this time sought in marriage by five young men. Sekeletu, happening to be at my waggon when one of these preferred his suit, very coolly ordered all five to stand in a row before the young woman that she might make her choice. Two refused to stand, apparently, because they could not brook the idea of a repulse, although willing enough to take her if Sekeletu had acceded to their petition without reference to her will. Three dandified fellows stood forth, and she unhesitatingly decided on taking one who was really the best looking. It was amusing to see the mortification exhibited on the black faces of the unsuccessful candidates, while the spectators greeted them with a hearty laugh.

During the whole of my stay with the Makololo, Sekeletu supplied my wants abundantly, appointing some cows to furnish me with milk, and, when he went out to hunt, sent home orders for slaughtered oxen to be given. That the food was not given in a niggardly spirit may be inferred from the fact that, when I proposed to depart on the 20th of October, he protested against my going off in such a hot sun. "Only wait," said he, "for the first shower, and then I will let you go." This was reasonable, for the thermometer, placed upon a deal box in the sun, rose to 138°. It stood at 108° in the shade by day, and 96° at sunset. If my experiments were correct, the blood of a European is of a higher temperature than that of an African. The bulb, held under my tongue, stood at 100°; under that of the natives, at 98°. There was much sickness in the town, and no wonder, for part of the water left by the inundation still formed a large pond in the centre. Even the plains between Linyanti and Sesheke had not yet been freed from the waters of the inundation. They had risen higher than usual, and for a long time canoes passed from the one place to the other, a distance of upwards of 120 miles, in nearly a straight line. We found many patches of stagnant water, which, when disturbed by our passing through them, evolved strong effluvia of sulphuretted hydrogen. At other times these spots exhibit an efflorescence of the nitrate of soda; they also contain abundance of lime, probably from decaying vegetable matter, and from these may have emanated the malaria which caused the present sickness. I

have often remarked this effluvium in sickly spots, and cannot help believing but that it has some connection with fever, though I am quite aware of Dr. MacWilliams's unsuccessful efforts to discover sulphuretted hydrogen by the most delicate tests in the Niger expedition.

I had plenty of employment, for, besides attending to the severer cases, I had perpetual calls on my attention. The town contained, at least, 7,000 inhabitants, and every one thought that he might come, and at least look at me. In talking with some of the more intelligent in the evenings, the conversation having turned from inquiries respecting eclipses of the sun and moon to that other world where Jesus reigns, they let me know that my attempts to enlighten them had not been without some small effect. "Many of the children," said they, "talk about the strange things you bring to their ears, but the old men show a little opposition by saying, 'Do we know what he is talking about?'" Ntlaria and others complain of treacherous memories, and say, "When we hear words about other things we hold them fast; but when we hear you tell much more wonderful things than any we have ever heard before, we don't know how it is, they run away from our hearts." These are the more intelligent of my Makololo friends. On the majority, the teaching produces no appreciable effect; they assent to the truth with the most perplexing indifference, adding, "But we don't know," or "We do not understand." My medical intercourse with them enabled me to ascertain their moral status better than a mere religious teacher could do. They do not attempt to hide the evil, as men often do, from their spiritual instructors; but I have found it difficult to come to a conclusion on their character. They sometimes perform actions remarkably good, and sometimes as strangely the opposite. I have been unable to ascertain the motive for the good, or account for the callousness of conscience with which they perpetrate the bad. After long observation I came to the conclusion that they are just such a strange mixture of good and evil as men are everywhere else. There is not among them an approach to that constant stream of benevolence flowing from the rich to the poor which we have in England, nor yet the unostentatious attention which we have among our own poor to each other. Yet there are frequent instances of genuine kindness and liberality, as well as actions of an opposite character. The rich show kindness to the poor, in expectation of services, and a poor person who has no relatives will seldom be supplied even with water in illness, and, when dead, will be dragged out to be devoured by the hyænas, instead of being buried. Relatives alone will condescend to touch a dead body. It would be easy to enumerate

instances of inhumanity which I have witnessed. An interesting-looking girl came to my waggon one day, in a state of nudity, and almost a skeleton. She was a captive from another tribe, and had been neglected by the man who claimed her. Having supplied her wants, I made inquiry for him, and found that he had been unsuccessful in raising a crop of corn, and had no food to give her. I volunteered to take her; but he said he would allow me to feed her and make her fat, and then take her away. I protested against this heartlessness; and as he said he could "not part with his child," I was precluded from attending to her wants. In a day or two she was lost sight of. She had gone out a little way from the town, and, being too weak to return, had been cruelly left to perish. Another day I saw a poor boy going to the water to drink, apparently in a starving condition. This case I brought before the chief in council, and found that his emaciation was ascribed to disease and want combined. He was not one of the Makololo, but a member of a subdued tribe. I showed them that any one professing to claim a child, and refusing proper nutriment, would be guilty of his death. Sekeletu decided that the owner of this boy should give up his alleged right, rather than destroy the child. When I took him he was so far gone as to be in the cold stage of starvation, but was soon brought round by a little milk given three or four times a day. On leaving Linyanti, I handed him over to the charge of his chief Sekeletu, who feeds his servants very well. On the other hand, I have seen instances in which both men and women have taken up little orphans, and carefully reared them as their own children. By a selection of cases of either kind, it would not be difficult to make these people appear excessively good or uncommonly bad.

I still possessed some of the coffee which I had brought from Angola, and some of the sugar which I had left in my waggon. So long as the sugar lasted, Sekeletu favoured me with his company at meals; but the sugar soon came to a close. The Makololo, as formerly mentioned, were well acquainted with the sugar-cane, as it is cultivated by the Barotse, but never knew that sugar could be got from it. When I explained the process by which it was produced, Sekeletu asked if I could not buy him an apparatus for the purpose of making sugar. He said that he would plant the cane largely, if he only had the means of making the sugar from it. I replied that I was unable to purchase a mill, when he instantly rejoined, "Why not take ivory to buy it?" As I had been living at his expense, I was glad of the opportunity to show my gratitude by serving him; and when he and his principal men understood that I was willing to execute a commission, Sekeletu gave me an order for a sugar-

mill, and for all the different varieties of clothing that he had ever seen, especially a mohair coat, a good rifle, beads, brass-wire, etc., etc., and wound up by saying, "and any other beautiful thing you may see in your own country." As to the quantity of ivory required to execute the commission, I said I feared that a large amount would be necessary. Both he and his councillors replied, "The ivory is all your own; if you leave any in the country it will be your own fault." He was also anxious for horses. The two I had left with him when I went to Loanda were still living, and had been of great use to him in hunting the giraffe and eland, and he was now anxious to have a breed. This I thought might be obtained at the Portuguese settlements. All were very much delighted with the donkeys we had brought from Loanda. As we found that they were not affected by the bite of the tsetse, and there was a prospect of the breed being continued, it was gratifying to see the experiment of their introduction so far successful. The donkeys came as frisky as kids all the way from Loanda, until we began to descend the Leeambye. There we came upon so many interlacing branches of the river, and were obliged to drag them through such masses of tangled aquatic plants, that we half drowned them, and were at last obliged to leave them somewhat exhausted at Naliele. They excited the unbounded admiration of my men by their knowledge of the different kinds of plants, which, as they remarked, "the animals had never before seen in their own country"; and when the donkeys indulged in their music, they startled the inhabitants more than if they had been lions. We never rode them, nor yet the horse which had been given by the Bishop, for fear of hurting them by any work.

Although the Makololo were so confiding, the reader must not imagine that they would be so to every individual who might visit them. Much of my influence depended upon the good name given me by the Bakwains, and that I secured only through a long course of tolerably good conduct. No one ever gains much influence in this country without purity and uprightness. The acts of a stranger are keenly scrutinized by both young and old, and seldom is the judgment pronounced, even by the heathen, unfair or uncharitable. I have heard women speaking in admiration of a white man, because he was pure, and never was guilty of any secret immorality. Had he been, they would have known it, and, untutored heathen though they be, would have despised him in consequence. Secret vice becomes known throughout the tribe; and while one unacquainted with the language may imagine a peccadillo to be hidden, it is as patent to all as it would be in London, had he a placard on his back.

27th October, 1855.—The first continuous rain of the season

menced during the night, the wind being from the N.E., as lways was on like occasions at Kolobeng. The rainy season s thus begun, and I made ready to go. The mother of Sekeletu pared a bag of ground-nuts, by frying them in cream with a le salt, as a sort of sandwiches for my journey. This is con- ered food fit for a chief. Others ground the maize from my garden into meal, and Sekeletu pointed out Sekwébu and nyata, as the persons who should head the party intended form my company. Sekwebu had been captured by the tebele when a little boy, and the tribe in which he was a tive had migrated to the country near Tete; he had travelled ng both banks of the Zambesi several times, and was in- nately acquainted with the dialects spoken there. I found n to be a person of great prudence and sound judgment, and subsequent loss at the Mauritius has been, ever since, a rce of sincere regret. He at once recommended our keeping ll away from the river, on account of the tsetse and rocky ntry, assigning also as a reason for it, that the Leeambye yond the falls turns round to the N.N.E. Mamire, who had rried the mother of Sekeletu, on coming to bid me farewell fore starting, said, "You are now going among people who nnot be trusted, because we have used them badly, but you go th a different message from any they ever heard before, and sus will be with you and help you, though among enemies; d if He carries you safely and brings you and Ma Robert back ain, I shall say He has bestowed a great favour upon me. ay we obtain a path whereby we may visit and be visited by her tribes, and by white men!" On telling him my fears at he was still inclined to follow the old marauding system, hich prevented intercourse, and that he, from his influential sition, was especially guilty in the late forays, he acknow- lged all rather too freely for my taste, but seemed quite aware at the old system was far from right. Mentioning my in- bility to pay the men who were to accompany me, he replied, A man wishes, of course, to appear among his friends after a ng absence with something of his own to show: the whole of e ivory in the country is yours, so you must take as much as u can, and Sekeletu will furnish men to carry it." These marks of Mamire are quoted literally, in order to show the ate of mind of the most influential in the tribe. And as I ish to give the reader a fair idea of the other side of the estion as well, it may be mentioned that Motibe parried the putation of the guilt of marauding by every possible subter- ge. He would not admit that they had done wrong, and laid e guilt of the wars in which the Makololo had engaged, on the bers, the Matebele, and every other tribe except his own.

When quite a youth, Motibe's family had been attacked b party of Boers: he hid himself in an anteater's hole, but drawn out and thrashed with a whip of hippopotamus-h When enjoined to live in peace, he would reply, "Teach Boers to lay down their arms first." Yet Motibe on other o sions seemed to feel the difference between those who are Ch tians indeed, and those who are so only in name. In all discussions we parted good friends.

CHAPTER XXVI.

arture from Linyanti—A thunderstorm—An act of genuine kind-ness—Fitted out a second time by the Makololo—Sail down the Leeambye—Sekote's kotla and human skulls; his grave adorned with elephants' tusks—Victoria Falls—Native names—Columns of vapour—Gigantic crack—Wear of the rocks—Shrines of the Barimo—"The Pestle of the Gods"—Second visit to the falls—Island garden—Store-house Island—Native diviners—An Euro-pean diviner—Makololo foray—Marauder to be fined—Mambari—Makololo wish to stop Mambari slave-trading—Part with Sekeletu—Night travelling—River Lekone—Ancient freshwater lakes—Formation of Lake Ngami—Native traditions—Drainage of the great valley—Native reports of the country to the north—Maps—Moyara's village—Savage customs of the Batoka—A chain of trading-stations—Remedy against tsetse—"The Well of Joy"—First traces of trade with Europeans—Knocking out the front teeth—Facetious explanation—Degradation of the Batoka—Description of the travelling party—Cross the Unguesi—Geo-logical formation—Ruins of a large town—Productions of the soil similar to those in Angola—Abundance of fruit.

the 3rd of November we bade adieu to our friends at yanti, accompanied by Sekeletu and about 200 followers. were all fed at his expense, and he took cattle for this pose from every station we came to. The principal men of Makololo—Lebeóle, Ntlarié, Nkwatléle, etc.—were also of party. We passed through the patch of the tsetse, which sts between Linyanti and Seshéke, by night. The majority the company went on by daylight, in order to prepare our s. Sekeletu and I, with about forty young men, waited side the tsetse till dark. We then went forward, and about o'clock it became so pitchy dark that both horses and n were completely blinded. The lightning spread over the , forming eight or ten branches at a time, in shape exactly e those of a tree. This, with great volumes of sheet-light-g, enabled us at times to see the whole country. The ervals between the flashes were so densely dark as to con- the idea of stone-blindness. The horses trembled, cried , and turned round, as if searching for each other, and every w flash revealed the men taking different directions, laugh-, and stumbling against each other. The thunder was of t tremendously loud kind only to be heard in tropical ntries, and which, friends from India have assured me, is

louder in Africa than any they have ever heard elsewh
Then came a pelting rain, which completed our confus
After the intense heat of the day, we soon felt miserably c
and turned aside to a fire we saw in the distance. This
been made by some people on their march; for this pat
seldom without numbers of strangers passing to and from
capital. My clothing having gone on, I lay down on the
ground, expecting to spend a miserable night, but Seke
kindly covered me with his own blanket and lay uncov
himself. I was much affected by this little act of gen
kindness. If such men must perish by the advance of civil
tion, as certain races of animals do before others, it is a p
God grant that, ere this time comes, they may receive
gospel which is a solace for the soul in death!

While at Sesheke, Sekeletu supplied me with twelve
—three of which were accustomed to being ridden upon—h
and beads to purchase a canoe, when we should strike
Leeambye beyond the falls. He likewise presented abund
of good fresh butter and honey, and did everything in
power to make me comfortable for the journey. I was enti
dependent on his generosity, for the goods I originally bro
from the Cape were all expended by the time I set off
Linyanti to the west coast. I there drew £70 of my sa
paid my men with it, and purchased goods for the re
journey to Linyanti. These being now all expended,
Makololo again fitted me out, and sent me on to the east c
I was thus dependent on their bounty, and that of
Africans, for the means of going from Linyanti to Loanda,
again from Linyanti to the east coast; and I feel deeply g
ful to them. Coin would have been of no benefit, for gold
silver are quite unknown. We were here joined by Mor
sáne, uncle of Sekeletu, and head-man of Sesheke, and, ente
canoes on the 13th, some sailed down the river to the confl
of the Chobe, while others drove the cattle along the b
spending one night at Mparia, the island at the confluen
the Chobe, which is composed of trap, having crysta
quartz in it, coated with a pellicle of green copper ore.
tempting to proceed down the river next day, we were det
some hours by a strong east wind, raising waves so lar
to threaten to swamp the canoes. The river is here very
and deep, and contains two considerable islands, which
either bank seem to be joined to the opposite shore. W
waiting for the wind to moderate, my friends related
traditions of these islands, and, as usual, praised the wi
of Sebituane in balking the Batoka, who formerly e
wandering tribes to them, and starved them, by c

chiefs to remain by his side till all his cattle and people e ferried over. The Barotse believe that at certain parts he river a tremendous monster lies hid, and that it will ch a canoe and hold it fast and motionless, in spite of the nost exertions of the paddlers. While near Nameta, they n objected to pass a spot supposed to be haunted, and ceeded along a branch instead of the main stream. They eve that some of them possess a knowledge of the proper yer to lay the monster. It is strange to find fables similar those of the more northern nations even in the heart of ica. Can they be the vestiges of traditions of animals ich no longer exist? The fossil bones which lie in the careous tufa of this region will yet, we hope, reveal the ient fauna.

Having descended about ten miles, we came to the island Nampéne, at the beginning of the rapids, where we were iged to leave the canoes and proceed along the banks on . The next evening we slept opposite the island of Chondo, , then crossing the Lekóne or Lekwine, early the following rning were at the island of Sekóte, called Kalái. This Sekote s the last of the Batoka chiefs whom Sebituane rooted out. e island is surrounded by a rocky shore and deep channels, ough which the river rushes with great force. Sekote, ling secure in his island home, ventured to ferry over the tebele enemies of Sebituane. When they had retired, bituane made one of those rapid marches which he always opted in every enterprise. He came down the Leeambye m Naliele, sailing by day along the banks, and during the ht in the middle of the stream, to avoid the hippopotami. hen he reached Kalai, Sekote took advantage of the larger oes they employ in the rapids, and fled during the night the opposite bank. Most of his people were slain or taken otive, and the island has ever since been under the Makololo. is large enough to contain a considerable town. On the thern side I found the kotla of the elder Sekote, garnished th numbers of human skulls mounted on poles: a large heap the crania of hippopotami, the tusks untouched except by he, stood on one side. At a short distance, under some trees, saw the grave of Sekote, ornamented with seventy large phants' tusks, planted round it with the points turned vards, and there were thirty more placed over the resting-ces of his relatives. These were all decaying from the ects of the sun and weather; but a few, which had enjoyed shade, were in a pretty good condition. I felt inclined to ke a specimen of the tusks of the hippopotami, as they were largest I had ever seen; but feared that the people would

look upon me as a "resurrectionist" if I did, and regard a unfavourable event which might afterwards occur, as a punis ment for the sacrilege. The Batoka believe that Sekote b a pot of medicine buried here, which, when opened, would ca an epidemic in the country. These tyrants acted much on fears of their people.

As this was the point from which we intended to strike to the north-east, I resolved on the following day to visit falls of Victoria, called by the natives Mosioatunya, or m anciently Shongwe. Of these we had often heard since came into the country: indeed one of the questions asked Sebituane was, "Have you smoke that sounds in your country They did not go near enough to examine them, but, view them with awe at a distance, said, in reference to the vap and noise, "Mosi oa tunya" (smoke does sound there). It previously called Shongwe, the meaning of which I could ascertain. The word for a "pot" resembles this, and it r mean a seething caldron; but I am not certain of it. Be persuaded that Mr. Oswell and myself were the very f Europeans who ever visited the Zambesi in the centre of country, and that this is the connecting link between known and unknown portions of that river, I decided to the same liberty as the Makololo did, and gave the only Eng name I have affixed to any part of the country. No be proof of previous ignorance of this river could be desired t that an untravelled gentleman, who had spent a great par his life in the study of the geography of Africa, and k everything written on the subject from the time of Ptol downwards, actually asserted in the "Athenæum," while I coming up the Red Sea, that this magnificent river, Leeambye, had "no connection with the Zambesi, but flo under the Kalahari Desert, and became lost"; and "that all the old maps asserted, the Zambesi took its rise in the hills to which we have now come." This modest asser smacks exactly as if a native of Timbuctu should declare the "Thames" and the "Pool" were different rivers, he ha seen neither the one nor the other. Leeambye and Zam mean the very same thing, viz. the RIVER.

Sekeletu intended to accompany me, but, one canoe having come instead of the two he had ordered, he resigne to me. After twenty minutes' sail from Kalai, we can sight, for the first time, of the columns of vapour, appropria called "smoke," rising at a distance of five or six miles, ex as when large tracts of grass are burned in Africa. columns now arose, and bending in the direction of the w they seemed placed against a low ridge covered with t

e tops of the columns at this distance appeared to mingle th the clouds. They were white below, and higher up came dark, so as to simulate smoke very closely. The whole ne was extremely beautiful; the banks and islands dotted er the river are adorned with sylvan vegetation of great riety of colour and form. At the period of our visit several es were spangled over with blossoms. Trees have each their n physiognomy. There, towering over all, stands the great rly baobab, each of whose enormous arms would form the nk of a large tree, beside groups of graceful palms, which, th their feathery-shaped leaves depicted on the sky, lend eir beauty to the scene. As a hieroglyphic they always an "far from home," for one can never get over their foreign in a picture or landscape. The silvery mohonono, which the tropics is in form like the cedar of Lebanon, stands pleasing contrast with the dark colour of the motsouri, nose cypress-form is dotted over at present with its pleasant arlet fruit. Some trees resemble the great spreading oak, hers assume the character of our own elms and chestnuts; t no one can imagine the beauty of the view from anything itnessed in England. It had never been seen before by uropean eyes; but scenes so lovely must have been gazed on by angels in their flight. The only want felt is that mountains in the background. The falls are bounded on ree sides by ridges 300 or 400 feet in height, which are vered with forest, with the red soil appearing among the ees. When about half a mile from the falls, I left the canoe which we had come down thus far, and embarked in a ghter one, with men well acquainted with the rapids, who, passing down the centre of the stream in the eddies and ill places caused by many jutting rocks, brought me to an land situated in the middle of the river, and on the edge of e lip over which the water rolls. In coming hither, there as danger of being swept down by the streams which rushed ong on each side of the island; but the river was now low, nd we sailed where it is totally impossible to go when the ater is high. But though we had reached the island, and ere within a few yards of the spot, a view from which would lve the whole problem, I believe that no one could perceive here the vast body of water went; it seemed to lose itself the earth, the opposite lip of the fissure into which it isappeared being only 80 feet distant. At least I did not mprehend it until, creeping with awe to the verge, I peered wn into a large rent which had been made from bank to ank of the broad Zambesi, and saw that a stream of a thou- nd yards broad leaped down a hundred feet, and then be-

came suddenly compressed into a space of fifteen or twen yards. The entire falls are simply a crack made in a ha basaltic rock from the right to the left bank of the Zambe and then prolonged from the left bank away through thi or forty miles of hills. If one imagines the Thames filled w low tree-covered hills immediately beyond the tunnel, exte ing as far as Gravesend; the bed of black basaltic rock inst of London mud; and a fissure made therein from one end the tunnel to the other, down through the keystones of arch, and prolonged from the left end of the tunnel throu thirty miles of hills; the pathway being 100 feet down fr the bed of the river instead of what it is, with the lips of fissure from 80 to 100 feet apart; then fancy the Tha leaping bodily into the gulf; and forced there to change direction, and flow from the right to the left bank; and t rush boiling and roaring through the hills,—he may have s idea of what takes place at this, the most wonderful sigh had witnessed in Africa. In looking down into the fissure the right of the island, one sees nothing but a dense wh cloud, which, at the time we visited the spot, had two bri rainbows on it. (The sun was on the meridian, and the clination about equal to the latitude of the place.) From t cloud rushed up a great jet of vapour exactly like steam, it mounted 200 or 300 feet high; there condensing, it chan its hue to that of dark smoke, and came back in a cons shower, which soon wetted us to the skin. This shower f chiefly on the opposite side of the fissure, and a few yards b from the lip there stands a straight hedge of evergreen tr whose leaves are always wet. From their roots a numb little rills run back into the gulf; but as they flow down steep wall there, the column of vapour, in its ascent, licks t up clean off the rock, and away they mount again. They constantly running down, but never reach the bottom.

On the left of the island we see the water at the botto white rolling mass moving away to the prolongation of fissure, which branches off near the left bank of the river. piece of the rock has fallen off a spot on the left of the is and juts out from the water below, and from it I judged distance which the water falls to be about 100 feet. The w of this gigantic crack are perpendicular, and composed of homogeneous mass of rock. The edge of that side over w the water falls is worn off two or three feet, and pieces fallen away, so as to give it somewhat of a serrated appear That over which the water does not fall is quite straight, cept at the left corner, where a rent appears, and a piece s inclined to fall off. Upon the whole, it is nearly in the sta

ich it was left at the period of its formation. The rock is k brown in colour, except about ten feet from the bottom, ich is discoloured by the annual rise of the water to that or reater height. On the left side of the island we have a good w of the mass of water which causes one of the columns of our to ascend, as it leaps quite clear of the rock, and forms hick unbroken fleece all the way to the bottom. Its white- s gave the idea of snow, a sight I had not seen for many a . As it broke into (if I may use the term) pieces of water, rushing on in the same direction, each gave off several rays foam, exactly as bits of steel, when burnt in oxygen gas, e off rays of sparks. The snow-white sheet seemed like riads of small comets rushing on in one direction, each of ich left behind its nucleus rays of foam. I never saw the pearance referred to noticed elsewhere. It seemed to be the ct of the mass of water leaping at once clear of the rock. but slowly breaking up into spray.

have mentioned that we saw five columns of vapour ascend- from this strange abyss. They are evidently formed by the pression suffered by the force of the water's own fall, into unyielding wedge-shaped space. Of the five columns, two the right and one on the left of the island were the largest, the streams which formed them seemed each to exceed in the falls of the Clyde at Stonebyres, when that river is in d. This was the period of low water in the Leeambye, but, far as I could guess, there was a flow of five or six hundred rds of water, which, at the edge of the fall, seemed at least ee feet deep. I write in the hope that others more capable judging distances than myself will visit this scene, and I te simply the impressions made on my mind at the time. I ught, and do still think, the river above the falls to be one usand yards broad; but I am a poor judge of distances on ter, for I showed a naval friend what I supposed to be four ndred yards in the bay of Loanda, and, to my surprise, he nounced it to be nine hundred. I tried to measure the eambye with a strong thread, the only line I had in my pos- sion, but when the men had gone two or three hundred yards, y got into conversation, and did not hear us shouting that the e had become entangled. By still going on they broke it, and, ng carried away down the stream, it was lost on a snag. In n I tried to bring to my recollection the way I had been taught measure a river, by taking an angle with the sextant. That I e knew it, and that it was easy, were all the lost ideas I ld recall, and they only increased my vexation. However, I asured the river farther down by another plan, and then I scovered that the Portuguese had measured it at Tete, and

found it a little over one thousand yards. At the falls it is broad as at Tete, if not more so. Whoever may come after will not, I trust, find reason to say I have indulged in exaggeration.

The fissure is said by the Makololo to be very much deeper farther to the eastward; there is one part at which the water are so sloping that people accustomed to it can go down by descending in a sitting position. The Makololo on one occasion pursuing some fugitive Batoka, saw them, unable to stop the impetus of their flight at the edge, literally dashed to pieces at the bottom. They beheld the stream like a "white cord" at the bottom, and so far down (probably 300 feet) that they became giddy, and were fain to go away, holding on to the ground.

Now, though the edge of the rock over which the river flows does not show wearing more than three feet, and there is no appearance of the opposite wall being worn out at the bottom, the parts exposed to view, yet it is probable that, where it has flowed beyond the falls, the sides of the fissure may have given way, and the parts out of sight may be broader than the "white cord" on the surface. There may even be some ramification of the fissure, which take a portion of the stream quite behind the rocks; but this I did not learn.

If we take the want of much wear on the lip of hard basaltic rock as of any value, the period when this rock was rived is not geologically very remote. I regretted the want of proper means of measuring and marking its width at the falls, in order that, at some future time, the question whether it is progressive or not might be tested. It seemed as if a palm-tree could be laid across it from the island. And if it is progressive, as it would mark a great natural drainage being effected, it might furnish a hope that Africa will one day become a healthy continent. It is at any rate very much changed, in respect to lakes, within a comparatively recent period.

At three spots near these falls, one of them the island in the middle on which we were, three Batoka chiefs offered up prayers and sacrifices to the Barimo. They chose their places of prayer within the sound of the roar of the cataract, and in sight of the bright bows in the cloud. They must have looked upon the scene with awe. Fear may have induced the selection. The river itself is, to them, mysterious. The words of the evening song are—

> 'The Leeambye! Nobody knows
> Whence it comes and whither it goes."

The play of colours of the double iris on the cloud, seen by

where only as the rainbow, may have led them to the idea
t this was the abode of Deity. Some of the Makololo who
t with me near to Gonye looked upon the same sign with
. When seen in the heavens it is named "motsé oa barimo"
he pestle of the gods. Here they could approach the emblem,
see it stand steadily above the blustering uproar below—
ype of Him who sits supreme—alone unchangeable, though
ng over all changing things. But not aware of His true
racter, they had no admiration of the beautiful and good in
ir bosoms. They did not imitate His benevolence, for they
re a bloody, imperious crew, and Sebituane performed a noble
vice in the expulsion from their fastnesses of these cruel
ords of the Isles."

Having feasted my eyes long on the beautiful sight, I re-
ned to my friends at Kalai, and, saying to Sekeletu that he
nothing else worth showing in his country, his curiosity
s excited to visit it the next day. I returned with the inten-
of taking a lunar observation from the island itself, but
clouds were unfavourable, consequently all my determina-
ns of position refer to Kalai. (Lat. 17° 51′ 54″ S., long. 25°
E.) Sekeletu acknowledged to feeling a little nervous at
probability of being sucked into the gulf before reaching
island. His companions amused themselves by throwing
nes down, and wondered to see them diminishing in size,
even disappearing, before they reached the water at the
tom.

I had another object in view in my return to the island. I
served that it was covered with trees, the seeds of which had
bably come down with the stream from the distant north,
several of which I had seen nowhere else, and every now
then the wind wafted a little of the condensed vapour over
and kept the soil in a state of moisture, which caused a sward
grass, growing as green as on an English lawn. I selected a
ot—not too near the chasm, for there the constant deposition
the moisture nourished numbers of polypi of a mushroom
ape and fleshy consistence—but somewhat back, and made a
tle garden. I there planted about a hundred peach and
ricot stones, and a quantity of coffee-seeds. I had attempted
it-trees before, but, when left in charge of my Makololo
ends, they were always allowed to wither, after having vege-
ed, by being forgotten. I bargained for a hedge with one of
e Makololo, and if he is faithful, I have great hopes of
sioatunya's abilities as a nurseryman. My only source of fear
the hippopotami, whose footprints I saw on the island. When
e garden was prepared, I cut my initials on a tree, and the
te 1855. This was the only instance in which I indulged in

this piece of vanity. The garden stands in front, and w there no hippopotami, I have no doubt but this will be parent of all the gardens which may yet be in this new count We then went up to Kalai again.

On passing up we had a view of the hut on the island, wh my goods had lain so long in safety. It was under a group palm-trees, and Sekeletu informed me that, so fully persua were most of the Makololo of the presence of dangerous char in the packages, that, had I not returned to tell them the c trary, they never would have been touched. Some of diviners had been so positive in their decisions on the pc that the men who lifted a bag thought they felt a live kid it. The diviners always quote their predictions when tl happen to tally with the event. They declared that the wh party which went to Loanda had perished; and as I alw quoted the instances in which they failed, many of them refu to throw the "bola" (instruments of divination) when I v near. This was a noted instance of failure. It would h afforded me equal if not greater pleasure to have exposed failure, if such it had been, of the European diviner wh paper lay a whole year on this island, but I was obliged to c fess that he had been successful with his "bola," and could c comfort myself with the idea that, though Sir Roderick M chison's discourse had lain so long within sight and sound the magnificent falls, I had been "cut out" by no one in th discovery.

I saw the falls at low water, and the columns of vapour, w five or six miles distant. When the river is full, or in flood, columns, it is said, can be seen ten miles off, and the sound quite distinct somewhat beyond Kalai, or about an equal tance. No one can then go to the island in the middle. next visitor must bear these points in mind in comparing description with mine.

We here got information of a foray which had been made a Makololo man in the direction we were going. This inste of marauding was so much in accordance with the sys which has been pursued in this country that I did not wo at it. But the man had used Sekeletu's name as having s him, and, the proof being convincing, he would undoubtedly fined. As that would be the first instance of a fine l levied for marauding, I looked upon it as the beginning better state of things. In tribes which have been accusto to cattle-stealing, the act is not considered immoral, in the that theft is. Before I knew the language well, I said t chief, "You stole the cattle of so and so." "No, I did steal them," was the reply, "I only *lifted* them." The w

papa" is identical with the Highland term for the same ed.

Another point came to our notice here. Some Mambari had me down thus far, and induced the Batoka to sell a very large sk which belonged to Sekeletu, for a few bits of cloth. They d gone among the Batoka who need hoes, and, having purased some of these from the people near Sesheke, induced the hers living farther east to sell both ivory and children. hey would not part with children for clothing or beads, but griculture with wooden hoes is so laborious that the sight of e hoes prevailed. The Makololo proposed to knock the ambari on the head as the remedy, the next time they came; t on my proposing that they should send hoes themselves, d thereby secure the ivory in a quiet way, all approved ighly of the idea, and Pitsane and Mohorisi expatiated on the alue of the ivory, their own willingness to go and sell it at oanda, and the disgust with which the Mambari whom we met Angola had looked upon their attempt to reach the proper arket. If nothing untoward happens, I think there is a fair rospect of the trade in slaves being abolished in a natural way this quarter; Pitsane and Mohorisi having again expressed eir willingness to go away back to Loanda if Sekeletu would ive them orders. This was the more remarkable, as both have lenty of food and leisure at home.

20*th November*.—Sekeletu and his large party having conyed me thus far, and furnished me with a company of 114 en to carry the tusks to the coast, we bade adieu to the Makolo, and proceeded northwards to the Lekone. The country round is very beautiful, and was once well peopled with Batoka, ho possessed enormous herds of cattle. When Sebituane ame in former times, with his small but warlike party of akololo, to this spot, a general rising took place of the Batoka hrough the whole country, in order to "eat him up"; but his sual success followed him, and, dispersing them, the Makololo btained so many cattle that they could not take any note of he herds of sheep and goats. The tsetse has been brought by uffaloes into some districts where formerly cattle abounded. his obliged us to travel the first few stages by night. We ould not well detect the nature of the country in the dim moonight; the path, however, seemed to lead along the high bank of hat may have been the ancient bed of the Zambesi, before the ssure was made. The Lekone now winds in it, in an opposite irection to that in which the ancient river must have flowed. Both the Lekone and Unguesi flow back towards the centre of he country, and in an opposite direction to that of the main tream. It was plain, then, that we were ascending, the farther

we went eastward. The level of the lower portion of t
Lekone is about 200 feet above that of the Zambesi at the fal
and considerably more than the altitude of Linyanti; cons
quently, when the river flowed along this ancient bed, inste
of through the rent, the whole country between this and t
ridge beyond Libebe westwards, Lake Ngami and the Zou
southwards, and eastwards beyond Nchokotsa, was one lar
fresh-water lake. There is abundant evidence of the existe
and extent of this vast lake in the longitudes indicated, a
stretching from 17° to 21° S. latitude. The whole of this sp
is paved with a bed of tufa, more or less soft, according as it
covered with soil, or left exposed to atmospheric influenc
Wherever ant-eaters make deep holes in this ancient bott
fresh-water shells are thrown out, identical with those n
existing, in the Lake Ngami and the Zambesi. The Bar
valley was another lake of a similar nature, and one existed
yond Masiko, and a fourth near the Orange River. The wh
of these lakes were let out by means of cracks or fissures m
in the subtending sides, by the upheaval of the country. T
fissure made at the Victoria Falls let out the water of t
great valley, and left a small patch in what was probably
deepest portion, and is now called Lake Ngami. The Falls
Gonye furnished an outlet to the lake of the Barotse valley,
so of the other great lakes of remote times. The Congo a
finds its way to the sea through a narrow fissure, and so d
the Orange River in the west; while other rents made in
eastern ridge, as the Victoria Falls and those to the east
Tanganyenka, allowed the central waters to drain eastwa
All the African lakes hitherto discovered are shallow, in co
quence of being the mere *residua* of very much larger anci
bodies of water. There can be no doubt that this contin
was, in former times, very much more copiously supplied w
water than at present, but a natural process of drainage
been going on for ages. Deep fissures are made, probably
the elevation of the land, proofs of which are seen in mod
shells embedded in marly tufa, all round the coast-l
Whether this process of desiccation is as rapid throughout
continent as in a letter to the late Dean Buckland, in 184
showed to have been the case in the Bechuana country, it is
for me to say; but though there is a slight tradition of
waters having burst through the low hills south of the Bar
there is none of a sudden upheaval accompanied by an ea
quake. The formation of the crack of Mosioatunya is per
too ancient for that; yet, although information of any rem
able event is often transmitted in the native names, and t
even retain a tradition which looks like the story of Solo

d the harlots, there is not a name like Tom Earthquake, or m Shake-the-ground, in the whole country. They have a tra-tion which may refer to the building of the Tower of Babel, t it ends in the bold builders getting their crowns cracked by e fall of the scaffolding; and that they came out of a cave lled "Loey" (Noe?), in company with the beasts, and all int to it in one direction, viz. the N.N.E. Loey, too, is an ex-ption in the language, as they use masculine instead of neuter onouns to it.

If we take a glance back at the great valley, the form the vers have taken imparts the idea of a lake slowly drained out, r they have cut out for themselves beds exactly like what we ay see in the soft mud of a shallow pool of rain-water, when at is let off by a furrow. This idea would probably not strike person on coming first into the country, but more extensive quaintance with the river system certainly would convey the npression. None of the rivers in the valley of the Leeambye ve slopes down to their beds. Indeed, many parts are much ke the Thames at the Isle of Dogs, only the Leeambye has to se twenty or thirty feet before it can overflow some of its eadows. The rivers have each a bed of low water—a simple rrow cut sharply out of the calcareous tufa, which lined the hannel of the ancient lake—and another of inundation. When he beds of inundation are filled, they assume the appearance of hains of lakes. When the Clyde fills the holms ("haughs") bove Bothwell Bridge and retires again into its channel, it re-mbles the river we are speaking of, only here there are no igh lands sloping down towards the bed of inundation, for the reater part of the region is not elevated fifty feet above them. ven the rocky banks of the Leeambye below Gonye, and the dges bounding the Barotse valley, are not more than two or hree hundred feet in altitude over the general dead level. Many of the rivers are very tortuous in their course, the Chobe nd Simah particularly so; and if we may receive the testimony f the natives, they form what anatomists call *anastamosis*, or network of rivers. Thus, for instance, they assured me that, f they go up the Simah in a canoe, they can enter the Chobe nd descend that river to the Leeambye; or they may go up he Kama and come down the Simah. And so in the case of he Kafue. It is reputed to be connected in this way with the eeambye in the north, and to part with the Loangwa; and he Makololo went from the one into the other in canoes. And ven though the interlacing may not be quite to the extent elieved by the natives, the country is so level and the rivers o tortuous that I see no improbability in the conclusion that ere is a network of waters of a very peculiar nature. The

reason why I am disposed to place a certain amount of confidence in the native reports is this,—when Mr. Oswell and discovered the Zambesi in the centre of the continent in 185 being unable to ascend it at the time ourselves, we employe the natives to draw a map embodying their ideas of that rive We then sent the native map home with the same view that now mention their ideas of the river system—namely, in ord to be an aid to others in further investigations. When I w able to ascend the Leeambye to 14° S., and subsequent descend it, I found, after all the care I could bestow, that t alterations I was able to make in the original native plan we very trifling. The general idea their map gave was wonde fully accurate.

24*th*.—We remained a day at the village of Moyara. He the valley in which the Lekone flows trends away to the eas ward, while our course is more to the N.E. The country rocky and rough, the soil being red sand, which is covered wi beautiful green trees, yielding abundance of wild fruits. T father of Moyara was a powerful chief, but the son now s among the ruins of the town, with four or five wives and ve few people. At his hamlet a number of stakes are planted the ground, and I counted fifty-four human skulls hung on th points. These were Matebele, who, unable to approach Sebitua on the island of Loyéla, had returned sick and famishi Moyara's father took advantage of their reduced condition, a after putting them to death, mounted their heads in the Bato fashion. The old man who perpetrated this deed now lies in t middle of his son's huts, with a lot of rotten ivory over his gra One cannot help feeling thankful that the reign of such wretc is over. They inhabited the whole of this side of the count and were probably the barrier to the extension of the Portugu commerce in this direction. When looking at the skulls, remarked to Moyara that many of them were those of m boys. He assented readily and pointed them out as such. asked why his father had killed boys. "To show his fierceness was the answer. "Is it fierceness to kill boys?" "Yes; t had no business here." When I told him that this proba would ensure his own death if the Matebele came again. replied, "When I hear of their coming I shall hide the bon He was evidently proud of these trophies of his father's feroc and I was assured by other Batoka that few strangers returned from a visit to this quarter. If a man wished to cu favour with a Batoka chief, he ascertained when a stranger about to leave, and waylaid him at a distance from the to and when he brought the head back to the chief, it was mou as a trophy; the different chiefs vying with each other

which should mount the greatest number of skulls in his llage.

lf, as has been asserted, the Portuguese ever had a chain of dding stations across the country from Caconda to Tete, it ust have passed through these people, but the total ignorance the Zambesi flowing from north to south in the centre of the untry, and the want of knowledge of the astonishing falls of ctoria, which excite the wonder of even the natives, together th the absence of any tradition of such a chain of stations, mpel me to believe that they existed only on paper. This nviction is strengthened by the fact that, when a late attempt as made to claim the honour of crossing the continent for the rtuguese, the only proof advanced was the journey of two ack traders formerly mentioned, adorned with the name of *Portuguese*." If a chain of stations had existed, a few hun-ed names of the same sort might easily have been brought rward; and such is the love of barter among all the central fricans that, had there existed a market for ivory, its value ould have become known, and even that on the graves of the iefs would not have been safe.

When about to leave Moyara on the 25th, he brought a root hich, when pounded and sprinkled over the oxen, is believed to sgust the tsetse, so that it flies off without sucking the blood. e promised to show me the plant or tree if I would give him ox; but as we were travelling, and could not afford the time quired for the experiment, so as not to be cheated (as I had o often been by my medical friends), I deferred the investiga-on till I returned. It is probably but an evanescent remedy, d capable of rendering the cattle safe during one night only. oyara is now quite a dependant of the Makololo, and my new arty, not being thoroughly drilled, forced him to carry a tusk r them. When I relieved him, he poured forth a shower thanks at being allowed to go back to sleep beneath his kulls.

Next day we came to Namilanga, or "The Well of Joy." It a small well dug beneath a very large fig-tree, the shade of hich renders the water delightfully cool. The temperature hrough the day was 104° in the shade and 94° after sunset, ut the air was not at all oppressive. This well received its ame from the fact that in former times marauding parties, in sturning with cattle, sat down here and were regaled with oyaloa, music, and the lullilooing of the women from the djacent towns.

All the surrounding country was formerly densely peopled, hough now desolate and still. The old head-man of this place old us that his father once went to Bambala, where white

traders lived, when our informant was a child, and returne when he had become a boy of about ten years. He went agai and returned when it was time to knock out his son's teet As that takes place at the age of puberty, he must have spent least five years in each journey. He added that many who we there never returned, because they liked that country bett than this. They had even forsaken their wives and childre and children had been so enticed and flattered by the fine bestowed upon them there, that they had disowned their parer and adopted others. The place to which they had gone, whi they named Bambala, was probably Dambarari, which w situated close to Zumbo. This was the first intimation we h of intercourse with the whites. The Barotse, and all the oth tribes in the central valley, have no such tradition as thi nor have either the one or the other any account of a trade visit to them in ancient times.

All the Batoka tribes follow the curious custom of knocki out the upper front teeth at the age of puberty. This is d by both sexes, and though the under teeth, being relieved fr the attrition of the upper, grow long and somewhat bent o and thereby cause the under lip to protrude in a most unsigh way, no young woman thinks herself accomplished until she h got rid of the upper incisors. This custom gives all the Bat an uncouth, old-man-like appearance. Their laugh is hide yet they are so attached to it that even Sebituane was una to eradicate the practice. He issued orders that none of children living under him should be subjected to the custom their parents, and disobedience to his mandates was usua punished with severity; but notwithstanding this, the child would appear in the streets without their incisors, and no would confess to the deed. When questioned respecting origin of this practice, the Batoka reply that their object is be like oxen, and those who retain their teeth they consider to semble zebras. Whether this is the true reason or not, it is di cult to say; but it is noticeable that the veneration for oxen wh prevails in many tribes should here be associated with hat to the zebra, as among the Bakwains; that this operation is formed at the same age that circumcision is in other tribes; that here that ceremony is unknown. The custom is so u versal that a person who has his teeth is considered ugly, occasionally, when the Batoka borrowed my looking-glass, disparaging remark would be made respecting boys or girls still retained their teeth, "Look at the great teeth!" Some the Makololo give a more facetious explanation of the cust They say that the wife of a chief having in a quarrel bitten husband's hand, he, in revenge, ordered her front teeth

ocked out, and all the men in the tribe followed his example; t this does not explain why they afterwards knocked out their n.

The Batoka of the Zambesi are generally very dark in colour, l very degraded and negro-like in appearance, while those o live on the high lands we are now ascending, are frequently the colour of coffee and milk. We had a large number of the toka of Mokwiné in our party, sent by Sekeletu to carry his ks. Their greater degradation was probably caused by the atment of their chiefs—the barbarians of the islands. I nd them more difficult to manage than any of the rest of my npanions, being much less reasonable and impressible than e others. My party consisted of the head-men afore-mentioned, kwebu, and Kanyata. We were joined at the falls by another ad-man of the Makololo, named Monahin, in command of the toka. We had also some of the Banajoa under Mosisinyane, d last of all, a small party of Bashubia and Barotse under ba Mokoro, which had been furnished by Sekeletu because of ir ability to swim. They carried their paddles with them, d, as the Makololo suggested, were able to swim over the vers by night and steal canoes, if the inhabitants should be unreasonable as to refuse to lend them. These different rties assorted together into messes; any orders were given rough their head-man, and when food was obtained he distri- ted it to the mess. Each party knew its own spot in the campment; and as this was always placed so that our backs ould be to the east, the direction from whence the prevailing nds came, no time was lost in fixing the sheds of our encamp- nt. They each took it in turn to pull grass to make my bed, I lay luxuriously.

November 26th.—As the oxen could only move at night, in nsequence of a fear that the buffaloes in this quarter might ve introduced the tsetse, I usually performed the march by y on foot, while some of the men brought on the oxen by ght. On coming to the villages under Marimba, an old man, e crossed the Unguesi, a rivulet which, like the Lekone, runs ckward. It falls into the Leeambye a little above the com- encement of the rapids. The stratified gneiss, which is the nderlying rock of much of this part of the country, dips to- ards the centre of the continent, but the strata are often so uch elevated as to appear nearly on their edges. Rocks of igitic trap are found in various positions on it; the general rike is north and south, but when the gneiss was first seen, ar to the basalt of the falls, it was easterly and westerly, and e dip towards the north, as if the eruptive force of the basalt ad placed it in that position.

We passed the remains of a very large town, which, from t only evidence of antiquity afforded by ruins in this count must have been inhabited for a long period; the millstones gneiss, trap, and quartz were worn down two and a half inc perpendicularly. The ivory gravestones soon rot away. Th of Moyara's father, who must have died not more than a do years ago, were crumbling into powder; and we found this to generally the case all over the Batoka country. The reg around is pretty well covered with forest; but there is ab dance of open pasturage, and as we are ascending in altitu we find the grass to be short, and altogether unlike the tang herbage of the Barotse valley.

It is remarkable that we now meet with the same trees saw in descending towards the west coast. A kind of sterc which is the most common tree at Loanda, and the baob flourish here; and the tree called moshuka, which we fo near Tala Mungongo, was now yielding its fruit, which resemb small apples. The people brought it to us in large quantiti it tastes like a pear, but has a harsh rind, and four large se within. We found prodigious quantities of this fruit as went along. The tree attains the height of 15 or 20 feet, a has leaves, hard and glossy, as large as one's hand. The t itself is never found on the lowlands, but is mentioned w approbation at the end of the work of Bowdich. My n almost lived upon the fruit for many days.

The rains had fallen only partially: in many parts the s was quite dry and the leaves drooped mournfully, but the fr trees are unaffected by a drought, except when it happens the time of their blossoming. The Batoka of my party decla that no one ever dies of hunger here. We obtained baskets manéko, a curious fruit, with a horny rind, split into five pie these sections, when chewed, are full of a fine glutinous mat and sweet like sugar. The seeds are covered with a yel silky down, and are not eaten: the entire fruit is about the s of a walnut. We got also abundance of the motsouri : mamosho. We saw the Batoka eating the beans called which are contained in a large square pod; also the pulp betw the seeds of nux vomica, and the motsintséla. Other fr become ripe at other seasons, as the motsikiri, which yields oil, and is a magnificent tree, bearing masses of dark evergr leaves: so that, from the general plenty, one can readily bel the statement made by the Batoka. We here saw trees allo to stand in gardens, and some of the Batoka even plant ther a practice seen nowhere else among natives. A species of leucodendron abounds. When we meet with it on a spo which no rain has yet fallen, we see that the young ones t

heir leaves round during the heat of the day, so that the edge
ly is exposed to the rays of the sun; they have then a half
vist on the petiole. The acacias in the same circumstances,
nd also the mopane (*Bauhinia*), fold their leaves together, and,
y presenting the smallest possible surface to the sun, simulate
e eucalypti of Australia.

CHAPTER XXVII

Low hills—Black soldier-ants; their cannibalism—The plasterer a its chloroform—White ants; their usefulness—Mutokwane-smo ing; its effects—Border territory—Healthy table-lands—Geologi formation—Cicadæ—Trees—Flowers—River Kalomo—Physic conformation of country—Ridges, sanatoria—A wounded buff assisted—Buffalo-bird—Rhinoceros-bird—Leaders of herds—T honey-guide—The White Mountain—Mozuma River—Sebituan old home—Hostile village—Prophetic frenzy—Food of the elepha —Ant-hills—Friendly Batoka—Clothing despised—Method salutation—Wild fruits—The captive released—Longings peace—Pingola's conquests—The village of Monze—Aspect of country—Visit from the chief Monze and his wife—Central healt stations—Friendly feelings of the people in reference to a wh resident—Fertility of the soil—Bashukulompo mode of dress their hair—Gratitude of the prisoner we released—Kindness remarks of Monze's sister—Dip of the rocks—Vegetation—Gener ity of the inhabitants—Their anxiety for medicine—Hoopi cough—Birds and rain.

November 27th.—STILL at Marimba's. In the adjacent coun palms abound, but none of that species which yields the indeed, that is met with only near the coast. There are numb of flowers and bulbs just shooting up from the soil. The surf is rough and broken into gullies; and though the country parched, it has not that appearance, so many trees having forth their fresh green leaves at the time the rains ought to h come. Among the rest stands the mola, with its dark, brown green colour and spreading oak-like form. In the distance t are ranges of low hills. On the north we have one called K jele, and to the east that of Kaonka, to which we proceed morrow. We have made a considerable détour to the no both on account of our wish to avoid the tsetse, and to visit people. Those of Kaonka are the last Batoka we shall mee friendship with the Makololo.

Walking down to the forest, after telling these poor pe for the first time in their lives, that the Son of God had so l them as to come down from heaven to save them, I obse many regiments of black soldier-ants, returning from t marauding expeditions. These I have often noticed befo different parts of the country; and as we had even at Kolo an opportunity of observing their habits, I may give a shor count of them here. They are black, with a slight tinge of

bout half an inch in length, and on the line of march appear ree or four abreast; when disturbed, they utter a distinct ssing or chirping sound. They follow a few leaders who never rry anything, and they seem to be guided by a scent left on e path by the leaders; for happening once to throw the water om my basin behind a bush where I was dressing, it lighted h the path by which a regiment had passed before I began my ilette, and when they returned they were totally at a loss to id the way home, though they continued searching for it arly half an hour. It was found only by one making a long rcuit round the wetted spot. The scent may have indicated so the propriety of their going in one direction only. If a andful of earth is thrown on the path, at the middle of the giment, either on its way home or abroad, those behind it are mpletely at a loss as to their further progress. Whatever it ay be that guides them, they seem only to know that they are ot to return, for they come up to the handful of earth, but will ot cross it, though not a quarter of an inch high. They wheel und and regain their path again, but never think of retreating the nest, or to the place where they have been stealing. fter a quarter of an hour's confusion and hissing, one may make circuit of a foot round the earth, and soon all follow in that undabout way. When on their way to attack the abode of the hite ants, the latter may be observed rushing about in a state great perturbation. The black leaders, distinguished from he rest by their greater size, especially in the region of the ting, then seize the white ants one by one, and inflict a sting, hich seems to inject a portion of fluid similar in effect to hloroform, as it renders them insensible but not dead, and only ble to move one or two front legs. As the leaders toss them n one side, the rank and file seize them and carry them off.

One morning I saw a party going forth on what has been supposed to be a slave-hunting expedition. They came to a stick, hich, being enclosed in a white-ant gallery, I knew contained umbers of this insect; but I was surprised to see the black oldiers passing without touching it. I lifted up the stick and roke a portion of the gallery, and then laid it across the path h the middle of the black regiment. The white ants, when ncovered, scampered about with great celerity, hiding themelves under the leaves, but attracted little attention from the lack marauders, till one of the leaders caught them, and applyng his sting, laid them in an instant on one side in a state of oma; the others then promptly seized them and rushed off. On rst observing these marauding insects at Kolobeng, I had the dea, imbibed from a work of no less authority than Brougham's aley, that they seized the white ants in order to make them

slaves; but having rescued a number of captives, I placed ther aside, and found that they never recovered from the state of in sensibility into which they had been thrown by the leaders. supposed then that the insensibility had been caused by th soldiers holding the necks of the white ants too tightly wit their mandibles, as that is the way they seize them; but eve the pupæ which I took from the soldier ants, though placed in favourable temperature, never became developed. In addition this, if any one examines the orifice by which the black ar enters his barracks, he will always find a little heap of har heads and legs of the white ants, showing that these blac ruffians are a grade lower than slave-stealers, being actual cannibals. Elsewhere, I have seen a body of them removin their eggs from a place in which they were likely to be floode by the rains; I calculated their numbers to be 1,260; they carri their eggs a certain distance, then laid them down, when othe took them and carried them farther on. Every ant in the colon seemed to be employed in this laborious occupation, yet the was not a white slave-ant among them. One cold morning observed a band of another species of black ant, returning ea with a captive: there could be no doubt of their cannibal pr pensities, for the "brutal soldiery" had already deprived t white ants of their legs. The fluid in the stings of this speci is of an intensely acid taste.

I had often noticed the stupefaction produced by the injecti of a fluid from the sting of certain insects before. It is partic larly observable in a hymenopterous insect called the "*plasterer*" (*Pelopæus Eckloni*), which in its habits resembles somewh the mason-bee. It is about an inch and a quarter in length, black in colour, and may be observed coming into houses, car ing in its fore-legs a pellet of soft plaster about the size of a When it has fixed upon a convenient spot for its dwelling forms a cell about the same length as its body, plastering walls, so as to be quite thin and smooth inside. When thi finished, all except a round hole, it brings seven or eight ca pillars or spiders, each of which is rendered insensible, but killed, by the fluid from its sting. These it deposits in the and then one of its own larvæ, which, as it grows, finds quite fresh. The insects are in a state of coma, but the pres of vitality prevents putridity, or that drying up which w otherwise take place in this climate. By the time the yo insect is full grown and its wings completely developed, food is done. It then pierces the wall of its cell at the for door, or place last filled up by its parent, flies off, and begins for itself. The plasterer is a most useful insect, as it acts check on the inordinate increase of caterpillars and spiders.

y often be seen with a caterpillar, or even a cricket, much ger than itself; but they lie perfectly still after the injection chloroform, and the plasterer, placing a row of legs on each e of the body, uses both legs and wings in trailing the victim ng. The fluid in each case is, I suppose, designed to cause ensibility and likewise act as an antiseptic, the death of the tims being without pain.

Without these black soldier-ants, the country would be over- n by the white ants; they are so extremely prolific, and no- ng can exceed the energy with which they work. They per- m a most important part in the economy of nature, by burying getable matter as quickly beneath the soil as the ferocious ant does dead animal substances. The white ant keeps nerally out of sight, and works under galleries constructed by ght, to screen them from the observation of birds. At some ven signal, however, I never could ascertain what, they rush by hundreds, and the sound of their mandibles cutting grass o lengths may be heard like a gentle wind murmuring rough the leaves of the trees. They drag these pieces to the rs of their abodes, and after some hours' toil leave off work, d many of the bits of grass may be seen collected around the fice. They continue out of sight for perhaps a month, but y are never idle. On one occasion a good bundle of grass was d down for my bed, on a spot which was quite smooth and stitute of plants. The ants at once sounded the call to a good pply of grass. I heard them incessantly nibbling and carry- g away all that night; and they continued all next day (Sun- y), and all that night too, with unabated energy. They had us been thirty-six hours at it, and seemed as fresh as ever. some situations, if we remained a day, they devoured the ass beneath my mat, and would have eaten that too, had we t laid down more grass. At some of their operations they at time in a curious manner. Hundreds of them are engaged building a large tube, and they wish to beat it smooth. At signal, they all give three or four energetic beats on the plaster unison. It produces a sound like the dropping of rain off a sh when touched. These insects are the chief agents em- yed in forming a fertile soil. But for their labours, the pical forests, bad as they are now with fallen trees, would be housand times worse. They would be impassable on account the heaps of dead vegetation lying on the surface, and emit- g worse effluvia than the comparatively small unburied lections do now. When one looks at the wonderful adapta- ns throughout creation, and the varied operations carried on th such wisdom and skill, the idea of second causes looks msy. We are viewing the direct handiworks of Him who is

the one and only Power in the universe, wonderful in coun
in whom we all live and move and have our being.

The Batoka of these parts are very degraded in their appe
ance, and are not likely to improve, either physically or menta
while so much addicted to smoking the mutokwane (*Canna
sativa*). They like its narcotic effects, though the violent fi
coughing which follows a couple of puffs of smoke appears
tressing, and causes a feeling of disgust in the spectator. T
is not diminished on seeing the usual practice of taking a mou
ful of water, and squirting it out together with the smoke, t
uttering a string of half-incoherent sentences, usually in s
praise. This pernicious weed is extensively used in all the tri
of the interior. It causes a species of frenzy, and Sebitua
soldiers, on coming in sight of their enemies, sat down
smoked it, in order that they might make an effective onslau
I was unable to prevail on Sekeletu and the young Makolol
forego its use, although they cannot point to an old man in
tribe who has been addicted to this indulgence. I believe it
the proximate cause of Sebituane's last illness, for it someti
occasions pneumonia. Never having tried it, I cannot desc
the pleasurable effects it is said to produce; but the hac
ish in use among the Turks is simply an extract of the s
plant, and that, like opium, produces different effects on di
ent individuals. Some view everything as if looking in thro
the wide end of a telescope, and others, in passing over a str
lift up their feet as if about to cross the trunk of a tree.
Portuguese in Angola have such a belief in its deleterious eff
that the use of it by a slave is considered a crime.

November 28th.—The inhabitants of the last of Kaon
villages complained of being plundered by the indepen
Batoka. The tribes in front of this are regarded by the Mak
as in a state of rebellion. I promised to speak to the rebel
the subject, and enjoined on Kaonka the duty of giving the
offence. According to Sekeletu's order, Kaonka gave us
tribute of maize-corn and ground-nuts, which would other
have gone to Linyanti. This had been done at every vil
and we thereby saved the people the trouble of a journe
the capital. My own Batoka had brought away such loa
provisions from their homes that we were in no want of fo

After leaving Kaonka we travelled over an uninhabited, g
undulating, and most beautiful district, the border territor
tween those who accept and those who reject the sway o
Makololo. The face of the country appears as if in long w
running north and south. There are no rivers, though w
stands in pools in the hollows. We were now come int
country which my people all magnify as a perfect para

bituane was driven from it by the Matebele. It suited him actly for cattle, corn, and health. The soil is dry, and often reddish sand; there are few trees, but fine large shady ones nd dotted here and there over the country where towns merly stood. One of the fig family I measured, and found to forty feet in circumference; the heart had been burned out, d some one had made a lodging in it, for we saw the remains a bed and a fire. The sight of the open country, with the reased altitude we were attaining, was most refreshing to the irits. Large game abound. We see in the distance buffaloes, nds, hartebeest, gnus, and elephants, all very tame, as no one sturbs them. Lions, which always accompany other large imals, roared about us, but as it was moonlight there was no nger. In the evening, while standing on a mass of granite, e began to roar at me, though it was still light. The temrature was pleasant, as the rains, though not universal, had llen in many places. It was very cloudy, preventing observans. The temperature at 6 a.m. was 70°, at midday 90°, in e evening 84°. This is very pleasant on the high lands, with t little moisture in the air.

The different rocks to the westward of Kaonka's, talcose gneiss d white mica schist, generally dip towards the west; but at aonka's, large rounded masses of granite, containing black ica, began to appear. The outer rind of it inclines to peel off, d large crystals project on the exposed surface.

In passing through some parts where a good shower of rain s fallen, the stridulous piercing notes of the cicadæ are perctly deafening; a drab-coloured cricket joins the chorus with a arp sound, which has as little modulation as the drone of a ottish bagpipe. I could not conceive how so small a thing uld raise such a sound; it seemed to make the ground over it rill. When cicadæ, crickets, and frogs unite, their music may heard at the distance of a quarter of a mile.

A tree attracted my attention as new, the leaves being like ose of an acacia, but the ends of the branches from which they ew resembled closely oblong fir-cones. The corn poppy was undant, and many of the trees, flowering bulbs, and plants, ere identical with those in Pungo Andongo. A flower, as white the snowdrop, now begins to appear, and farther on, it spots e whole sward with its beautiful pure white. A fresh crop ppears every morning, and if the day is cloudy they do not pand till the afternoon. In an hour or so they droop and die. ey are named by the natives, from their shape, "Tlaku ea tse," hoof of zebra. I carried several of the somewhat bulb s roots of this pretty flower till I reached the Mauritius.

On the 30th we crossed the river Kalomo which is about fifty

yards broad, and is the only stream that never dries up on t ridge. The current is rapid, and its course is towards the sou as it joins the Zambesi at some distance below the falls. T Unguesi and Lekone, with their feeders, flow westward, this ri to the south, and all those to which we are about to come t an easterly direction. We were thus at the apex of the rid and found that, as water boiled at 202°, our altitude above level of the sea was over 5,000 feet. Here the granite crops again in great rounded masses which change the dip of the gne and mica schist rocks from the westward to the eastward. crossing the western ridge, I mentioned the clay-shale or ke formation, a section of which we have in the valley of Quango; the strata there lie nearly horizontal, but on this ri the granite seems to have been the active agent of elevation, the rocks, both on its east and west, abut against it. B eastern and western ridges are known to be comparativ salubrious, and in this respect, as well as in the general as of the country, they resemble that most healthy of all heal climates, the interior of South Africa, near and adjacent to desert. This ridge has neither fountain nor marsh upon it, east of the Kalomo we look upon treeless undulating pla covered with short grass. From a point somewhat near to great falls, this ridge or oblong mound trends away to the N and there treeless elevated plains again appear. Then a the ridge is said to bend away from the falls to the S.E., Mashona country, or rather their mountains, appearing, acc ing to Mr. Moffat, about four days east of Matlokotloko, present residence of Mosilikatse. In reference to this ri he makes the interesting remark, "I observed a number of Angora goat, most of them being white; and their long soft h covering their entire bodies to the ground, made them look animals moving along without feet." [1]

It is impossible to say how much farther to the N. these tending ridges may stretch. There is reason to believe though the same general form of country obtains, they are flanked by abrupt hills between the latitude 12° S. and equator. The inquiry is worthy the attention of travel As they are known to be favourable to health, the Mak who have been nearly all cut off by fevers in the valley, de ing that here they never had a headache, they may eve recommended as a sanatorium for those whose enterprise them into Africa, either for the advancement of scientific k ledge, or for the purposes of trade or benevolence. In the of the eastern ridge, we have water-carriage, with only one

[1] Moffat's "Visit to Mosilikatse," *Royal Geog. Soc. Journal*, vol. xxvi. p

apid as an obstruction, right up to its base; and if a quick assage can be effected during the healthy part of the year, here would be no danger of loss of health during a long stay on hese high lands afterwards. How much farther do these high idges extend? The eastern one seems to bend in considerably owards the great falls; and the strike of the rocks indicating hat, farther to the N.N.E. than my investigations extend, it nay not, at a few degrees of latitude beyond, be more than 300 r 350 miles from the coast. They at least merit inquiry, for hey afford a prospect to Europeans of situations superior in oint of salubrity to any of those on the coast: and so on the vestern side of the continent; for it is a fact that many parts n the interior of Angola, which were formerly thought to be nhealthy on account of their distance inland, have been found, s population advanced, to be the most healthy spots in the ountry. Did the great Niger expedition turn back when near uch a desirable position for its stricken and prostrate members?

The distances from top to top of the ridges may be about 10° f longitude, or 600 geographical miles. I cannot hear of a ill *on* either ridge, and there are scarcely any in the space en-losed by them. The Monakadze is the highest, but that is not hore than a thousand feet above the flat valley. On account of his want of hills in the part of the country which, by gentle ndulations, leads one insensibly up to an altitude of 5,000 feet bove the level of the sea, I have adopted the agricultural term idges, for they partake very much of the character of the oblong hounds with which we are all familiar. And we shall yet see hat the mountains which are met with outside these ridges are nly a low fringe, many of which are not of much greater altitude han even the bottom of the great central valley. If we leave ut of view the greater breadth of the central basin at other arts, and speak only of the comparatively narrow part formed y the bend to the westward of the eastern ridge, we might say hat the form of this region is a broad furrow in the middle, vith an elevated ridge about 200 miles broad on either side, the nd sloping thence, on both sides, to the sea. If I am right in elieving the granite to be the cause of the elevation of this idge, the direction in which the strike of the rocks trends to he N.N.E. may indicate that the same geological structure pre-ails farther north; and two or three lakes which exist in that irection may be of exactly the same nature with Lake Ngami, aving been diminished to their present size by the same kind f agency as that which formed the Falls of Victoria.

We met an elephant on the Kalomo which had no tusks. his is as rare a thing in Africa as it is to find them with tusks n Ceylon. As soon as she saw us she made off. It is remark-

able to see the fear of man operating even on this huge beast. Buffaloes abound, and we see large herds of them feeding in all directions by day. When much disturbed by man, they retire into the densest parts of the forest, and feed by night only. We secured a fine large bull by crawling close to a herd; when shot he fell down, and the rest, not seeing their enemy, gazed about, wondering where the danger lay. The others came back to it, and, when we showed ourselves, much to the amusement of my companions, they lifted him up with their horns, and half supporting him in the crowd, bore him away. All these wild animals usually gore a wounded companion and expel him from the herd; even zebras bite and kick an unfortunate or diseased one. It is intended by this instinct that none but the perfect and healthy ones should propagate the species. In this case they manifested their usual propensity to gore the wounded, but our appearance at that moment caused them to take flight, and this, with the goring being continued a little, gave my men the impression that they were helping away their wounded companion. He was shot between the fourth and fifth rib, the ball passed through both lungs and a rib on the opposite side, and then lodged beneath the skin. But though it was two ounces in weight, yet he ran off some distance, and was secured only by the people driving him into a pool of water, and killing him there with their spears. The herd ran away in the direction of our camp, and then came bounding past us again. When I took refuge on a large ant-hill, and as they rushed by us at full gallop, I had a good opportunity of seeing that the leader of the herd of about sixty was an old cow; all the others allowed her a full half-length in their front. On her withers sat about twenty buffalo-birds (*Textor erythrorhynchus*, Smith), which act the part of guardian spirits to the animals. When the buffaloes are quietly feeding, this bird may be seen hopping on the ground, picking up food, or sitting on its back ridding it of the insects with which their skins are sometimes infested. The sight of the bird being much more acute than that of the buffalo, it is soon alarmed by the approach of any danger, and, flying up, the buffaloes instantly raise their heads to discover the cause which has led to the sudden flight of their guardian. They sometimes accompany the buffaloes in their flight on the wing, at other times they sit as above described.

Another African bird, namely, the *Buphaga Africana*, attends the rhinoceros for a similar purpose. It is called "kala" in the language of the Bechuanas: when these people wish to express their dependence upon another, they address him as "my rhinoceros," as if they were the birds. The satellites of a chief go by the same name. This bird cannot be said to depend entirely

e insects on that animal, for its hard hairless skin is a pro-
ction against all except a few spotted ticks; but it seems to
attached to the beast, somewhat as the domestic dog is to
an; and while the buffalo is alarmed by the sudden flying up
its sentinel, the rhinoceros, not having keen sight, but an
ute ear, is warned by the cry of its associate, the *Buphaga*
fricana. The rhinoceros feeds by night, and its sentinel is
equently heard in the morning uttering its well-known call,
it searches for its bulky companion. One species of this
rd, observed in Angola, possesses a bill of a peculiar scoop or
one forceps form, as if intended only to tear off insects from
e skin; and its claws are as sharp as needles, enabling it to
ng on to an animal's ear, while performing a useful service
thin it. This sharpness of the claws allows the bird to cling
the nearly insensible cuticle without irritating the nerves of
in on the true skin, exactly as a burr does to the human
nd; but in the case of the *Buphaga Africana* and *erythro-*
yncha, other food is partaken of, for we observed flocks of
em roosting on the reeds, in spots where neither tame nor
ld animals were to be fouud.

The most wary animal in a herd is generally the "leader."
hen it is shot, the others often seem at a loss what to do, and
op in a state of bewilderment. I have seen them then attempt
follow each other, and appear quite confused, no one knowing
r half a minute or more where to direct the flight. On one
casion I happened to shoot the leader, a young zebra mare,
nich at some former time had been bitten on the hind leg by a
rnivorous animal, and, thereby made unusually wary, had in
nsequence become a leader. If they see either one of their
n herd or any other animal taking to flight, wild animals in-
riably flee. The most timid thus naturally leads the rest.
is not any other peculiarity, but simply this provision, which
given them for the preservation of the race. The great in-
ease of wariness, which is seen to occur when the females
ing forth their young, causes all the leaders to be at that
ne females; and there is a probability that the separation of
xes into distinct herds, which is annually observed in many
telopes, arises from the simple fact that the greater caution
the she antelopes is partaken of only by the young males, and
eir more frequent flights now have the effect of leaving the
l males behind. I am inclined to believe this, because,
ough the antelopes, as the pallahs, etc., are frequently in
parate herds, they are never seen in the act of expelling the
les. There may be some other reason in the case of the
ephants; but the male and female elephants are never seen in
e herd. The young males remain with their dams only until

they are full grown; and so constantly is the separation main
tained, that any one familiar with them, on seeing a pictur
with the sexes mixed, would immediately conclude that th
artist had made it from his imagination, and not from sight.

December 2, 1855.—We remained near a small hill, calle
Maundo, where we began to be frequently invited by the hone
guide (*Cuculus indicator*). Wishing to ascertain the truth
the native assertion that this bird is a deceiver, and by its ca
sometimes leads to a wild beast and not to honey, I inquired
any of my men had ever been led by this friendly little bird
anything else than what its name implies. Only one of the 1
could say he had been led to an elephant instead of a hive, li
myself with the black rhinoceros mentioned before. I am qui
convinced that the majority of people who commit themselv
to its guidance are led to honey, and to it alone.

On the 3rd we crossed the river Mozuma, or river of D
having travelled through a beautifully undulating paste
country. To the south, and a little east of this, stands the h
Taba Cheu, or "White Mountain," from a mass of white roc
probably dolomite, on its top. But none of the hills are of a
great altitude. When I heard this mountain described
Linyanti, I thought the glistening substance might be snc
and my informants were so loud in their assertions of its exce
ing great altitude, that I was startled with the idea; but I h
quite forgotten that I was speaking with men who had be
accustomed to plains, and knew nothing of very high mountai
When I inquired what the white substance was, they at o
replied it was a kind of rock. I expected to have come nea
to it, and would have ascended it; but we were led to go to
north-east. Yet I doubt not that the native testimony of
being stone is true. The distant ranges of hills which line
banks of the Zambesi on the south-east, and landscapes wi
permit the eye to range over twenty or thirty miles at a t
with short grass under our feet, were especially refresh
sights to those who had travelled for months together over
confined views of the flat forest, and among the tangled r
herbage of the great valley.

The Mozuma, or river of Dila, was the first watercourse wh
indicated that we were now on the slopes towards the eas
coast. It contained no flowing water, but revealed in its ba
what gave me great pleasure at the time—pieces of lig
possibly indicating the existence of a mineral, namely, coal,
want of which in the central country I had always depl
Again and again we came to the ruins of large towns, cont
ing the only hieroglyphics of this country, worn millst
with the round ball of quartz with which the grinding

cted. Great numbers of these balls were lying about, show-
that the depopulation had been the result of war, for, had
people removed in peace, they would have taken the balls
h them.

t the river of Dila, we saw the spot where Sebituane lived ;
Sekwebu pointed out the heaps of bones of cattle which
Makololo had been obliged to slaughter, after performing a
ch with great herds captured from the Batoka, through a
ch of the fatal tsetse. When Sebituane saw the symptoms
he poison, he gave orders to his people to eat the cattle. He
l had vast numbers; and when the Matebele, crossing the
nbesi opposite this part, came to attack him, he invited the
toka to take repossession of their herds, he having so many
to be unable to guide them in their flight. The country was
that time exceedingly rich in cattle, and, besides pasturage,
is all well adapted for the cultivation of native produce.
ing on the eastern slope of the ridge, it receives more rain
n any part of the westward. Sekwebu had been instructed
point out to me the advantages of this position for a settle-
nt, as that which all the Makololo had never ceased to regret.
needed no eulogy from Sekwebu ; I admired it myself, and
enjoyment of good health in fine open scenery had an ex-
arating effect on my spirits. The great want was population,
Batoka having all taken refuge in the hills. We were now
the vicinity of those whom the Makololo deem rebels, and
t some anxiety as to how we should be received.

On the 4th we reached their first village. Remaining at a
tance of a quarter of a mile, we sent two men to inform them
o we were, and that our purposes were peaceful. The head-
n came and spoke civilly, but when nearly dark, the people
another village arrived and behaved very differently. They
gan by trying to spear a young man who had gone for water.
en they approached us, and one came forward howling at the
of his voice in the most hideous manner ; his eyes were
ot out, his lips covered with foam, and every muscle of his
me quivered. He came near to me, and, having a small
ttle-axe in his hand, alarmed my men lest he might do
olence ; but they were afraid to disobey my previous orders,
d to follow their own inclination by knocking him on the
ad. I felt a little alarmed too, but would not show fear
fore my own people or strangers, and kept a sharp look-out
the little battle-axe. It seemed to me a case of ecstasy or
ophetic frenzy voluntarily produced. I felt it would be a
rry way to leave the world, to get my head chopped by a mad
vage, though that perhaps would be preferable to hydrophobia
delirium tremens. Sekwebu took a spear in his hand, as if

to pierce a bit of leather, but in reality to plunge it into th
man if he offered violence to me. After my courage had bee
sufficiently tested, I beckoned with the head to the civil head
man to remove him, and he did so by drawing him aside. Th
man pretended not to know what he was doing. I would fai
have felt his pulse, to ascertain whether the violent trembli
were not feigned, but had not much inclination to go near th
battle-axe again. There was, however, a flow of perspiratio
and the excitement continued fully half an hour, then gradual
ceased. This paroxysm is the direct opposite of hypnotism, a
it is singular that it has not been tried in Europe as well
clairvoyance. This second batch of visitors took no pains
conceal their contempt for our small party, saying to each oth
in a tone of triumph, "They are quite a God-send!" literall
"God has apportioned them to us." "They are lost among t
tribes!" "They have wandered in order to be destroyed, a
what can they do without shields among so many?" Some
them asked if there were no other parties. Sekeletu h
ordered my men not to take their shields, as in the case of
first company. We were looked upon as unarmed, and an ea
prey. We prepared against a night attack by discharging a
reloading our guns, which were exactly the same in numb
(five) as on the former occasion, as I allowed my late co
panions to retain those which I purchased at Loanda. W
were not molested, but some of the enemy tried to lead
towards the Bashukulompo, who are considered to be the fierc
race in this quarter. As we knew our direction to the co
fluence of the Kafue and Zambesi, we declined their guidan
and the civil head-man of the evening before then came al
with us. Crowds of natives hovered round us in the forest; h
he ran forward and explained, and we were not molested. T
night we slept by a little village under a low range of hi
which are called Chizamena. The country here is more wo
than on the high lands we had left, but the trees are not
general large. Great numbers of them have been broken
by elephants, a foot or two from the ground: they thus se
pollarded from that point. This animal never seriously less
the number of trees; indeed I have often been struck by
very little damage he does in a forest. His food consists m
of bulbs, tubers, roots, and branches, than anything else. Wh
they have been feeding, great numbers of trees, as thick a
man's body, are seen twisted down or broken off, in order t
they may feed on the tender shoots at the tops. They are
sometimes to unite in wrenching down large trees. The nat
in the interior believe that the elephant never touches gr
and I never saw evidence of his having grazed until we c

ar to Tete, and then he had fed on grass in seed only; this d contains so much farinaceous matter that the natives lect it for their own food.

This part of the country abounds in ant-hills. In the open rts they are studded over the surface exactly as haycocks are harvest, or heaps of manure in spring, rather disfiguring the dscape. In the woods they are as large as round haystacks, or 50 feet in diameter at the base, and at least 20 feet high. ese are more fertile than the rest of the land, and here they e the chief garden-ground for maize, pumpkins, and tobacco.

When we had passed the outskirting villages, which alone nsider themselves in a state of war with the Makololo, we nd the Batoka, or Batonga, as they here call themselves, ite friendly. Great numbers of them came from all the surnding villages, with presents of maize and masuka, and pressed great joy at the first appearance of a white man, and rbinger of peace. The women clothe themselves better than e Balonda, but the men go *in puris naturalibus*. They walk out without the smallest sense of shame. They have even t the tradition of the "figleaf." I asked a fine large-bodied l man, if he did not think it would be better to adopt a little vering. He looked with a pitying leer, and laughed with rprise at my thinking him at all indecent: he evidently conlered himself above such weak superstition. I told them that my return I should have my family with me, and no one ust come near us in that state. "What shall we put on? we ve no clothing." It was considered a good joke when I told em that, if they had nothing else, they must put on a bunch grass.

The farther we advanced, the more we found the country warming with inhabitants. Great numbers came to see the hite man, a sight they had never beheld before. They always ought presents of maize and masuka. Their mode of salutan is quite singular. They throw themselves on their backs the ground, and, rolling from side to side, slap the outside their thighs as expressions of thankfulness and welcome, ttering the words, "Kina bomba." This method of salutation as to me very disagreeable, and I never could get reconciled it. I called out, "Stop, stop! I don't want that"; but they, agining I was dissatisfied, only tumbled about more furiously, d slapped their thighs with greater vigour. The men being tally unclothed, this performance imparted to my mind a tinful sense of their extreme degradation. My own Batoka ere much more degraded than the Barotse, and more reckless. Ve had to keep a strict watch, so as not to be involved by eir thieving from the inhabitants, in whose country and

power we were. We had also to watch the use they made
their tongues, for some within hearing of the villagers wou
say, "I broke all the pots of that village," or, "I killed a m
there." They were eager to recount their soldier deeds, wh
they were in company with the Makololo in former times, as
conquering army. They were thus placing us in danger
their remarks. I called them together, and spoke to the
about their folly: and gave them a pretty plain intimation th
I meant to insist upon as complete subordination as I h
secured in my former journey, as being necessary for the safe
of the party. Happily it never was needful to resort to a
other measure for their obedience, as they all believed that
would enforce it.

In connection with the low state of the Batoka, I was led
think on the people of Kuruman, who were equally degrad
and equally depraved. There a man scorned to shed a te
It would have been "tlolo," or transgression. Weeping, su
as Dr. Kane describes among the Esquimaux, is therefore qu
unknown in that country. But I have witnessed instances li
this: Baba, a mighty hunter—the interpreter who accompan
Captain Harris, and who was ultimately killed by a rhinoce
—sat listening to the Gospel in the church at Kuruman, a
the gracious words of Christ, made to touch his heart, eviden
by the Holy Spirit, melted him into tears; I have seen him a
others sink down to the ground weeping. When Baba w
lying mangled by the furious beast which tore him off
horse, he shed no tear, but quietly prayed as long as he w
conscious. I had no hand in his instruction: if these Bat
ever become like him, and they may, the influence that effe
it must be divine.

A very large portion of this quarter is covered with masu
trees, and the ground was so strewed with the pleasant f
that my men kept eating it constantly, as we marched alo
We saw a smaller kind of the same tree named molondo,
fruit of which is about the size of marbles, having a te
skin, and slight acidity of taste mingled with its sweetn
Another tree which is said to yield good fruit is named so
but it was not ripe at this season.

December 6th.—We passed the night near a series of villa
Before we came to a stand under our tree, a man came run
to us with hands and arms firmly bound with cords be
his back, entreating me to release him. When I had
mounted, the head-man of the village advanced, and I inqu
the prisoner's offence. He stated that he had come from
Bashukulompo as a fugitive, and he had given him a wife
garden, and a supply of seed; but on refusing a demand

ore, the prisoner had threatened to kill him, and had been
en the night before skulking about the village, apparently
ith that intention. I declined interceding, unless he would
nfess to his father-in-law, and promise amendment. He at
st refused to promise to abstain from violence, but afterwards
reed. The father-in-law then said that he would take him
the village and release him, but the prisoner cried out
tterly, "He will kill me there; don't leave me, white man."
ordered a knife, and one of the villagers released him on the
ot. His arms were cut by the cords, and he was quite lame
m the blows he had received.

These villagers supplied us abundantly with ground-nuts,
aize, and corn. All expressed great satisfaction on hearing
y message, as I directed their attention to Jesus as their
viour, whose word is "Peace on earth and good-will to men."
ey called out, "We are tired of flight; give us rest and
ep." They of course did not understand the full import of
e message, but it was no wonder that they eagerly seized the
ea of peace. Their country has been visited by successive
ourges during the last half-century, and they are now "a
tion scattered and peeled." When Sebituane came the cattle
ere innumerable, and yet these were the remnants only, left
a chief called Pingola, who came from the north-east. He
vept across the whole territory inhabited by his cattle-loving
untrymen, devouring oxen, cows, and calves, without retain-
g a single head. He seems to have been actuated by a simple
ve of conquest, and is an instance of what has occurred two
three times in every century in this country from time
nmemorial. A man of more energy or ambition than his
llows rises up and conquers a large territory, but as soon as
dies the power he built up is gone, and his reign, having
en one of terror, is not perpetuated. This, and the want of
erature, have prevented the establishment of any great
pire in the interior of Africa. Pingola effected his conquests
carrying numbers of smith's bellows with him. The arrow-
ads were heated before shooting into a town, and when a
ound was inflicted on either man or beast, great confusion
sued. After Pingola came Sebituane, and after him the
atebele of Mosilikatse; and these successive inroads have
duced the Batoka to a state in which they naturally rejoice
the prospect of deliverance and peace.

We spent Sunday the 10th at Monze's village, who is con-
dered the chief of all the Batoka we have seen. He lives near
e hill Kisekise, whence we have a view of at least thirty
iles of open undulating country, covered with short grass, and
ving but few trees. These open lawns would in any other

land, as well as this, be termed pastoral, but the people hav now no cattle, and only a few goats and fowls. They a located all over the country in small villages, and cultiva large gardens. They are said to have adopted this widespre mode of habitation, in order to give alarm should any enem appear. In former times they lived in large towns. In t distance (S.E.) we see ranges of dark mountains along t banks of the Zambesi, and are told of the existence there the rapid named Kansala, which is said to impede the navig tion. The river is reported to be placid above that as far the territory of Sinamane, a Batoka chief, who is said to co mand it after it emerges smooth again below the falls. Kansa is the only rapid reported in the river until we come to Kebi basa, twenty or thirty miles above Tete. On the north have mountains appearing above the horizon, which are said be on the banks of the Kafue.

The chief Monze came to us on Sunday morning, wrapped a large cloth, and rolled himself about in the dust, screami "Kina bomba," as they all do. The sight of great naked n wallowing on the ground, though intended to do me hon was always very painful; it made me feel thankful that lot had been cast in such different circumstances from tha so many of my fellow-men. One of his wives accompan him; she would have been comely if her teeth had been spa She had a little battle-axe in her hand, and helped her husb to scream. She was much excited, for she had never see white man before. We rather liked Monze, for he soon fe home amongst us, and kept up conversation during much of day. One head-man of a village after another arrived, and of them supplied us liberally with maize, ground-nuts, and c Monze gave us a goat and a fowl, and appeared highly sati with a present of some handkerchiefs I had got in my supp left at the island. Being of printed cotton, they excited admiration; and when I put a gaudy-coloured one as a s about his child, he said that he would send for all his peop make a dance about it. In telling them that my object w open up a path whereby they might, by getting merchan for ivory, avoid the guilt of selling their children, I a Monze, with about 150 of his men, if they would like a w man to live amongst them and teach them. All expressed satisfaction at the prospect of the white man and his they would protect both him and his property. I asked question, because it would be of great importance to stations in this healthy region, whither agents oppresse sickness might retire, and which would serve, moreove part of a chain of communication between the interior an

ast. The answer does not mean much more than what I now, by other means, to be the case—that a white man *of od sense* would be welcome and safe in all these parts. By brightness, and laying himself out for the good of the people, would be known all over the country as a *benefactor* of the ce. None desire Christian instruction, for of it they have no ea. But the people are now humbled by the scourgings they ve received, and seem to be in a favourable state for the ception of the Gospel. The gradual restoration of their rmer prosperity in cattle, simultaneously with instruction, uld operate beneficially upon their minds. The language is dialect of the other negro languages in the great valley; and many of the Batoka living under the Makololo understand th it and the Sichuana, missionaries could soon acquire it rough that medium.

Monze had never been visited by any white man, but had en black native traders, who, he said, came for ivory, not for aves. He had heard of white men passing far to the east of him Cazembe, referring, no doubt, to Pereira, Lacerda, and others, ho have visited that chief.

The streams in this part are not perennial; I did not observe e suitable for the purpose of irrigation. There is but little od; here and there you see large single trees, or small clumps evergreens, but the abundance of maize and ground-nuts we et with shows that more rain falls than in the Bechuana untry, for there they never attempt to raise maize, except in mp hollows on the banks of rivers. The pasturage is very ne for both cattle and sheep. My own men, who know the land oroughly, declare that it is all garden-ground together, and at the more tender grains, which require richer soil than the ative corn, need no care here. It is seldom stony.

The men of a village came to our encampment, and, as they llowed the Bashukulompo mode of dressing their hair, we had n opportunity of examining it for the first time. A circle of air at the top of the head, eight inches or more in diameter, is oven into a cone eight or ten inches high, with an obtuse apex, ent, in some cases, a little forward, giving it somewhat the ppearance of a helmet. Some have only a cone, four or five nches in diameter at the base. It is said that the hair of nimals is added, but the sides of the cone are woven something ke basket-work. The head-man of this village, instead of aving his brought to a point, had it prolonged into a wand, hich extended a full yard from the crown of his head. The air on the forehead, above the ears, and behind, is all shaven ff, so they appear somewhat as if a cap of liberty were cocked pon the top of the head. After the weaving is performed it is

said to be painful, as the scalp is drawn tightly up; but th become used to it. Monze informed me that all his people we formerly ornamented in this way, but he discouraged it. wished him to discourage the practice of knocking out the tee too, but he smiled, as if in that case the fashion would be strong for him, as it was for Sebituane.

Monze came on Monday morning, and, on parting, presen us with a piece of a buffalo which had been killed the c before by lions. We crossed the rivulet Makoe, which r westward into the Kafue, and went northwards in order to vi Semalembue, an influential chief there. We slept at the vill of Monze's sister, who also passes by the same name. Both and his sister are feminine in their appearance, but disfigured the foolish custom of knocking out the upper front teeth.

It is not often that jail-birds turn out well, but the ti person who appeared to welcome us at the village of Mon sister was the prisoner we had released in the way. He c with a handsome present of corn and meal, and, after prais our kindness to the villagers who had assembled around asked them, "What do you stand gazing at? don't you k that they have mouths like other people?" He then set off brought large bundles of grass and wood for our comfort, an pot to cook our food in.

December 12th.—The morning presented the appearance continuous rain from the north, the first time we had see set in from that quarter in such a southern latitude. In Bechuana country, continuous rains are always from the no east or east, while in Londa and Angola they are from the no At Pungo Andongo, for instance, the whitewash is all rem from the north side of the houses. It cleared up, howe about midday, and Monze's sister conducted us a mile or upon the road. On parting, she said that she had forwa orders to a distant village, to send food to the point wher should sleep. In expressing her joy at the prospect of li in peace, she said it would be so pleasant "to sleep wit dreaming of any one pursuing them with a spear."

In our front we had ranges of hills called Chamai, cov with trees. We crossed the rivulet Nakachinta, flowing e wards into the Zambesi, and then passed over ridges of r of the same mica schist which we found so abundant in Gol Alto; here they were surmounted by reddish porphyry finely laminated felspathic grit with trap. The dip, howev these rocks is not towards the centre of the continent a Angola, for ever since we passed the masses of granite o Kalomo, the rocks, chiefly of mica schist, dip away from t taking an easterly direction. A decided change of dip o

ain when we come near the Zambesi, as will be noticed
ther on. The hills which flank that river now appeared on
r right as a high dark range, while those near the Kafue
ve the aspect of a low blue range, with openings between.
e crossed two never-failing rivulets, also flowing into the
afue. The country is very fertile, but vegetation is nowhere
nk. The boiling point of water being 204° showed that we
re not yet as low down as Linyanti; but we had left the
asuka-trees behind us, and many others with which we had
come familiar. A feature common to the forests of Angola
d Benguela, namely the presence of orchilla weed and lichens
the trees, with mosses on the ground, began to appear; but
e never, on any part of the eastern slope, saw the abundant
ops of ferns which are met with everywhere in Angola. The
chilla-weed and mosses, too, were in but small quantities.

As we passed along, the people continued to supply us
ith food in great abundance. They had by some means or
her got a knowledge that I carried medicine, and somewhat to
e disgust of my men, who wished to keep it all to themselves,
ought their sick children for cure. Some of them I found had
oping-cough, which is one of the few epidemics that range
rough this country.

In passing through the woods, I, for the first time, heard the
rd called Mokwa reza, or "Son-in-law of God" (*Micropogon
lphuratus*?), utter its cry, which is supposed by the natives to
" pula, pula" (rain, rain). It is said to do this only before
avy falls of rain. It may be a cuckoo, for it is said to throw
t the eggs of the white-backed Senegal crow, and lay its own
stead. This, combined with the cry for rain, causes the bird
be regarded with favour. The crow, on the other hand, has a
d repute, and when rain is withheld, its nest is sought for and
estroyed, in order to dissolve the charm by which it is supposed
seal up the windows of heaven. All the other birds now join
full chorus in the mornings; and two of them, at least, have
ne loud notes.

CHAPTER XXVIII.

Beautiful valley—Buffalo—My young men kill two elephants—T hunt—Mode of measuring height of live elephants—Wild anim smaller here than in the south, though their food is more ab dant—The elephant a dainty feeder—Semalembue—His present Joy in prospect of living in peace—Trade—His people's way wearing their hair—Their mode of salutation—Old encampmen Sebituane's former residence—Ford of Kafue—Hippopotami—H and villages—Geological formation—Prodigious quantities of la game—Their tameness—Rains—Less sickness than in the jour to Loanda—Reason—Charge from an elephant—Vast amount animal life on the Zambesi—Water of river discoloured—An isl with buffaloes and men on it—Native devices for killing gam Tsetse now in country—Agricultural industry—An albino n dered by his mother—"Guilty of tlolo"—Women who make t mouths "like those of ducks"—First symptom of the slave-trad this side—Selole's hostility—An armed party hoaxed—An Ita marauder slain—Elephant's tenacity of life—A word to yo sportsmen—Mr. Oswell's adventure with an elephant; nar escape—Mburuma's village—Suspicious conduct of his peop Guides attempt to detain us—The village and people of Ma Mbur —Character our guides give of us.

13*th*.—THE country is becoming very beautiful, and furro by deep valleys; the underlying rocks, being igneous, l yielded fertile soil. There is great abundance of large ga The buffaloes select open spots, and often eminences, as stand places through the day. We crossed the Mbai, and found in bed rocks of pink marble. Some little hills near it are ca by marble of beautiful whiteness, the underlying rock b igneous. Violent showers occur frequently on the hills, cause such sudden sweeping floods in these rivulets that fiv our men, who had gone to the other side for firewood, w obliged to swim back. The temperature of the air is lowe considerably by the daily rains. Several times the thermom at sunrise has been as low as 68°, and 74° at sunset. Genera however, it stood at from 72° to 74° at sunrise, 90° to at midday, and 80° to 84° at sunset. The sensation, howeve before remarked, was not disagreeable.

14*th*.—We entered a most beautiful valley, abounding in la game. Finding a buffalo lying down, I went to secure him our food. Three balls did not kill him, and, as he turned r

if for a charge, we ran for the shelter of some rocks. Before
gained them, we found that three elephants, probably
tracted by the strange noise, had cut off our retreat on that
le; they, however, turned short off, and allowed us to gain the
cks. We then saw that the buffalo was moving off quite
iskly, and in order not to be entirely balked, I tried a long
ot at the last of the elephants, and, to the great joy of
y people, broke his fore-leg. The young men soon brought
m to a stand, and one shot in the brain despatched him. I
as right glad to see the joy manifested at such an abundant
pply of meat.

On the following day, while my men were cutting up the
ephant, great numbers of the villagers came to enjoy the feast.
e were on the side of a fine green valley, studded here and
ere with trees, and cut by numerous rivulets. I had retired
om the noise, to take an observation among some rocks of
minated grit, when I beheld an elephant and her calf at the
d of the valley, about two miles distant. The calf was
lling in the mud, and the dam was standing fanning herself
ith her great ears. As I looked at them through my glass,
saw a long string of my own men appearing on the other side
them, and Sekwebu came and told me that these had gone off,
ying, "Our father will see to-day what sort of men he has
ot." I then went higher up the side of the valley, in order to
ave a distinct view of their mode of hunting. The goodly
east, totally unconscious of the approach of an enemy, stood
r some time suckling her young one, which seemed about two
ears old; they then went into a pit containing mud, and
neared themselves all over with it, the little one frisking about
is dam, flapping his ears and tossing his trunk incessantly, in
lephantine fashion. She kept flapping her ears and wagging
er tail, as if in the height of enjoyment. Then began the
iping of her enemies, which was performed by blowing into a
ube or the hands closed together, as boys do into a key. They
all out to attract the animal's attention—

> "O chief! chief! we have come to kill you.
> O chief! chief! many more will die besides you, etc.
> The gods have said it," etc., etc.

Both animals expanded their ears and listened, then left their
ath as the crowd rushed towards them. The little one ran for-
ard towards the end of the valley, but, seeing the men there,
eturned to his dam. She placed herself on the danger side of
er calf, and passed her proboscis over it again and again, as if
o assure it of safety. She frequently looked back to the men,
who kept up an incessant shouting, singing, and piping; then

looked at her young one and ran after it, sometimes sideway as if her feelings were divided between anxiety to prote her offspring, and desire to revenge the temerity of her persec tors. The men kept about a hundred yards in her rear, a some that distance from her flanks, and continued thus un she was obliged to cross a rivulet. The time spent in descei ing and getting up the opposite bank allowed of their comi up to the edge, and discharging their spears at about twe yards' distance. After the first discharge, she appeared with h sides red with blood, and, beginning to flee for her own li seemed to think no more of her young. I had previously se off Sekwebu with orders to spare the calf. It ran very fast, b neither young nor old ever enter into a gallop; their quick pace is only a sharp walk. Before Sekwebu could reach the the calf had taken refuge in the water, and was killed. T pace of the dam gradually became slower. She turned w a shriek of rage, and made a furious charge back upon the m They vanished at right angles to her course, or sideways, and, she ran straight on, she went through the whole party, but ca near no one, except a man who wore a piece of cloth on shoulders. Bright clothing is always dangerous in these ca She charged three or four times, and, except in the first insta never went farther than a hundred yards. She often s after she had crossed a rivulet, and faced the men, tho she received fresh spears. It was by this process of spearing loss of blood that she was killed, for at last, making a s charge, she staggered round and sank down dead in a kneel posture. I did not see the whole hunt, having been tem away by both sun and moon appearing unclouded. I tur from the spectacle of the destruction of noble animals, wi might be made so useful in Africa, with a feeling of sickn and it was not relieved by the recollection that the ivory mine, though that was the case. I regretted to see them kil and more especially the young one, the meat not bein all necessary at that time; but it is right to add that I did feel sick when my own blood was up the day before. We ou perhaps to judge those deeds more leniently in which ourselves have no temptation to engage. Had I not previously guilty of doing the very same thing, I might prided myself on superior humanity, when I experienced nausea in viewing my men kill these two.

The elephant first killed was a male, not full grown; height at the withers 8 feet 4 inches; circumference of the foot 44 inches × 2 = 7 feet 4 inches. The female was grown, and measured in height 8 feet 8 inches; circumfer of the fore foot 48 inches × 2 = 8 feet (96 inches). We

ards found that full-grown male elephants of this region anged in height at the withers from 9 feet 9 inches to 9 feet 0 inches; and the circumference of the fore foot to be 4 feet 9½ nches × 2 = 9 feet 7 inches. These details are given because he general rule has been observed that twice the circumference f the impression made by the fore foot on the ground is the eight of the animal. The print on the ground, being a little arger than the foot itself, would thus seem to be an accurate hode of measuring the size of any elephant that has passed; ut the above measurements show that it is applicable only to ull-grown animals. The greater size of the African elephant n the south would at once distinguish it from the Indian one; ut here they approach more nearly to each other in bulk, a emale being about as large as a common Indian male. But the ar of the African is an external mark which no one will mis- ake even in a picture. That of the female now killed was 4 eet 5 inches in depth, and 4 feet in horizontal breadth. I have een a native creep under one so as to be quite covered from the ain. The ear of the Indian variety is not more than a third of his size. The representation of elephants on ancient coins shows hat this important characteristic was distinctly recognised of ld. Indeed, Cuvier remarked that it was better known by Aristotle than by Buffon. The attempt to tame this most seful animal has never been made at the Cape, nor has one ver been exhibited in England. There is only one very young alf of the species in the British Museum.

The abundance of food in this country, as compared with the outh, would lead one to suppose that animals here must attain much greater size; but actual measurement now confirms the mpression made on my mind by the mere sight of the animals, hat those in the districts north of 20° were smaller than the ame races existing southward of that latitude. The first time hat Mr. Oswell and myself saw full-grown male elephants on the river Zouga, they seemed no larger than the females (which are always smaller than males) we had met on the Limpopo. There they attain a height of upwards of 12 feet. At the Zouga the height of one I measured was 11 feet 4 inches, and in this district 9 feet 10 inches. There is, however, an increase in the size of the tusks as we approach the equator. Unfortu- nately, I never made measurements of other animals in the south; but the appearance of the animals themselves in the north at once produced the impression on my mind referred to, as to their decrease in size. When we first saw koodoos, they were so much smaller than those we had been accustomed to in the south that we doubted whether they were not a new kind of antelope; and the leche, seen nowhere south of 20°, is succeeded by the poku

as we go north. This is, in fact, only a smaller species of the antelope, with a more reddish colour. A great difference in siz prevails also among domestic animals, but the influence locality on them is not so well marked. The cattle of the Batok for instance, are exceedingly small and very beautiful, possessin generally great breadth between the eyes and a very playf disposition. They are much smaller than the aboriginal catt in the south; but it must be added that those of the Barot valley, in the same latitudes as the Batoka, are large. The bree may have come from the west, as the cattle within the influen of the sea air, as at Little Fish Bay, Benguela, Ambriz, and alo that coast, are very large. Those found at Lake Ngami, wi large horns and standing 6 feet high, probably come from t same quarter. The goats are also small, and domestic fow throughout this country are of a very small size, and even do except where the inhabitants have had an opportunity of ir proving the breed by importation from the Portuguese. As t Barotse cattle are an exception to this general rule, so are t Barotse dogs, for they are large savage-looking animals, thou in reality very cowardly. It is a little remarkable that decrease in size should occur where food is the most abunda but tropical climates seem unfavourable for the full developme of either animals or man. It is not from want of care in t breeding, for the natives always choose the larger and strong males for stock, and the same arrangement prevails in natu for it is only by overcoming their weaker rivals that the wi males obtain possession of the herd. Invariably they show t scars received in battle. The elephant we killed yesterday h an umbilical hernia as large as a child's head, probably caus by the charge of a rival. The cow showed scars received fr men; two of the wounds in her side were still unhealed, a there was an orifice 6 inches long and open in her probosc and, as it was about a foot from the point, it must have int fered with her power of lifting water.

In estimating the amount of food necessary for these and ot large animals, sufficient attention has not been paid to the kin chosen. The elephant, for instance, is a most dainty feeder, a particularly fond of certain sweet-tasted trees and fruits. chooses the mohonono, the mimosa, and other trees which c tain much saccharine matter, mucilage, and gum. He may seen putting his head to a lofty palmyra, and swaying it to a fro to shake off the seeds: he then picks them up singly and e them. Or he may be seen standing by the masuka and ot fruit trees, patiently picking off the sweet fruits one by o He also digs up bulbs and tubers, but none of these are thorough digested. Bruce remarked upon the undigested bits of w

en in their droppings, and he must have observed, too, that ither leaves nor seeds are changed by passing through the imentary canal. The woody fibre of roots and branches is ropped in the state of tow, the nutritious matter alone having en extracted. This capability of removing all the nourish- ent, and the selection of those kinds of food which contain reat quantities of mucilage and gum, account for the fact that erds of elephants produce but small effect upon the vegetation a country—quality being more requisite than quantity. The mount of internal fat found in them makes them much prized y the inhabitants, who are all very fond of it, both for food and ntment.

After leaving the elephant valley, we passed through a very eautiful country, but thinly inhabited by man. The under- ying rock is trap, and dykes of talcose gneiss. The trap is ften seen tilted on its edge, or dipping a little either to the orth or south. The strike is generally to the N.E., the direction e are going. About Losito we found the trap had given place o hornblende schist, mica schist, and various schorly rocks. We had now come into the region in which the appearance of he rocks conveys the impression of a great force having acted long the bed of the Zambesi. Indeed I was led to the belief, rom seeing the manner in which the rocks have been thrust way on both sides from its bed, that the power which formed he crack of the falls had given direction to the river below, nd opened a bed for it all the way from the falls to beyond the orge of Lupata.

Passing the rivulet Losito, and through the ranges of hills, e reached the residence of Semalembue on the 18th. His illage is situated at the bottom of ranges through which the Kafue finds a passage, and close to the bank of that river. The Kafue, sometimes called Kahowhe or Bashukulompo river, is pwards of 200 yards wide here, and full of hippopotami, the oung of which may be seen perched on the necks of their lams. At this point we had reached about the same level as Linyanti.

Semalembue paid us a visit soon after our arrival, and said hat he had often heard of me, and now that he had the pleasure of seeing me, he feared that I should sleep the first night at his village hungry. This was considered the handsome way of introducing a present, for he then handed five or six baskets of meal and maize, and an enormous one of ground-nuts. Next morning he gave about twenty baskets more of meal. I could make but a poor return for his kindness, but he accepted my apologies politely, saying that he knew there were no goods in the country from which I had come, and, in professing great joy

at the words of peace I spoke, he said, "Now I shall cultiva largely, in the hope of eating and sleeping in peace." It noticeable that all whom we have yet met eagerly caught up t idea of living in peace as the probable effect of the Gospel. The require no explanation of the existence of the Deity. Sekwe makes use of the term "Reza," and they appear to understand once. Like negroes in general, they have a strong tendency worship, and I heard that Semalembue gets a good deal of ivo from the surrounding tribes, on pretence of having some supe natural power. He transmits this to some other chiefs on t Zambesi, and receives in return English cotton goods whi come from Mozambique by Babisa traders. My men here beg to sell their beads and other ornaments for cotton cloth. Sem lembue was accompanied by about forty people, all large me They have much wool on their heads, which is sometimes dra all together up to the crown, and tied there in a large taperi bunch. The forehead, and round by the ears, is shaven close the base of this tuft. Others draw out the hair on one side, a twist it into little strings. The rest is taken over, and han above the ear, which gives the appearance of having a c cocked jauntily on the side of the head.

The mode of salutation is by clapping the hands. Vario parties of women came from the surrounding villages to see t white man, but all seemed very much afraid. Their fear, whi I seldom could allay, made them, when addressed, clap th hands with increasing vigour. Sekwebu was the only one of Makololo who knew this part of the country; and this was t region which to his mind was best adapted for the residence o tribe. The natives generally have a good idea of the nat of the soil and pasturage, and Sekwebu expatiated with gr eloquence on the capabilities of this part for supplying the wa of the Makololo. There is certainly abundance of room at pres in the country for thousands and thousands more of populati

We passed near the Losito, a former encampment of t Matebele, with whom Sekwebu had lived. At the sight of t bones of the oxen they had devoured, and the spot where sava dances had taken place, though all deserted now, the poor fell burst out into a wild Matebele song. He pointed out als district about two days and a half west of Semalembue, wh Sebituane had formerly dwelt. There is a hot fountain on t hills there, named "Nakalombo," which may be seen at a d tance, emitting steam. "There," said Sekwebu, "had y Molekane (Sebituane) been alive, he would have brought you live with him. You would be on the bank of the river, and taking canoes you would at once sail down to the Zambesi a visit the white people at the sea."

his part is a favourite one with the Makololo, and probably ould be a good one in which to form a centre of civilization. re is a large flat district of country to the north, said to be led by the Bashukulompo and other tribes, who cultivate the nd to a great extent, and raise vast quantities of grain, nd-nuts, sweet potatoes, etc. They also grow sugar-cane. ney were certain of a market, I believe they would not be illing to cultivate cotton too, but they have not been accus-ed to the peaceful pursuits of commerce. All are fond of e, but they have been taught none, save that in ivory and es.

he Kafue enters a narrow gorge close by the village of alembue; as the hill on the north is called Bolengwe, I y that name to the gorge (lat. 15° 48′ 19″ S., long. 28° 22′

Semalembue said that he ought to see us over the river, e accompanied us to a pass about a mile south of his village, when we entered among the hills we found the ford of the ue. On parting with Semalembue I put on him a shirt, and vent away with it apparently much delighted.

he ford was at least 250 yards broad, but rocky and shallow. er crossing it in a canoe we went along the left bank, and e completely shut in by high hills. Every available spot ween the river and the hills is under cultivation; and the dence of the people here is intended to secure safety for nselves and their gardens from their enemies; there is ity of garden-ground outside the hills; here they are obliged make pitfalls, to protect the grain against the hippopotami. these animals had not been disturbed by guns, they were arkably tame, and took no notice of our passing. We again numbers of young ones, not much larger than terrier dogs, ing on the necks of their dams, the little saucy-looking heads king up between the old one's ears; as they become a little er, they sit on the withers. Needing meat, we shot a full-wn cow, and found, as we had often done before, the flesh to very much like pork. The height of this animal was 4 feet inches, and from the point of the nose to the root of the tail feet 6 inches. They seem quarrelsome, for both males and ales are found covered with scars, and young males are often ed by the elder ones: we met an instance of this near the s.

We came to a great many little villages among the hills, as he inhabitants had reason to hide themselves from the obser-ion of their enemies. While detained cutting up the hippo-amus, I ascended a hill called Mabue asula (stones smell dly), and though not the highest in sight, it was certainly not feet lower than the most elevated. The boiling point of

water showed it to be about 900 feet above the river, which w
of the level of Linyanti. These hills seemed to my men
prodigious altitude, for they had been accustomed to ant-hil
only. The mention of mountains that pierced the clouds ma
them draw in their breath and hold their hands to their mouth
And when I told them that their previous description of Ta
cheu had led me to expect something of the sort, I found th
the idea of a cloud-capped mountain had never entered into the
heads. The mountains certainly look high, from having abru
sides. But I had recognised the fact by the point of ebullitio
of water, that they are of a considerably lower altitude than t
top of the ridge we had left. They constitute in fact a sort
low fringe on the outside of the eastern ridge, exactly as t
(apparently) high mountains of Angola (Golungo Alto) form
outer low fringe to the western ridge. I was much struck
the similarity of conformation and nature of the rocks on bo
sides of the continent; but there is a difference in the structu
of the subtending ridges.

We can see from this hill five distinct ranges, of which Bolen
is the most westerly, and Komanga is the most easterly. T
second is named Sekonkamena, and the third Funze. Very ma
conical hills appear among them, and they are generally cover
with trees. On their tops we have beautiful white quartz rock
and some have a capping of dolomite. On the west of t
second range we have great masses of kyanite or disthene. a
on the flanks of the third and fourth a great deal of specu
iron-ore which is magnetic, and rounded pieces of black iro
ore, also strongly magnetic, and containing a very large p
centage of the metal. The sides of these ranges are genera
very precipitous, and there are rivulets between, which are
perennial. Many of the hills have been raised by granit
exactly like that of the Kalomo. Dykes of this granite m
be seen thrusting up immense masses of mica schist and qua
or sandstone schist, and making the strata fold over them
each side, as clothes hung upon a line. The uppermost strat
is always dolomite, or bright white quartz. Semalembue
tended that we should go a little to the north-east, and p
through the people called Babimpe, and we saw some of t
people, who invited us to come that way on account of its be
smoother; but feeling anxious to get back to the Zambesi ag
we decided to cross the hills towards its confluence with
Kafue. The distance, which in a straight line is but su
occupied three days. The precipitous nature of the sides of t
mass of hills knocked up the oxen and forced us to slaugh
two, one of which, a very large one and ornamented with
wards of thirty pieces of its own skin detached and hang

, Sekeletu had wished us to take to the white people as a
nen of his cattle. We saw many elephants among the
and my men ran off and killed three. When we came to
op of the outer range of the hills, we had a glorious view.
short distance below us we saw the Kafue, wending away
a forest-clad plain to the confluence, and on the other side
e Zambesi, beyond that, lay a long range of dark hills. A
f fleecy clouds appeared lying along the course of that river
eir base. The plain below us, at the left of the Kafue, had
large game on it than anywhere else I had seen in Africa.
reds of buffaloes and zebras grazed on the open spaces, and
stood lordly elephants feeding majestically, nothing moving
rently but the proboscis. I wished that I had been able to
a photograph of a scene so seldom beheld, and which is
ned, as guns increase, to pass away from earth. When we
nded we found all the animals remarkably tame. The
ants stood beneath the trees, fanning themselves with their
ears, as if they did not see us, at 200 or 300 yards' distance.
number of animals was quite astonishing, and made me
, that here I could realize an image of that time when
theria fed undisturbed in the primeval forests. We saw
numbers of red-coloured pigs (*Potamochoerus*), standing
g at us in wonder. The people live on the hills, and,
ng no guns, seldom disturb the game. They have never
visited, even by half-castes; but Babisa traders have come
ionally. Continuous rains kept us for some time on the
s of the Chiponga, and here we were unfortunate enough to
among the tsetse. (For description see pp. 69–72.)
e tried to leave one morning, but the rain coming on afresh
ght us to a stand, and after waiting an hour, wet to the
we were fain to retrace our steps to our sheds. These
were from the east, and the clouds might be seen on the
exactly as the "Table-cloth" on Table Mountain. This
the first wetting we had got since we left Sesheke, for I
gained some experience in travelling. In Londa we braved
ain, and as I despised being carried in our frequent passage
gh running water, I was pretty constantly drenched; but
when we saw a storm coming, we invariably halted. The
soon pulled grass sufficient to make a little shelter for them-
s by placing it on a bush, and having got my camp-stool
umbrella, with a little grass under my feet, I kept myself
ctly dry. We also lighted large fires, and the men were
hilled by streams of water running down their persons and
acting the heat, as they would have been had they been
sed to the rain. When it was over, they warmed them-
s by the fires, and we travelled on comfortably. The effect

of this care was that we had much less sickness than with smaller party in journeying to Loanda. Another improvem made from my experience was avoiding an entire change of d In going to Loanda I took little or no European food, in or not to burden my men and make them lose spirit, but trus entirely to what might be got by the gun, and the liberality the Balonda; but on this journey I took some flour which been left in the waggon, with some got on the island, and ba my own bread all the way in an extemporaneous oven made an inverted pot. With these precautions, aided, no doubt, the greater healthiness of the district over which we passed enjoyed perfect health.

When we left the Chiponga on the 30th we passed along range of hills on our left, which are composed of mica and c slate. At the bottom we found a forest of large silicified tr all lying as if the elevation of the range had made them away from it, and towards the river. An ordinary-sized t standing on end, measured 22 inches in diameter: there w 12 laminæ to the inch. These are easily counted, because th is usually a scale of pure silica between each, which has been so much affected by the weather as the rest of the itself: the edges of the rings thus stand out plainly. Quekett, having kindly examined some specimens, finds tha is "silicified *coniferous wood* of the ARAUCARIAN type; and nearest allied wood that he knows of is that found, also fossil state, in New South Wales." The numbers of large g were quite astonishing. I never saw elephants so tame as th near the Chiponga: they stood close to our path without be the least afraid. This is different from their conduct wh they have been accustomed to guns, for there they take al at the distance of a mile, and begin to run if a shot is fired at a longer distance. My men killed another here, and reward the villagers of the Chiponga for their liberality in meal loading them with flesh. We spent a night at a baobab, wh was hollow, and would hold twenty men inside. It had b used as a lodging-house by the Babisa.

As we approached nearer the Zambesi, the country beca covered with broad-leaved bushes, pretty thickly planted, we had several times to shout to elephants to get out of our w At an open space, a herd of buffaloes came trotting up to at our oxen, and it was only by shooting one that I made th retreat. The meat is very much like that of an ox, and this was very fine. The only danger we actually encountered from a female elephant, with three young ones of different ag Charging through the centre of our extended line, and caus the men to throw down their burdens in a great hurry,

ved a spear for her temerity. I never saw an elephant with than one calf before. We knew that we were near our besi again, even before the great river burst upon our sight, he numbers of water-fowl we met. I killed four geese with shots, and, had I followed the wishes of my men, could secured a meal of water-fowl for the whole party. I never a river with so much animal life around and in it, and, as Barotse say, "Its fish and fowl are always fat." When our were gladdened by a view of its goodly broad waters, we d it very much larger than it is even above the falls. One t try to make his voice heard across it in vain. Its flow more rapid than near Sesheke, being often four and a half s an hour, and, what I never saw before, the water was bloured and of a deep brownish red. In the great valley, Leeambye never becomes of this colour. The adjacent try, so far north as is known, is all level, and the soil, being rally covered with dense herbage, is not abraded; but on eastern ridge the case is different; the grass is short, and elevation being great, the soil is washed down by the streams, hence the discoloration which we now view. The same g was observed on the western ridge. We never saw dis- ration till we reached the Quango; that obtained its matter the western slope of the western ridge, just as this part he Zambesi receives its soil from the eastern slope of the ern ridge. It carried a considerable quantity of wreck of s, sticks, and trees. We struck upon the river about eight s east of the confluence with the Kafue, and thereby missed ght of that interesting point. The cloudiness of the weather such that but few observations could be made for deter- ing our position, so, pursuing our course, we went down the bank, and came opposite the island of Menye makaba. The besi contains numerous islands; this was about a mile and a or two miles long, and upwards of a quarter of a mile broad. ides human population, it has a herd of buffaloes that never e it. In the distance they seemed to be upwards of sixty. human and brute inhabitants understand each other; for n the former think they ought to avenge the liberties com- ted on their gardens, the leaders of the latter come out boldly tive battle. They told us that the only time in which they thin them is when the river is full and part of the island ded. They then attack them from their canoes. The com- atively small space to which they have confined themselves ws how luxuriant the vegetation of this region is; for were y in want of more pasture, as buffaloes can swim well, and distance from this bank to the island is not much more than yards, they might easily remove hither. The opposite bank

Ranges of hills appear now to run parallel with the Zambe and are about fifteen miles apart. Those on the north approc nearest to the river. The inhabitants on that side are t Batonga, those on the south bank are the Banyai. The hil abound in buffaloes, and elephants are numerous, and many a killed by the people on both banks. They erect stages on hi trees overhanging the paths by which the elephants come, a then use a large spear with a handle nearly as thick as a ma wrist, and four or five feet long. When the animal com beneath they throw the spear, and if it enters between the ri above, as the blade is at least twenty inches long by two bro the motion of the handle, as it is aided by knocking agai the trees, makes frightful gashes within, and soon causes dea They kill them also by means of a spear, inserted in a beam wood, which, being suspended on the branch of a tree by a c attached to a latch fastened in the path, and intended to struck by the animal's foot, leads to the fall of the beam, a the spear being poisoned, causes death in a few hours.

We were detained by continuous rains several days at t island. The clouds rested upon the tops of the hills as th came from the eastward, and then poured down plente showers on the valleys below. As soon as we could mo Tomba Nyama, the head-man of the island, volunteered the l of a canoe to cross a small river, called the Chongwe, which found to be about fifty or sixty yards broad and flooded. this part of the country was well known to Sekwebu, and informed us that, when he passed through it as a boy, the habitants possessed abundance of cattle, and there were tsetse. The existence of the insect now, shows that it n return in company with the larger game. The vegetation alo the bank was exceedingly rank, and the bushes so tangled t it was difficult to get on. The paths had been made by wild animals alone, for the general pathway of the people is t river, in their canoes. We usually followed the footpaths the game, and of these there was no lack. Buffaloes, zeb pallahs, and waterbucks abound, and there is also a gr abundance of wild pigs, koodoos, and the black antelope. got one buffalo, as he was rolling himself in a pool of mud. had a large piece of skin torn off his flank, it was believed an alligator.

We were struck by the fact that, as soon as we came betw the ranges of hills which flank the Zambesi, the rains felt wa At sunrise the thermometer stood at from 82° to 86°; at midd in the coolest shade, namely, in my little tent, under a sha tree, at 96° to 98°; and at sunset it was 86°. This is differ from anything we experienced in the interior, for these ra

ys bring down the mercury to 72° or even 68°. There, too, ound a small black coleopterous insect, which stung like the uito, but injected less poison; it put us in mind of that t, which does not exist in the high lands we had left.

nuary 6th, 1856.—Each village we passed furnished us a couple of men to take us to the next. They were useful owing us the parts least covered with jungle. When we near a village we saw men, women, and children employed eeding their gardens, they being great agriculturists. Most e men are muscular, and have large ploughman hands. r colour is the same admixture, from very dark to light , that we saw in Londa. Though all have thick lips and noses, only the more degraded of the population possess ugly negro physiognomy. They mark themselves by a line ttle raised cicatrices, each of which is a quarter of an inch ; they extend from the tip of the nose to the root of the on the forehead. It is remarkable that I never met with lbino in crossing Africa, though, from accounts published he Portuguese, I was led to expect that they were held in ur as doctors by certain chiefs. I saw several in the south: at Kuruman is a full-grown woman, and a man having this liarity of skin was met with in the colony. Their bodies always blistered on exposure to the sun, as the skin is more ler than that of the blacks. The Kuruman woman lived e time at Kolobeng, and generally had on her bosom and lders the remains of large blisters. She was most anxious e made black, but nitrate of silver, taken internally, did not luce its usual effect. During the time I resided at Mabotsa, oman came to the station with a fine boy, an Albino. The er had ordered her to throw him away, but she clung to her pring for many years. He was remarkably intelligent for age. The pupil of the eye was of a pink colour, and the eye lf was unsteady in vision. The hair, or rather wool, was ow, and the features were those common among the Bechuanas. er I left the place, the mother is said to have become tired of ng apart from the father, who refused to have her while she lined the son. She took him out one day and killed him e to the village of Mabotsa, and nothing was done to her by authorities. From having met with no Albinos in Londa, spect they are there also put to death. We saw one dwarf in Londa, and brands on him showed he had once been a e; and there is one dwarf woman at Linyanti. The general ence of deformed persons is partly owing to their destruction nfancy, and partly to the mode of life being a natural one, so as ventilation and food are concerned. They use but few wholesome mixtures as condiments, and, though their undress

exposes them to the vicissitudes of the temperature, it does harbour vomites. It was observed that, when smallpox a measles visited the country, they were most severe on the h castes who were clothed. In several tribes a child who is s to "tlola," transgress, is put to death. "Tlolo," or transgressi is ascribed to several curious cases. A child who cut the up front teeth before the under was always put to death among t Bakaa, and, I believe, also among the Bakwains. In some tri a case of twins renders one of them liable to death; and an which, while lying in the pen, beats the ground with its is treated in the same way. It is thought to be calling de to visit the tribe. When I was coming through Londa, men carried a great number of fowls, of a larger breed than a they had at home. If one crowed before midnight, it had b guilty of "tlolo," and was killed. The men often carried th sitting on their guns, and, if one began to crow in a forest, owner would give it a beating, by way of teaching it not to guilty of crowing at unseasonable hours.

The women here are in the habit of piercing the upper and gradually enlarging the orifice until they can insert a sh The lip then appears drawn out beyond the perpendicular of nose, and gives them a most ungainly aspect. Sekwebu marked, "These women want to make their mouths like th of ducks"; and indeed it does appear as if they had the i that female beauty of lip had been attained by the *Ornith rhynchus paradoxus* alone. This custom prevails through the country of the Maravi, and no one could see it without c fessing that fashion had never led women to a freak more m We had rains now every day, and considerable cloudiness, b the sun often burst through with scorching intensity. All c out against it then, saying, "O the sun! that is rain agai It was worth noticing that my companions never complained the heat while on the high lands, but when we descended i the low lands of Angola, and here also, they began to fret account of it. I myself felt an oppressive steaminess in atmosphere, which I had not experienced on the hig lands.

As the game was abundant and my party very large, I h still to supply their wants with the gun. We slaughtered oxen only when unsuccessful in hunting. We always ente into friendly relations with the head-men of the differ villages, and they presented grain and other food freely. C man gave a basinful of rice, the first we met with in the count It is never seen in the interior. He said he knew it was "wh man's corn," and when I wished to buy some more, he aske to give him a slave. This was the first symptom of the sla

le on this side of the country. The last of these friendly
d-men was named Mobala; and having passed him in peace,
had no anticipation of anything else; but after a few hours
reached Selole or Chilole, and found that he not only con-
red us enemies, but had actually sent an express to raise the
e of Mburúma against us. All the women of Selole had fled,
the few people we met exhibited symptoms of terror. An
ed party had come from Mburuma in obedience to the call,
the head-man of the company, being Mburuma's brother,
pecting that it was a hoax, came to our encampment and
us the whole. When we explained our objects, he told us
t Mburuma, he had no doubt, would receive us well. The
son why Selole acted in this foolish manner we afterwards
nd to be this: an Italian named Simoens, and nicknamed
iatomba (don't eat tobacco), had married the daughter of a
ef called Sekokole, living north of Tete. He armed a party
fifty slaves with guns, and, ascending the river in canoes
ne distance beyond the island Meya makaba, attacked several
abited islands beyond, securing a large number of prisoners
much ivory. On his return, the different chiefs, at the in-
gation of his father-in-law, who also did not wish him to
up as a chief, united, attacked and dispersed the party of
noens, and killed him while trying to escape on foot. Selole
agined that I was another Italian, or, as he expressed it,
iriatomba risen from the dead." In his message to Mburuma
even said that Mobala, and all the villages beyond, were
erly destroyed by our fire-arms, but the sight of Mobala him-
f, who had come to the village of Selole, led the brother of
uruma to see at once that it was all a hoax. But for this,
foolish fellow Selole might have given us trouble.

We saw many of the liberated captives of this Italian among
villages here, and Sekwebu found them to be Matebele. The
ther of Mburuma had a gun, which was the first we had seen
coming eastward. Before we reached Mburuma, my men
nt to attack a troop of elephants, as they were much in need
meat. When the troop began to run, one of them fell into a
le, and before he could extricate himself an opportunity was
orded for all the men to throw their spears. When he rose
was like a huge porcupine, for each of the seventy or eighty
n had discharged more than one spear at him. As they had
more, they sent for me to finish him. In order to put him
once out of pain, I went to within twenty yards, there being
ank between us which he could not readily climb. I rested
gun upon an anthill, so as to take a steady aim; but though
ired twelve 2-ounce bullets, all I had, into different parts, I
uld not kill him. As it was becoming dark, I advised my

men to let him stand, being sure of finding him dead in t morning; but though we searched all the next day, and we more than ten miles, we never saw him again. I mention th to young men who may think that they will be able to hu elephants on foot, by adopting the Ceylon practice of killi them by one ball in the brain. I believe that in Africa t practice of standing before an elephant, expecting to kill hi with one shot, would be certain death to the hunter; and would add, for the information of those who may think tha because I met with a great abundance of game here, they al might find rare sport, that the tsetse exists all along both ban of the Zambesi, and there can be no hunting by means of horse Hunting on foot in this climate is such excessively hard wo that I feel certain the keenest sportsman would very soon tu away from it in disgust. I myself was rather glad, wh furnished with the excuse that I had no longer any balls, hand over all the hunting to my men, who had no more love f the sport than myself, as they never engaged in it except wh forced by hunger.

Some of them gave me the hint to melt down my plate, asking if it were not lead. I had two pewter plates, and piece of zinc, which I now melted into bullets. I also sp the remainder of my handkerchiefs in buying spears for the My men frequently surrounded herds of buffaloes and kill numbers of the calves. I, too, exerted myself greatly; but as am now obliged to shoot with the left arm, I am a bad sho and this, with the lightness of the bullets, made me very u successful. The more the hunger, the less my success, i variably.

I may here add an adventure with an elephant of one wh has had more narrow escapes than any man living, but who modesty has always prevented him from publishing anythi about himself. When we were on the banks of the Zouga 1850, Mr. Oswell pursued one of these animals into the dens thick, thorny bushes met with on the margin of that river, a to which the elephant usually flees for safety. He follow through a narrow pathway, by lifting up some of the branch and forcing his way through the rest; but when he had just g over this difficulty, he saw the elephant, whose tail he had b got glimpses of before, now rushing towards him. There w then no time to lift up branches, so he tried to force the hor through them. He could not effect a passage; and, as th was but an instant between the attempt and failure, the hun tried to dismount, but in doing this one foot was caught by branch, and the spur drawn along the animal's flank; this ma him spring away and throw the rider on the ground with h

e to the elephant, which, being in full chase, still went on. Oswell saw the huge fore foot about to descend on his legs, ted them, and drew in his breath as if to resist the pressure the other foot, which he expected would next descend on his ly. He saw the whole length of the under part of the rmous brute pass over him; the horse got away safely. I ve heard of but one other authentic instance in which an phant went over a man without injury, and, for any one who ows the nature of the bush in which this occurred, the very ught of an encounter in it with such a foe is appalling. As thorns are placed in pairs on opposite sides of the branches, d these turn round on being pressed against, one pair brings other exactly into the position in which it must pierce the ruder. They cut like knives. Horses dread this bush exmely: indeed, most of them refuse to face its thorns.

On reaching Mburuma's village, his brother came to meet us. e explained the reason of our delay, and he told us that we re looked upon with alarm. He said that Siriatomba had en killed near the village of Selole, and hence that man's rs. He added that the Italian had come talking of peace, as did, but had kidnapped children and bought ivory with m, and that we were supposed to be following the same ling. I pointed to my men, and asked if any of these were ves, and if we had any children among them, and I think we tisfied him that we were true men. Referring to our ill cess in hunting the day before. he said, "The man at whose lage you remained was in fault in allowing you to want meat, had he only run across to Mburuma he would have given him ittle meal, and, having sprinkled that on the ground as an fering to the gods, you would have found your elephant." The iefs in these parts take upon themselves an office somewhat e the priesthood, and the people imagine that they can proiate the Deity through them. In illustration of their ideas, may be mentioned that, when we were among the tribes west Semalembue, several of the people came forward and induced themselves—one as a hunter of elephants, another as hunter of hippopotami, a third as a digger of pitfalls—parently wishing me to give them medicine for success in eir avocations, as well as to cure the diseases of those to om I was administering the drugs. I thought they tributed supernatural power to them, for, like all Africans, ey have unbounded faith in the efficacy of charms; but I ok pains to let them know that they must pray and trust to other power than mine for aid. We never saw Mburuma mself, and the conduct of his people indicated very strong spicions, though he gave us presents of meal, maize, and

native corn. His people never came near us, except in large bodies and fully armed. We had to order them to place their bows, arrows, and spears at a distance before entering our encampment. We did not, however, care much for a little trouble now, as we hoped that, if we could pass this time without much molestation, we might yet be able to return with ease, and without meeting sour, suspicious looks.

The soil, glancing everywhere with mica, is very fertile, and all the valleys are cultivated, the maize being now in ear and eatable. Ranges of hills, which line both banks of the river above this, now come close up to each bank, and form a narrow gorge, which, like all others of the same nature, is called Mpata. There is a narrow pathway by the side of the river, but we preferred a more open one in a pass among the hills to the east which is called Mohango. The hills rise to a height of 800 or 1,000 feet, and are all covered with trees. The rocks were of various coloured mica schist; and parallel with the Zambesi lay a broad band of gneiss with garnets in it. It stood on edge and several dykes of basalt, with dolerite, had cut through it.

Mburuma sent two men as guides to the Loangwa. These men tried to bring us to a stand, at a distance of about six miles from the village, by the notice, "Mburuma says you are to sleep under that tree." On declining to do this, we were told that we must wait at a certain village for a supply of corn. As none appeared in an hour, I proceeded on the march. It is not quite certain that their intentions were hostile, but they seemed to disarrange their plans, and one of them was soon observed running back to Mburuma. They had first of all tried to separate our party, by volunteering the loan of a canoe to convey Sekwebu and me, together with our luggage, by way of the river, and, as it was pressed upon us, I thought that this was their design. The next attempt was to detain us in the pass, but, betraying no suspicion, we civilly declined to place ourselves in their power in an unfavourable position. We afterwards heard that a party of Babisa traders, who came from the north-east, bringing English goods from Mozambique, had been plundered by this same people.

Elephants were still abundant, but more wild, as they fled with great speed as soon as we made our appearance. The country between Mburuma's and his mother's village was so hilly and very difficult, and prevented us from travelling more than ten miles a day. At the village of Ma Mburuma (mother of Mburuma), the guides, who had again joined us, gave a favourable report, and the women and children did not flee. Here we found that traders, called Bazunga, have been in the habit of coming in canoes, and that I was named as one of them

hese I supposed to be half-caste Portuguese, for they said that he hair of their heads and the skin beneath their clothing were ifferent from mine. Ma Mburuma promised us canoes to cross he Loangwa in our front. It was pleasant to see great numbers men, women, and boys come, without suspicion, to look at the ooks, watch, looking-glass, revolver, etc. They are a strong, uscular race, and both men and women are seen cultivating he ground. The soil contains so much comminuted talc and hica from the adjacent hills, that it seems as if mixed with permaceti. They generally eat their corn only after it has egun to sprout from steeping it in water. The deformed lips f the women make them look very ugly; I never saw one mile. The people in this part seem to understand readily what s spoken about God, for they listen with great attention, and ell in return their own ideas of departed spirits. The position f the village of Mburuma's mother was one of great beauty, uite enclosed by high, steep hills; and the valleys are all ccupied by gardens of native corn and maize, which grow uxuriantly. We were obliged to hurry along, for the oxen were bitten daily by the tsetse, which, as I have before remarked, now inhabits extensive tracts which once supported herds of cattle that were swept off by Mpakane and other marauders, whose devastations were well known to Sekwebu, for he himself had been an actor in the scenes. When he told me of them he always lowered his voice, in order that the guides might not hear that he had been one of their enemies. But that we were looked upon with suspicion, on account of having come in the footsteps of invaders, was evident from our guides remarking to men in the gardens through which we passed, 'They have words of peace—all very fine; but lies only, as the Bazunga are great liars." They thought we did not understand them, but Sekwebu knew every word perfectly, and, without paying any ostensible attention to these complimentary remarks, we always took care to explain ever afterwards that we were not Bazunga, but Makōa (English).

CHAPTER XXIX

Confluence of Loangwa and Zambesi—Hostile appearances—Ruins of a church—Turmoil of spirit—Cross the river—Friendly parting—Ruins of stone houses—The situation of Zumbo for commerce—Pleasant gardens — Dr. Lacerda's visit to Cazembe — Peirara's statement — Unsuccessful attempt to establish trade with the people of Cazembe—One of my men tossed by a buffalo—Meet a man with jacket and hat on—Hear of the Portuguese and native war—Holms and terraces on the banks of river—Dancing for corn—Beautiful country—Mpende's hostility—Incantations—A fight anticipated—Courage and remarks of my men—Visit from two old councillors of Mpende—Their opinion of the English—Mpende concludes not to fight us—His subsequent friendship—Aids us to cross the river—The country—Sweet potatoes—Bakwain theory of rain confirmed—Thunder without clouds—Desertion of one of my men — Other natives' ideas of the English—Dalama (gold)—Inhabitants dislike slave-buyers—Meet native traders with American calico — Game-laws — Elephant medicine—Salt from the sand—Fertility of soil—Spotted hyæna—Liberality and politeness of the people—Presents—A stingy white trader—Natives' remarks about him—Effect on their minds—Rain and wind now from an opposite direction—Scarcity of fuel—Trees for boat-building—Boroma—Freshets — Leave the river—Chicova, its geological features—Small rapid near Tete—Loquacious guide—Nyampungo, the rain charmer—An old man—No silver—Gold-washing—No cattle.

14*th*.—We reached the confluence of the Loangwa and the Zambesi, most thankful to God for His great mercies in helping us thus far. Mburuma's people had behaved so suspiciously, that, though we had guides from him, we were by no means sure that we should not be attacked in crossing the Loangwa. We saw them here collecting in large numbers, and, though professing friendship, they kept at a distance from our camp. They refused to lend us more canoes than two, though they have many. They have no intercourse with Europeans, except through the Babisa. They tell us that this was formerly the residence of the Bazunga, and maintain silence as to the cause of their leaving it. I walked about some ruins I discovered built of stone, and found the remains of a church, and on one side lay a broken bell, with the letters I. H. S. and a cross, but no date. There were no inscriptions on stone, and the people could not tell what the Bazunga called their place. We found afterwards it was Zumbo.

I felt some turmoil of spirit in the evening, at the prospect of ving all my efforts for the welfare of this great region and its ming population, knocked on the head by savages to-morrow, o might be said to "know not what they do." It seemed ch a pity that the important fact of the existence of the two althy ridges which I had discovered, should not become own in Christendom, for a confirmation would thereby have en given to the idea that Africa is not open to the Gospel. t I read that Jesus said, "All power is given unto Me in aven and on earth: go ye, therefore, and teach all nations . . and lo, *I am with you alway, even unto the end of the rld.*" I took this as His word of honour, and then went out take observations for latitude and longitude, which, I think, re very successful. (The church: lat. 15° 37′ 22″ S., long. ° 32′ E.)

15*th.*—The natives of the surrounding country collected ound us this morning, all armed. The women and children ere sent away, and one of Mburuma's wives, who lives in the cinity, was not allowed to approach, though she had come om her village to pay me a visit. Only one canoe was lent to , though we saw two others tied to the bank. The part we ossed was about a mile from the confluence, and, as it was w flooded, it seemed upwards of half a mile in breadth. We assed all our goods first on to an island in the middle, then the maining cattle and men; occupying the post of honour, I, as sual, was the last to enter the canoe. A number of the in-abitants stood armed all the time we were embarking. I howed them my watch, lens, and other things to keep them nused, until there only remained those who were to enter the noe with me. I thanked them for their kindness, and wished hem peace. After all, they may have been influenced only by he intention to be ready, in case I should play them some false rick, for they have reason to be distrustful of the whites. The uides came over to bid us adieu, and we sat under a mango-ree, fifteen feet in circumference. We found them more com-unicative now. They said that the land on both sides belonged o the Bazunga, and that they had left of old, on the approach f Changamera, Ngaba, and Mpakane. Sekwebu was with the ast named, but he maintained that they never came to the con-uence, though they carried off all the cattle of Mburuma. The uides confirmed this by saying that the Bazunga were not ttacked, but fled in alarm on the approach of the enemy. This ango-tree he knew by its proper name, and we found seven thers, and several tamarinds, and were informed that the chief Mburuma sends men annually to gather the fruit, but, like any Africans whom I have known, has not had patience to

propagate more trees. I gave them some little presents for themselves, a handkerchief and a few beads, and they were highly pleased with a cloth of red baize for Mburuma, which Sekeletu had given me to purchase a canoe. We were thankful to part good friends.

Next morning we passed along the bottom of the range called Mazanzwe, and found the ruins of eight or ten stone houses. They all faced the river, and were high enough up the flanks of the hill Mazanzwe to command a pleasant view of the broad Zambesi. These establishments had all been built on one plan—a house on one side of a large court, surrounded by a wall; both houses and walls had been built of soft grey sandstone cemented together with mud. The work had been performed by slaves ignorant of building, for the stones were not often placed so as to cover the seams below. Hence you frequently find the joinings forming one seam from the top to the bottom. Much mortar or clay had been used to cover defects, and now trees of the fig family grow upon the walls, and clasp them with their roots. When the clay is moistened, masses of the walls come down by wholesale. Some of the rafters and beams had fallen in, but were entire, and there were some trees in the middle of the houses as large as a man's body. On the opposite or south bank of the Zambesi we saw the remains of a wall on a height which was probably a fort, and the church stood at a central point, formed by the right bank of the Loangwa and the left of the Zambesi.

The situation of Zumbo was admirably well chosen as a site for commerce. Looking backwards we see a mass of high, dark mountains, covered with trees; behind us rises the fine high hill Mazanzwe, which stretches away northwards along the left bank of the Loangwa; to the S.E. lies an open country with a small round hill in the distance called Tofulo. The merchants, as they sat beneath the verandahs in front of their houses, had a magnificent view of the two rivers at their confluence; of their church at the angle; and of all the gardens which they had on both sides of the rivers. In these they cultivated wheat without irrigation, and, as the Portuguese assert, of a grain twice the size of that at Tete. From the guides we learnt that the inhabitants had not imbibed much idea of Christianity, for they used the same term for the church bell which they did for a diviner's drum. From this point the merchants had water communication in three directions beyond —namely from the Loangwa to the N.N.W., by the Kafue to the W., and by the Zambesi to the S.W. Their attention, however, was chiefly attracted to the N. or Londa; and the principal articles of trade were ivory and slaves. Private enterprise

lways restrained, for the colonies of the Portuguese being
ly military, and the pay of the commandants being very
, the officers have always been obliged to engage in trade;
ad they not employed their power to draw the trade to
selves, by preventing private traders from making bar-
beyond the villages, and only at regulated prices, they
have had no trade, as they themselves were obliged to
n always at their posts.

eral expeditions went to the north as far as to Cazembe,
Dr. Lacerda, himself Commandant of Tete, went to that
s residence. Unfortunately he was cut off while there,
is papers, taken possession of by a Jesuit who accompanied
were lost to the world. This Jesuit probably intended to
irly and have them published; but soon after his return
s called away by death himself, and the papers were lost
of. Dr. Lacerda had a strong desire to open up com-
cation with Angola, which would have been of importance
as affording a speedier mode of communication with
gal than by the way of the Cape; but since the opening
e overland passage to India, a quicker transit is effected
Eastern Africa to Lisbon by way of the Red Sea. Besides
rda, Cazembe was visited by Peirara, who gave a glowing
nt of that chief's power, which none of my inquiries have
med. The people of Matiamvo stated to me that Cazembe
a vassal of their chief; and, from all the native visitors
I have seen, he appears to be exactly like Shinte and
ma, only a little more powerful. The term "Emperor,"
h has been applied to him, seems totally inappropriate.
statement of Peirara, that twenty negroes were slaughtered
day, was not confirmed by any one else, though numbers
have been killed on some particular occasion during the
of his visit, for we find throughout all the country north
°, which I consider to be real negro, the custom of slaugh-
g victims to accompany the departed soul of a chief, and
n sacrifices are occasionally offered, and certain parts of
odies are used as charms. It is on account of the exist-
of such rites, with the similarity of the language, and the
that the names of rivers are repeated again and again from
to south through all that region, that I consider them
ve been originally one family. The last expedition to
mbe was somewhat of the same nature as the others, and
l in establishing a commerce, because the people of Ca-
e, who had come to Tete to invite the Portuguese to visit
, had not been allowed to trade with whom they might.
had not been free-trade there, Cazembe did not see why
ould be free-trade at his town; he accordingly would

not allow his people to furnish the party with food exc at his price; and the expedition, being half-starved in c sequence, came away voting unanimously that Cazembe wa great bore.

When we left the Loangwa we thought we had got rid of hills; but there are some behind Mazanzwe, though five or miles off from the river. Tsetse and the hills had destroyed riding oxen, and when the little one that I now rode knoc up, I was forced to march on foot. The bush being very de and high, we were going along among the trees, when th buffaloes, which we had unconsciously passed above the wi thought that they were surrounded by men, and dashed thro our line. My ox set off at a gallop, and when I could man to glance back, I saw one of the men up in the air about feet above a buffalo, which was tearing along with a strea blood running down his flank. When I got back to the fellow, I found that he had lighted on his face, and, though had been carried on the horns of the buffalo about twenty y before getting the final toss, the skin was not pierced nor a bone broken. When the beasts appeared, he had thr down his load and stabbed one in the side. It turned sudde upon him, and, before he could use a tree for defence, car him off. We shampooed him well, and then went on, and about a week he was able to engage in the hunt again.

At Zumbo we had entered upon old grey sandstone, shingle in it, dipping generally towards the south, and form the bed of the river. The Zambesi is very broad here, contains many inhabited islands. We slept opposite one on 16th, called Shibanga. The nights are warm, the tempera never falling below 80°; it was 91° even at sunset. cannot cool the water by a wet towel round the vessel, and feel no pleasure in drinking warm water, though the h makes us imbibe large quantities. We often noticed lump a froth-like substance on the bushes as large as cricket-b which we could not explain.

On the morning of the 17th, we were pleased to see a pe coming from the island of Shibanga, with jacket and hat He was quite black, but had come from the Portuguese se ment at Tete or Nyungwé; and now for the first time understood that the Portuguese settlement was on the o bank of the river, and that they had been fighting with natives for the last two years. We had thus got into the m of a Caffre war, without any particular wish to be on ei side. He advised us to cross the river at once, as Mpende h on this side. We had been warned by the guides of Mbur against him, for they said that if we could get past Mpende

t reach the white men, but that he was determined that hite man should pass him. Wishing to follow this man's e, we proposed to borrow his canoes; but being afraid to l the lords of the river, he declined. The consequence we were obliged to remain on the enemy's side. The next l belonged to a man named Zungo, a fine frank fellow, who ht us at once a present of corn, bound in a peculiar way ss. He freely accepted our apology for having no present e in return, as he knew that there were no goods in the or, and besides, sent forward a recommendation to his er-in-law Pangola. The country adjacent to the river is ed with dense bush, thorny and tangled, making one stoop it till the men broke or held the branches on one side. e is much rank grass, but it is not so high or rank as that gola. The maize, however, which is grown here is equal e to that which the Americans sell for seed at the Cape. e is usually a holm adjacent to the river, studded with es and gardens. The holms are but partially cultivated, n the other parts grows rank and reedy grass. There en a second terrace, on which trees and bushes abound; thought I could detect a third and higher steppe. But er could discover terraces on the adjacent country, such other countries show ancient sea-beaches. The path runs imes on the one and sometimes on the other of these river es. Canoes are essentially necessary; but I find that here cost too much for my means, and higher up, where oes might have secured one, I was unwilling to enter into oe and part with my men, while there was danger of their attacked.

h.—Yesterday we rested under a broad-spreading fig-tree. e numbers of buffaloes and water-antelopes were feeding ly in the meadows; the people have either no guns or no nition, or they would not be so tame. Pangola visited us, resented us with food. In few other countries would 114 y vagabonds be supported by the generosity of the head- nd villagers, and whatever they gave be presented with ness. My men got pretty well supplied individually, for went into the villages and commenced dancing. The g women were especially pleased with the new steps they o show, though I suspect many of them were invented for casion, and would say, "Dance for me, and I will grind or you." At every fresh instance of liberality, Sekwebu "Did not I tell you that these people had hearts, while we still at Linyanti?" All agreed that the character he had was true, and some remarked, "Look! although we have so long away from home, not one of us has become lean."

It was a fact that we had been all well supplied either
meat by my gun or their own spears, or food from the
generosity of the inhabitants. Pangola promised to ferr
across the Zambesi, but failed to fulfil his promise. He see
to wish to avoid offending his neighbour Mpende by aiding
escape from his hands, so we proceeded along the bank.
though we were in doubt as to our reception by Mpende, I
not help admiring the beautiful country as we passed a
There is, indeed, only a small part under cultivation in
fertile valley, but my mind naturally turned to the compa
of it with Kolobeng, where we waited anxiously during mo
for rain, and only a mere thunder-shower followed. I
never forget the dry, hot east winds of that region; the
lowish, sultry, cloudless sky; the grass and all the p
drooping from drought, the cattle lean, the people dispi
and our own hearts sick from hope deferred. There we
heard in the dead of the night the shrill whistle of the
doctor calling for rain that would not come, while her
listened to the rolling thunder by night and beheld the swe
valleys adorned with plenty by day. We have rain a
daily, and everything is beautifully fresh and green.
somewhat as people do on coming ashore after a long voya
inclined to look upon the landscape in the most favou
light. The hills are covered with forests, and there is
a long line of fleecy cloud lying on them about midway
they are very beautiful. Finding no one willing to aid
crossing the river, we proceeded to the village of the
Mpende. A fine, large, conical hill now appeared to
N.N.E.; it is the highest I have seen in these parts, a
some points it appears to be two cones joined together
northern one being a little lower than the southern. An
high hill stands on the same side to the N.E., and, fro
similarity in shape to an axe on the top, is called Mote
Beyond it, eastward, lies the country of Kaimbwa, a chief
has been engaged in actual conflict with the Bazunga, and
them too, according to the version of things here. The hi
the south bank are named Kamoenja. When we ca
Mpende's village, he immediately sent to inquire who we
and then ordered the guides who had come with us from th
village to go back and call their masters. He sent no me
to us whatever. We had travelled very slowly up to
point, the tsetse-stricken oxen being now unable to go two
an hour. We were also delayed by being obliged to s
every village, and send notice of our approach to the head
who came and received a little information, and gave some
If we had passed on without taking any notice of them

d have considered it impolite, and we should have appeared
e as enemies than friends. I consoled myself for the loss of
by the thought that these conversations tended to the
ing of our future path.

rd.—This morning, at sunrise, a party of Mpende's people
e close to our encampment, uttering strange cries and waving
e bright red substance towards us. They then lighted a fire
charms in it, and departed, uttering the same hideous
ms as before. This was intended to render us powerless,
probably also to frighten us. Ever since dawn parties of
d men have been seen collecting from all quarters, and
bers passed us while it was yet dark. Had we moved down
river at once, it would have been considered an indication of
or defiance, and so would a retreat. I therefore resolved to
, trusting in Him who has the hearts of all men in His
ds. They evidently intended to attack us, for no friendly
sage was sent; and when three of the Batoka the night
re entered the village to beg food, a man went round about
of them, making a noise like a lion. The villagers then
d upon them to do homage, and, when they complied, the
f ordered some chaff to be given them, as if it had been food.
er things also showed unmistakable hostility. As we were
pretty certain of a skirmish, I ordered an ox to be slaugh-
d, as this is a means which Sebituane employed for inspiring
age. I have no doubt that we should have been victorious;
ed, my men, who were far better acquainted with fighting
any of the people on the Zambesi, were rejoicing in the
pect of securing captives to carry the tusks for them. "We
l now," said they, "get both corn and clothes in plenty."
y were in a sad state, poor fellows! for the rains we had
untered had made their skin clothing drop off piecemeal,
they were looked upon with disgust by the well-fed and
l-clothed Zambesians. They were, however, veterans in
auding, and the head-men, instead of being depressed by
, as the people of Mpende intended should be the case in
g their charms, hinted broadly to me that I ought to allow
n to keep Mpende's wives. The roasting of meat went on
and furious, and some of the young men said to me, "You
e seen us with elephants, but you don't know yet what we
do with men." I believe that, had Mpende struck the first
v, he would soon have found out that he never made a
ter mistake in his life.

is whole tribe was assembled at about the distance of half
ile. As the country is covered with trees, we did not see
n; but every now and then a few came about us as spies,
would answer no questions. I handed a leg of the ox to two

of these, and desired them to take it to Mpende. After wait a considerable time in suspense, two old men made their app ance, and said they had come to inquire who I was. I repl "I am a Lekoa" (an Englishman). They said, "We don't kn that tribe. We suppose you are a Mozunga, the tribe with wh we have been fighting." As I was not yet aware that the t Mozunga was applied to a Portuguese, and thought they me half castes, I showed them my hair and the skin of my bos and asked if the Bazunga had hair and skin like mine. As Portuguese have the custom of cutting the hair close, and also somewhat darker than we are, they answered, "No; never saw skin so white as that"; and added, "Ah! you m be one of that tribe that loves (literally, *has heart to*) the bl men." I, of course, gladly responded in the affirmative. T returned to the village, and we afterwards heard that there been a long discussion between Mpende and his councillors, that one of the men with whom we had remained to talk day before had been our advocate. He was named Sindese Os When we were passing his village, after some conversation said to his people, "Is that the man whom they wish to after he has passed so many tribes? What can Mpende to refusing him a passage?" It was owing to this man, and fact that I belonged to the "friendly white tribe," that Mpe was persuaded to allow us to pass. When we knew the favo able decision of the council, I sent Sekwebu to speak about purchase of a canoe, as one of my men had become very ill, I wished to relieve his companions by taking him in a ca Before Sekwebu could finish his story, Mpende remarked, "T white man is truly one of our friends. See, how he lets know his afflictions!" Sekwebu adroitly took advantag this turn in the conversation, and said, "Ah! if you only k him as well as we do who have lived with him, you would un stand that he highly values your friendship and that of Mbur and, as he is a stranger, he trusts in you to direct him." replied, "Well, he ought to cross to the other side of the ri for this bank is hilly and rough, and the way to Tete is lo on this than on the opposite bank." "But who will tak across, if you do not?" "Truly!" replied Mpende, "I wish you had come sooner to tell me about him: but you s cross." Mpende said frequently he was sorry he had not kn me sooner, but that he had been prevented by his enchi from coming near me: and he lamented that the same p had kept him from eating the meat which I had presented. did everything he could afterwards to aid us on our co and our departure was as different as possible from our appr to his village. I was very much pleased to find the En

e spoken of with such great respect so far from the coast, most thankful that no collision occurred to damage its ence.

th.—Mpende sent two of his principal men to order the le of a large island below to ferry us across. The river is broad, and, though my men were well acquainted with the agement of canoes, we could not all cross over before dark. 1,200 yards from bank to bank, and between 700 and 800 ep water, flowing at the rate of 3¾ miles per hour. We ed first on an island; then, to prevent our friends playing with us, hauled the canoes up to our bivouac, and slept in . Next morning we all reached the opposite bank in safety. bserved, as we came along the Zambesi, that it had fallen feet below the height at which we first found it, and the r, though still muddy enough to deposit a film at the bottom ssels in a few hours, is not nearly so red as it was, nor is e so much wreck on its surface. It is therefore not yet the d of the central Zambesi inundation, as we were aware also our knowledge of the interior. The present height of the r has been caused by rains outside the eastern ridge. The le here seem abundantly supplied with English cotton goods. Babisa are the medium of trade, for we were informed that Bazunga, who formerly visited these parts, have been pre- ed by the war from coming for the last two years. The isa are said to be so fond of a tusk that they will even sell wly married wife for one. As we were now not far from latitude of Mozambique, I was somewhat tempted to strike y from the river to that port, instead of going to the S.E. in direction the river flows; but, the great object of my journey g to secure water carriage, I resolved to continue along the besi, though it did lead me among the enemies of the Portu- e. The region to the north of the ranges of hills on our left lled Senga, from being the country of the Basenga, who are to be great workers in iron, and to possess abundance of iron-ore, which, when broken, shows veins of the pure l in its substance. It has been well roasted in the operations ature. Beyond Senga lies a range of mountains called hinga, to which the Portuguese in former times went to h for gold, and, beyond that, are great numbers of tribes h pass under the general term Maravi. To the N.E. there extensive plains destitute of trees, but covered with grass, in some places it is marshy. The whole of the country to north of the Zambesi is asserted to be very much more fertile that to the south. The Maravi, for instance, raise sweet toes of immense size, but when these are planted on the hern bank they soon degenerate. The root of this plant

(*convolvulus batala*) does not keep more than two or three d unless it is cut into thin slices and dried in the sun; but Maravi manage to preserve them for months by digging a and burying them therein enclosed in wood-ashes. Unfor nately, the Maravi, and all the tribes on that side of country, are at enmity with the Portuguese, and, as they prac night attacks in their warfare, it is dangerous to travel am them.

29*th*.—I was most sincerely thankful to find myself on south bank of the Zambesi, and, having nothing else, I g back one of my two spoons and a shirt as a thank-offering Mpende. The different head-men along this river act very m in concert, and if one refuses passage they all do, uttering sage remark, "If so-and-so did not lend his canoes, he must h had some good reason." The next island we came to was of a man named Mozinkwa. Here we were detained some d by continuous rains, and thought we observed the confirma of the Bakwain theory of rains. A double tier of clouds floa quickly away to the west, and as soon as they began to come an opposite direction the rains poured down. The inhabita who live in a dry region like that of Kolobeng are nearly all weather-wise as the rainmakers, and any one living amon them for any length of time becomes as much interested in motions of the clouds as they are themselves. Mr. Moffat, was as sorely tried by droughts as we were, and had his atten directed in the same way, has noted the curious phenomeno thunder without clouds. Mrs. L. heard it once, but I never that good fortune. It is worth the attention of the observ Humboldt has seen rain without clouds, a phenomenon quite singular. I have been in the vicinity of the fall of three aëroli none of which I could afterwards discover. One fell into lake Kumadau with a report somewhat like a sharp peal thunder. The women of the Bakurutse villages there all utte a scream on hearing it. This happened at midday, and so another at what is called the Great Chuai, which was visibl its descent, and was also accompanied with a thundering no The third fell near Kuruman, and at night, and was seen falling star by people at Motito and at Daniel's Kuil, pl distant forty miles on opposite sides of the spot. It sounded me like the report of a great gun, and a few seconds afte lesser sound as if striking the earth after a rebound. Does passage by a few such aërolites through the atmosphere to earth by day cause thunder without clouds?

We were detained here so long that my tent became a quite rotten. One of my men, after long sickness, which I not understand, died here. He was one of the Batoka,

en unable to walk, I had some difficulty in making his com-
ions carry him They wished to leave him to die when his
e became hopeless. Another of them deserted to Mozinkwa.
said that his motive for doing so was that the Makololo had
ed both his father and mother, and, as he had neither wife
child, there was no reason why he should continue longer
h them. I did not object to his statements, but said if he
uld change his mind he would be welcome to rejoin us, and
mated to Mozinkwa that he must not be sold as a slave.
are now among people inured to slave-dealing. We were
ted by men who had been as far as Tete or Nyungwe, and
e told that we were but ten days from that fort. One of
m, a Mashona man, who had come from a great distance to
S.W., was anxious to accompany us to the country of the
ite men; he had travelled far, and I found that he had also
owledge of the English tribe, and of their hatred to the trade
slaves. He told Sekwebu that the "English were men," an
phasis being put upon the term *men*, which leaves the impres-
n that others are, as they express it in speaking scornfully,
ly *things*." Several spoke in the same manner, and I found
t from Mpende's downwards I rose higher every day in the
imation of my own people. Even the slaves gave a very high
racter to the English, and I found out afterwards that, when
as first reported at Tete, the servants of my friend the Com-
ndant said to him in joke, "Ah! this is our brother who is
ning; we shall all leave you and go with him." We had still,
wever, some difficulties in store for us before reaching that
nt.

The man who wished to accompany us came and told us before
departure that his wife would not allow him to go, and she
rself came to confirm the decision. Here the women have only
mall puncture in the upper lip, in which they insert a little
tton of tin. The perforation is made by degrees, a ring with
opening in it being attached to the lip, and the ends squeezed
adually together. The pressure on the flesh between the ends
the ring causes its absorption, and a hole is the result. Chil-
en may be seen with the ring on the lip, but not yet punctured.
e tin they purchase from the Portuguese, and, although silver
reported to have been found in former times in this district,
one could distinguish it from tin. But they had a knowledge
gold, and for the first time I heard the word "dalama" (gold)
the native language. The word is quite unknown in the
erior, and so is the metal itself. In conversing with the
ferent people, we found the idea prevalent that those who had
rchased slaves from them had done them an injury. "All
e slaves of Nyungwe," said one, "are our children; the Bazunga

have made a town at our expense." When I asked if they h not taken the prices offered them, they at once admitted it, b still thought that they had been injured by being so far tempte From the way in which the lands of Zumbo were spoken of still belonging to the Portuguese (and they are said to have bee obtained by purchase), I was inclined to conclude that the pu chase of land is not looked upon by the inhabitants in the sa light as the purchase of slaves.

February 1*st*.—We met some native traders, and, as many my men were now in a state of nudity, I bought some Americ calico marked "Lawrence Mills, Lowell," with two small tusk and distributed it amongst the most needy. After leavi Mozinkwa's we came to the Zingesi, a sand rivulet in flood (l 15° 38′ 34″ S., long. 31° 1′ E.). It was sixty or seventy yar wide, and waist-deep. Like all these sand-rivers, it is for t most part dry; but by digging down a few feet, water is to found, which is percolating along the bed on a stratum of cla This is the phenomenon which is dignified by the name of " river flowing underground." In trying to ford this I felt tho sands of particles of coarse sand striking my legs, and the sligh disturbance of our footsteps caused deep holes to be made in t bed. The water, which is almost always very rapid in the dug out the sand beneath our feet in a second or two, and w were all sinking by that means so deep, that we were glad relinquish the attempt to ford it before we got halfway ove the oxen were carried away down into the Zambesi. The sand-rivers remove vast masses of disintegrated rock before it fine enough to form soil. The man who preceded me was on thigh-deep, but the disturbance caused by his feet made it brea deep for me. The shower of particles and gravel which stru against my legs gave me the idea that the amount of matt removed by every freshet must be very great. In most rive where much wearing is going on, a person diving to the botto may hear literally thousands of stones knocking against ea other. This attrition, being carried on for hundreds of miles different rivers, must have an effect greater than if all t pestles and mortars and mills of the world were grinding a wearing away the rocks. The pounding to which I refer m be heard most distinctly in the Vaal River when that is slig in flood. It was there I first heard it. In the Lecambye in t middle of the country, where there is no discoloration and lit carried along but sand, it is not to be heard.

While opposite the village of a head-man called Mosusa, number of elephants took refuge on an island in the riv There were two males, and a third not full-grown, ind scarcely the size of a female. This was the first instance I

er seen of a comparatively young one with the males, for they ually remain with the female herd till as large as their dams. e inhabitants were very anxious that my men should attack m, as they go into the gardens on the islands, and do much nage. The men went, but the elephants ran about half a le to the opposite end of the island, and swam to the main- d with their probosces above the water, and, no canoe being ar, they escaped. They swim strongly, with the proboscis ct in the air. I was not very desirous to have one of these imals killed, for we understood that when we passed Mpende came into a country where the game-laws are strictly en- ced. The lands of each chief are very well defined, the ndaries being usually marked by rivulets, great numbers of ich flow into the Zambesi from both banks, and, if an elephant wounded on one man's land and dies on that of another, the der half of the carcase is claimed by the lord of the soil; and stringent is the law, that the hunter cannot begin at once to t up his own elephant, but must send notice to the lord of the l on which it lies, and wait until that personage sends one thorised to see a fair partition made. If the hunter should gin to cut up before the agent of the landowner arrives, he is ble to lose both the tusks and all the flesh. The hind leg of buffalo must also be given to the man on whose land the imal was grazing, and a still larger quantity of the eland, ich here and everywhere else in the country is esteemed right yal food. In the country above Zumbo we did not find a stige of this law; and but for the fact that it existed in the untry of the Bamapela, far to the south of this, I should have en disposed to regard it in the same light as I do the payment leave to pass—an imposition levied on him who is seen to be ak because in the hands of his slaves. The only game-laws the interior are, that the man who first wounds an animal, ough he has inflicted but a mere scratch, is considered the ller of it, the second is entitled to a hind-quarter, and the third a fore-leg. The chiefs are generally entitled to a share as bute; in some parts it is the breast, in others the whole of the s and one fore-leg. I generally respected this law, although ceptions are sometimes made when animals are killed by guns. he knowledge that he who succeeds in reaching the wounded ast first is entitled to a share stimulates the whole party to eater exertions in despatching it. One of my men, having a owledge of elephant medicine, was considered the leader in e hunt; he went before the others, examined the animals, and his decision all depended. If he decided to attack a herd, the st went boldly on; but if he declined, none of them would gage. A certain part of the elephant belonged to him by right

of the office he held, and such was the faith in medicine held b the slaves of the Portuguese whom we met hunting, that the offered to pay this man handsomely if he would show them th elephant medicine.

When near Mosusa's village we passed a rivulet calle Chowé, now running with rain-water. The inhabitants ther extract a little salt from the sand when it is dry, and all th people of the adjacent country come to purchase it from ther This was the first salt we had met with since leaving Angol for none is to be found in either the country of the Balond or Barotse; but we heard of salt-pans about a fortnight we of Naliele, and I got a small supply from Mpololo while ther That had long since been finished, and I had again lived tw months without salt, suffering no inconvenience except t occasional longing for animal food or milk.

In marching along, the rich reddish-brown soil was d clammy, that it was very difficult to walk. It is, howeve extremely fertile, and the people cultivate amazing quantitie of corn, maize, millet, ground-nuts, pumpkins, and cucumber We observed that, when plants failed in one spot, they we in the habit of transplanting them into another, and they ha also grown large numbers of young plants on the islands, when they are favoured by moisture from the river, and were no removing them to the mainland. The fact of their bein obliged to do this shows that there is less rain here than i Londa, for there we observed the grain in all stages of i growth at the same time.

The people here build their huts in gardens on high stage This is necessary on account of danger from the spotted hyæn which is said to be very fierce, and also as a protection again lions and elephants. The hyæna is a very cowardly anima but frequently approaches persons lying asleep, and makes a ugly gash on the face. Mozinkwa had lost his upper l in this way, and I have heard of men being killed by ther children too are sometimes carried off; for though he is cowardly that the human voice will make him run away once, yet, when his teeth are in the flesh, he holds on, a shows amazing power of jaw. Leg-bones of oxen, from wh the natives have extracted the marrow and everything eata are by this animal crunched up with the greatest ease, wh he apparently effects by turning them round in his teeth t they are in a suitable position for being split.

We had now come among people who had plenty, and we really very liberal. My men never returned from a villa without some corn or maize in their hands. The real poli ness with which food is given by nearly all the interior tri

lo have not had much intercourse with Europeans, makes a pleasure to accept. Again and again I have heard an blogy made for the smallness of the present, or regret ex-ssed that they had not received notice of my approach in he to grind more, and generally they readily accepted our buse at having nothing to give in return, by saying that by were quite aware, that there are no white men's goods the interior. When I had it in my power, I always gave nething really useful. To Katema, Shinte, and others I ve presents which cost me about £2 each, and I could return them at any time without having a character for stinginess. w some men can offer three buttons, or some other equally ntemptible gift, while they have abundance in their posses-n, is to me unaccountable. They surely do not know, when by write it in their books, that they are declaring they have mpromised the honour of Englishmen. The people receive e offering with a degree of shame, and ladies may be seen hand it quickly to the attendants, and, when they retire, gh until the tears stand in their eyes, saying to those about em, "Is that a white man? then there are niggards among em too. Some of them are born without hearts!" One hite trader, having presented an *old gun* to a chief, became standing joke in the tribe: "The white man who made a esent of a gun that was new when his grandfather was cking his great-grandmother." When these tricks are peated, the natives come to the conclusion that people who ow such a want of sense must be told their duty; they erefore let them know what they ought to give, and travellers en complain of being pestered with their "shameless beg-ng." I was troubled by importunity on the confines of ilization only, and when I first came to Africa.

February 4th.—We were much detained by rains, a heavy ower without wind falling every morning about daybreak; often cleared up after that, admitting of our moving on a w miles. A continuous rain of several hours then set in. he wind up to this point was always from the east, but both n and wind now came so generally from the west, or opposite rection to what we had been accustomed to in the interior, at we were obliged to make our encampment face the east, order to have them in our backs. The country adjacent to e river abounds in large trees; but the population is so merous, that those left being all green, it is difficult to get y firewood. On coming to some places, too, we were warned the villagers not to cut the trees growing in certain spots, they contained the graves of their ancestors. There are ny tamarind-trees, and another very similar, which yields

a fruit as large as a small walnut, of which the elephants ar very fond. It is called Motondo, and the Portuguese extol it timber as excellent for building boats, as it does not soo rot in water.

On the 6th we came to the village of Boroma, which i situated among a number of others, each surrounded by ex tensive patches of cultivation. On the opposite side of th river we have a great cluster of conical hills called Chorichor Boroma did not make his appearance, but sent a substitut who acted civilly. I sent Sekwebu in the morning to stat that we intended to move on; his mother replied that, as sh had expected that we should remain, no food was ready, bu she sent a basket of corn and a fowl. As an excuse wh Boroma did not present himself, she said that he was seize that morning by the Barimo, which probably meant that h lordship was drunk.

We marched along the river to a point opposite the hi Pinkwe (lat. 15° 39′ 11″ S., long. 31° 48′ E.), but the la abundant rains now flooded the Zambesi again, and gre quantities of wreck appeared upon the stream. It is probable th frequent freshets, caused by the rains on this side of the ridg have prevented the Portuguese near the coast, from recognisin the one peculiar flood of inundation observed in the interio and caused the belief that it is flooded soon after the commenc ment of the rains. The course of the Nile being in the opposit direction to this, it does not receive these subsidiary water and hence its inundation is recognised all the way along i course. If the Leeambye were prolonged southwards into th Cape Colony, its flood would be identical with that of the Nil It would not be influenced by any streams in the Kalahar for there, as in a corresponding part of the Nile, there wou be no feeders. It is to be remembered that the great ancie river which flowed to the lake at Boochap took this cour exactly, and probably flowed thither until the fissure of t falls was made.

This flood having filled the river, we found the numero rivulets which flow into it filled also, and when going alo the Zambesi, we lost so much time in passing up each lit stream till we could find a ford about waist-deep, and th returning to the bank, that I resolved to leave the river t together, and strike away to the S.E. We accordingly str off when opposite the hill Pinkwe, and came into a ha Mopane country. In a hole of one of the mopane-trees, noticed that a squirrel (*Sciurus cepapi*) had placed a gre number of fresh leaves over a store of seed. It is not agai the cold of winter that they thus lay up food, but it is

vision against the hot season, when the trees have generally seed. A great many silicified trees are met with lying on ground all over this part of the country; some are broken horizontally, and stand upright; others are lying prone broken across into a number of pieces. One was 4 feet 8 hes in diameter, and the wood must have been soft like that the baobab, for there were only six concentric rings to the h. As the semi-diameter was only 28 inches, this large e could have been but 168 years old. I found also a piece palm-tree transformed into oxide of iron, and the pores ed with pure silica. These fossil trees lie upon soft grey ndstone containing banks of shingle, which forms the under- ng rock of the country all the way from Zumbo to near pata. It is met with at Litubaruba and in Angola, with ilar banks of shingle imbedded exactly like those now seen the sea-beach, but I never could find a shell. There are ny nodules and mounds of hardened clay upon it, which m to have been deposited in eddies made round the roots of ese ancient trees, for they appear of different colours in wavy d twisted lines. Above this, we have small quantities of lcareous marl.

As we were now in the district of Chicova, I examined the ological structure of the country with interest, because here, has been stated, there once existed silver-mines. The neral rock is the grey soft sandstone I have mentioned, t at the rivulet Bangue, we come upon a dyke of basalt six rds wide, running north and south. When we cross this, come upon several others, some of which run more to the stward. The sandstone is then found to have been disturbed, d at the rivulet called Nake we found it tilted up and hibiting a section which was coarse sandstone above, sand- one-flag, shale, and lastly a thin seam of coal. This section as only shown for a short distance, and then became lost by fault made by a dyke of basalt, which ran to the E.N.E. in e direction of Chicova.

This Chicova is not a kingdom, as has been stated, but a vel tract, a part of which is annually overflowed by the mbesi, and is well adapted for the cultivation of corn. It said to be below the northern end of the hill Bungwe. I as very much pleased in discovering this small specimen of ch a precious mineral as coal. I saw no indication of silver, d, if it ever was worked by the natives, it is remarkable at they have entirely lost the knowledge of it, and cannot stinguish between silver and tin. In connexion with these saltic dykes, it may be mentioned that when I reached Tete was informed of the existence of a small rapid in the river

near Chicova; had I known this previously, I certainly would not have left the river without examining it. It is called Kebrabasa, and is described as a number of rocks, which jut out across the stream. I have no doubt but that it is formed by some of the basaltic dykes which we now saw, for they generally ran towards that point. I was partly influenced in leaving the river by a wish to avoid several chiefs in that direction, who levy a heavy tribute on those who pass up or down. Our path lay along the bed of the Nake for some distance, the banks being covered with impenetrable thicket. The villages are not numerous, but we went from one to the other and were treated kindly. Here they call themselves Bambiri, though the general name of the whole nation is Banyái. One of our guides was an inveterate talker, always stopping and asking for pay, that he might go on with a merry heart. I thought that he led us in the most difficult paths, in order to make us feel his value, for, after passing through one thicket after another, we always came into the bed of the Nake again, and as that was full of coarse sand and the water only ankle-deep, and as hot as a footbath from the powerful rays of the sun, we were all completely tired out. He likewise gave us a bad character at every village we passed, calling to them that they were to allow him to lead us astray, as we were a bad set. Sekwebu knew every word he said, and, as he became intolerable, I dismissed him, giving him six feet of calico I had bought from native traders, and telling him that his tongue was a nuisance. It is in general best, when a scolding is necessary, to give it in combination with a present, and then end it by good wishes. This fellow went off smiling, and my men remarked, "His tongue is cured now." The country around the Nake is hilly, and the valley covered with tangled jungle. The people who live in the district have reclaimed their gardens from the forest, and the soil is extremely fertile. The Nake flows northerly, and then to the east. It is 50 or 60 yards wide, but during most of the year is dry, affording water only by digging in the sand. We found in its bed masses of volcanic rock, identical with those which I subsequently recognised as such at Aden.

13*th*.—The head-man of these parts is named Nyampung. I sent the last fragment of cloth we had, with a request that we should be furnished with a guide to the next chief. After a long conference with his council, the cloth was returned with a promise of compliance, and a request for some beads only. This man is supposed to possess the charm for rain, and other tribes send to him to beg it. This shows that what we inferred before was correct, that less rain falls in the

ntry than in Londa. Nyampungo behaved in quite a
tlemanly manner, presented me with some rice, and told
people to go amongst all the villages and beg for them-
es. An old man, father-in-law of the chief, told me that
had seen books before, but never knew what they meant.
y pray to departed chiefs and relatives, but the idea of
ying to God seemed new, and they heard it with reverence
this was an intelligent old man, I asked him about the
er, but he was as ignorant of it as the rest, and said,
Ve never dug silver, but we have washed for gold in the
ds of the rivers Mazoe and Luia, which unite in the
enya." I think that this is quite conclusive on the question
no silver having been dug by the natives of this district.
mpungo is afflicted with a kind of disease called Sesenda,
ich I imagine to be a species of leprosy common in this
rter, though they are a cleanly people. They never had
tle. The chief's father had always lived in their present
tion, and, when I asked him why he did not possess these
ful animals, he said, "Who would give us the medicine to
ble us to keep them?" I found out the reason afterwards
he prevalence of tsetse, but of this he was ignorant, having
posed that he could not keep cattle because he had no
dicine.

CHAPTER XXX

An elephant-hunt—Offering and prayers to the Barimo for success—Native mode of expression—Working of game-laws—A feast—Laughing hyænas—Numerous insects—Curious notes of birds—song—Caterpillars—Butterflies—Silica—The fruit Mokoronga—elephants—Rhinoceros adventure—Korwé bird—Its nest—A re-confinement—Honey and bees'-wax—Superstitious reverence for the lion—Slow travelling—Grapes—The Ue—Monina's village—Native names—Government of the Banyai—Electing a chief—Youths instructed in "Bonyái"—Suspected of falsehood—War-dance—Insanity and disappearance of Monahin—Fruitless search—Monina's sympathy—The sand-river Tangwe—The ordeal Muave—its victims—An unreasonable man—"Woman's rights"—Presents—Temperature—A winding course to shun villages—Banyai com-plexion and hair—Mushrooms—The tubers, Mokuri—The t-Shekabakadzi—Face of the country—Pot-holes—Pursued by-party of natives—Unpleasant threat—Aroused by a company-soldiers—A civilised breakfast—Arrival at Tete.

14*th*.—We left Nyampungo this morning. The path wou-up the Molinge, another sand-river which flows into the Nal-When we got clear of the tangled jungle which covers t-banks of these rivulets, we entered the Mopane country, whe-we could walk with comfort. When we had gone on a fe-hours, my men espied an elephant, and were soon in full pu-suit. They were in want of meat, having tasted nothing b-grain for several days. The desire for animal food made the-all eager to slay him, and, though an old bull, he was so-killed. The people of Nyampungo had never seen such d-peradoes before. One rushed up and hamstrung the beast wh-still standing, by a blow with an axe. Some Banyai elepha-hunters happened to be present when my men were fighti-with him. One of them took out his snuff-box, and poured o-all its contents at the root of a tree, as an offering to the Bari-for success. As soon as the animal fell, the whole of my pa-engaged in a wild savage dance round the body, which qu-frightened the Banyai, and he who made the offering said-me, "I see you are travelling with people who don't know h-to pray: I therefore offered the only thing I had in their be-and the elephant soon fell." One of Nyampungo's men w-remained with me, ran a little forward, when an opening in-trees gave us a view of the chase, and uttered loud prayers

cess in the combat. I admired the devout belief they all sessed in the actual existence of unseen beings, and prayed t they might yet know that benignant One who views us as His own. My own people, who are rather a degraded lot, arked to me as I came up, "God gave it to us. He said to old beast, 'Go up there; men are come who will kill and eat .'" These remarks are quoted to give the reader an idea of native mode of expression.

s we were now in the country of stringent game-laws, we e obliged to send all the way back to Nyampungo, to give rmation to a certain person who had been left there by the owner of this district to watch over his property, the owner self living near the Zambesi. The side upon which the hant fell, had a short broken tusk; the upper one, which ours, was large and thick. The Banyai remarked on our d luck. The men sent to give notice, came back late in the rnoon of the following day. They brought a basket of corn, wl, and a few strings of handsome beads, as a sort of thank-ring for our having killed it on their land, and said they thanked the Barimo besides for our success, adding "There ; eat it and be glad." Had we begun to cut it up before got this permission, we should have lost the whole. They brought a large party to eat their half, and they divided it h us in a friendly way. My men were delighted with the t, though, by lying unopened a whole day, the carcase was ty far gone. An astonishing number of hyænas collected nd, and kept up a loud laughter for two whole nights. Some hem do make a very good imitation of a laugh. I asked my what the hyænas were laughing at; as they usually give nals credit for a share of intelligence; they said, that they e laughing because we could not take the whole, and that would have plenty to eat as well as we.

n coming to the part where the elephant was slain, we sed through grass so tall that it reminded me of that in the ey of Cassange. Insects are very numerous after the rains mence. While waiting by the elephant, I observed a great ber of insects, like grains of fine sand, moving on my boxes. examination with a glass, four species were apparent; one reen and gold preening its wings, which glanced in the sun metallic lustre, another clear as crystal, a third of the ur of vermilion, and a fourth black. These are probably e of those which consume the seeds of every plant that ws. Almost every kind has its own peculiar insect, and n the rains are over, very few seeds remain untouched. rankest poisons, as the Kongwhane and Euphorbia, are devoured—the former has a scarlet insect; and even the

fiery bird's-eye pepper, which will keep off many others fr
their own seeds, is itself devoured by a maggot. I observe
here, what I had often seen before, that certain districts abou
in centipedes. Here they have light reddish bodies and bl
legs; great myriapedes are seen crawling everywhere. A
though they do no harm, they excite in man a feeling of loathin
Perhaps our appearance produces a similar feeling in the el
phant and other large animals. Where they have been mu
disturbed, they certainly look upon us with great distrust,
the horrid biped that ruins their peace. In the quietest pa
of the forest there is heard a faint but distinct hum, which te
of insect joy. One may see many whisking about in the cle
sunshine in patches among the green glancing leaves; but the
are invisible myriads working with never-tiring mandibles
leaves, and stalks, and beneath the soil. They are all brim
of enjoyment. Indeed the universality of organic life may
called a mantle of happy existence encircling the world, a
imparts the idea of its being caused by the consciousness of
benignant Father's smile on all the works of His hands.

The birds of the tropics have been described as general
wanting in power of song. I was decidedly of opinion that th
was not applicable to many parts in Londa, though birds the
are remarkably scarce. Here the chorus, or body of song, w
not much smaller in volume than it is in England. It was
so harmonious, and sounded always as if the birds were singi
in a foreign tongue. Some resemble the lark, and indeed the
are several of that family; two have notes not unlike those
the thrush. One brought the chaffinch to my mind, and anoth
the robin: but their songs are intermixed with several curio
abrupt notes unlike anything English. One utters deliberat
"peek, pak, pok"; another has a single note like a stroke on
violin-string. The mokwa reza gives forth a screaming set
notes like our blackbird when disturbed, then concludes w
what the natives say is "pula, pula" (rain, rain), but more l
"weep, weep, weep." Then we have the loud cry of francoli
the "pumpuru, pumpuru" of turtle-doves, and the "chik
chiken, chik, churr, churr" of the honey-guide. Occasiona
near villages we have a kind of mocking bird, imitating
calls of domestic fowls. These African birds have not b
wanting in song, they have only lacked poets to sing th
praises, which ours have had from the time of Aristopha
downwards. Ours have both a classic and a modern interes
enhance their fame. In hot dry weather, or at midday w
the sun is fierce, all are still: let, however, a good shower
and all burst forth at once into merry lays and loving courts
The early mornings and the cool evenings are their favou

es for singing. There are comparatively few with gaudy mage, being totally unlike, in this respect, the birds of the zils. The majority have decidedly a sober dress, though ectors, having generally selected the gaudiest as the most nable, have conveyed the idea that the birds of the tropics the most part possess gorgeous plumage.

5th.—Several of my men have been bitten by spiders and r insects, but no effect except pain has followed. A large rpillar is frequently seen, called lezuntabuea. It is covered h long grey hairs, and, the body being dark, it resembles a upine in miniature. If one touches it, the hairs run into pores of the skin, and remain there, giving sharp pricks. re are others which have a similar means of defence; and n the hand is drawn across them, as in passing a bush on ch they happen to be, the contact resembles the stinging of tles. From the great number of caterpillars seen, we have nsiderable variety of butterflies. One particular kind flies e like a swallow than a butterfly. They are not remarkable the gaudiness of their colours.

n passing along we crossed the hills Vungue or Mvungwe, ch we found to be composed of various eruptive rocks. At part we have breccia of altered marl or slate in quartz, and ious amygdaloids. It is curious to observe the different ns which silica assumes. We have it in claystone porphyry e, in minute round globules, no larger than turnip-seed, ed thickly over the matrix; or crystallised round the walls avities, once filled with air, or other elastic fluid; or it may ear in similar cavities as tufts of yellow asbestos, or as red, ow, or green crystals, or in laminæ so arranged as to appear fossil wood. Vungue forms the watershed between those l rivulets which run to the N.E. and others which flow hward, as the Kapopo, Ue, and Due. which run into the a.

We found that many elephants had been feeding on the fruit ed Mokoronga. This is a black-coloured plum, having purple e. We all ate it in large quantities, as we found it delicious. only defect it has, is the great size of the seed in com- son with the pulp. This is the chief fault of all uncultivated l fruits. The Mokoronga exists throughout this part of the ntry most abundantly, and the natives eagerly devour it, as said to be perfectly wholesome, or, as they express it, "It ure fat," and fat is by them considered the best of food. ugh only a little larger than a cherry, we found that the hants had stood picking them off patiently by the hour. observed the footprints of a black rhinoceros (*Rhinoceros rnis*, Linn.) and her calf. We saw other footprints among

the hills of Semalembue, but the black rhinoceros is remarka
scarce in all the country north of the Zambesi. The wh
rhinoceros (*Rhinoceros simus* of Burchell), or Mohóhu of
Bechuanas, is quite extinct here, and will soon become unkno
in the country to the south. It feeds almost entirely on grass
and is of a timid unsuspecting disposition: this renders it
easy prey, and they are slaughtered without mercy on
introduction of fire-arms. The black possesses a more sav
nature, and, like the ill-natured in general, is never found w
an ounce of fat in its body. From its greater fierceness
wariness, it holds its place in a district much longer than
more timid and better conditioned neighbour. Mr. Oswell
once stalking two of these beasts, and as they came slowly
him, he, knowing that there is but little chance of hitting
small brain of this animal by a shot in the head, lay expect
one of them to give his shoulder, till he was within a few ya
The hunter then thought that by making a rush to his side
might succeed in escaping, but the rhinoceros, too quick
that, turned upon him, and though he discharged his gun cl
to the animal's head he was tossed in the air. My friend
insensible for some time, and on recovering found large wou
on the thigh and body: I saw that on the former part still o
and five inches long. The white, however, is not always q
safe, for one, even after it was mortally wounded, attacked
Oswell's horse, and thrust the horn through to the sad
tossing at the time both horse and rider. I once saw a wh
rhinoceros give a buffalo which was gazing intently at my
a poke in the chest, but it did not wound it, and seemed o
a hint to get out of the way. Four varieties of the rhinoc
are enumerated by naturalists, but my observation led me
conclude that there are but two; and that the extra spe
have been formed from differences in their sizes, ages, and
direction of the horns, as if we should reckon the short-hor
cattle a different species from the Alderneys or the Highl
breed. I was led to this, from having once seen a bl
rhinoceros with a horn bent downwards, like that of
kuabaoba, and also because the animals of the two great varie
differ very much in appearance at different stages of t
growth. I find, however, that Dr. Smith, the best judg
these matters, is quite decided as to the propriety of the
division into three or four species. For common readers i
sufficient to remember that there are two well-defined spe
that differ entirely in appearance and food. The absenc
both these rhinoceroses among the reticulated rivers in
central valley may easily be accounted for, they would be
an easy prey to the natives in their canoes at the perio

ndation; but one cannot so readily account for the total nce of the giraffe and the ostrich on the high open lands ne Batoka, north of the Zambesi, unless we give credence to native report which bounds the country still further north another network of waters near Lake Shuia, and suppose it also prevented their progress southwards. The Batoka e no name for the giraffe or the ostrich in their language; as the former exists in considerable numbers in the angle ed by the Leeambye and Chóbe, they may have come from north along the western ridge. The Chóbe would seem to e been too narrow to act as an obstacle to the giraffe, posing it to have come into that district from the south; but broad river into which that stream flows, seems always to e presented an impassable barrier to both the giraffe and the ch, though they abound on its southern border, both in Kalahari Desert and the country of Mashona.

Ve passed through large tracts of Mopane country, and my caught a great many of the birds called Korwé (*Tockus hrorhynchus*) in their breeding-places, which were in holes he mopane-trees. On the 19th we passed the nest of ve, just ready for the female to enter: the orifice was tered on both sides, but a space was left of a heart shape, exactly the size of the bird's body. The hole in the tree in every case found to be prolonged some distance upwards ve the opening, and thither the korwe always fled to escape g caught. In another nest we found that one white egg, h like that of a pigeon, was laid, and the bird dropped her when captured. She had four besides in the ovarium. first time that I saw this bird was at Kolobeng, where d gone to the forest for some timber. Standing by a tree, tive looked behind me and exclaimed, "There is the nest of rwe." I saw a slit only, about half an inch wide and three our inches only, in a slight hollow of the tree. Thinking word korwe denoted some small animal, I waited with rest to see what he would extract; he broke the clay which ounded the slit, put his arm into the hole, and brought out *ckus*, or *red-beaked horn-bill*, which he killed. He informed hat when the female enters her nest she submits to a real nement. The male plasters up the entrance, leaving only rrow slit by which to feed his mate, and which exactly suits form of his beak. The female makes a nest of her own hers, lays her eggs, hatches them, and remains with the g till they are fully pledged. During all this time, which ated to be two or three months, the male continues to feed and the young family. The prisoner generally becomes e fat, and is esteemed a very dainty morsel by the natives,

while the poor slave of a husband gets so lean that, on sudden lowering of the temperature which sometimes happe after a fall of rain, he is benumbed, falls down, and dies. never had an opportunity of ascertaining the actual length the confinement, but on passing the same tree at Kolobeng abo eight days afterwards, the hole was plastered up again, as if, the short time that had elapsed, the disconsolate husband h secured another wife. We did not disturb her, and my dut prevented me from returning to the spot. This is the month which the female enters the nest. We had seen one of these, before mentioned, with the plastering not quite finished; saw many completed; and we received the very same acco here that we did at Kolobeng, that the bird comes forth wh the young are fully pledged, at the period when the corn is ri indeed, her appearance abroad with her young is one of the sig they have for knowing when it ought to be so. As that about the end of April, the time is between two and th months. She is said sometimes to hatch two eggs, and, wh the young of these are full-fledged, other two are just out of egg-shells: she then leaves the nest with the two elder, orifice is again plastered up, and both male and female atte to the wants of the young which are left. On several occasi I observed a branch bearing the marks of the male having of sat upon it when feeding his mate, and the excreta had b expelled a full yard from the orifice, and often proved a me of discovering the retreat.

The honey-guides were very assiduous in their friendly offi and enabled my men to get a large quantity of honey; though bees abound, the wax of these parts forms no article trade. In Londa it may be said to be fully cared for, as find hives placed upon trees in the most lonesome forests. often met strings of carriers laden with large blocks of substance, each 80 or 100 lbs. in weight, and pieces were offe to us for sale at every village; but here we never saw a si artificial hive. The bees were always found in the nat cavities of mopane-trees. It is probable that the good ma for wax afforded to Angola by the churches of Brazil, led to gradual development of that branch of commerce there. I even on the banks of the Quango as much as sixpence paid a pound. In many parts of the Batoka country, bees exis vast numbers; and the tribute due to Sekeletu is often pai large jars of honey; but having no market nor use for the it is thrown away. This was the case also with ivory at Lake Ngami, at the period of its discovery. The reports bro by my other party from Loanda of the value of wax, had ind some of my present companions to bring small quantities of

e, but, not knowing the proper mode of preparing it, it was dark coloured that no one would purchase it; I afterwards v a little at Kilimane, which had been procured from the ives somewhere in this region.

Though we are now approaching the Portuguese settlement, country is still full of large game. My men killed six ffalo calves out of a herd we met. The abundance of these mals, and also of antelopes, shows the insufficiency of the v and arrow to lessen their numbers. There are also a great ny lions and hyænas, and there is no check upon the increase the former, for the people, believing that the souls of their efs enter into them, never attempt to kill them; they even ieve that a chief may metamorphose himself into a lion, kill y one he chooses, and then return to the human form; there- e when they see one they commence clapping their hands, ich is the usual mode of salutation here. The consequence that lions and hyænas are so abundant, that we see little ts made in trees, indicating the places where some of the habitants have slept when benighted in the fields. As mbers of my men frequently left the line of march in order take out the korwes from their nests, or follow the honey- ides, they excited the astonishment of our guides, who were stantly warning them of the danger they thereby incurred m lions. I was often considerably ahead of the main body of y men on this account, and was obliged to stop every hour or o, but, the sun being excessively hot by day, I was glad of e excuse for resting. We could make no such prodigious ides as officers in the Arctic regions are able to do. Ten or elve miles a day were a good march for both the men and yself, and it was not the length of the marches, but continuing y after day to perform the same distance, that was so fatiguing. was in this case much longer than appears on the map, cause we kept out of the way of villages. I drank less than e natives when riding, but all my clothing was now constantly mp from the moisture which was imbibed in large quantities every pond. One does not stay on these occasions to prepare ter with alum or anything else, but drinks any amount with- t fear. I never felt the atmosphere so steamy as on the low- ing lands of the Zambesi, and yet it was becoming cooler than was on the highlands.

We crossed the rivulets Kapopo and Ue, now running, but ually dry. There are great numbers of wild grape-vines owing in this quarter; indeed they abound everywhere along e banks of the Zambesi. In the Batoka country there is a riety which yields a black grape of considerable sweetness. he leaves are very large and harsh, as if capable of with-

standing the rays of this hot sun; but the most common kind —one with a round leaf and a greenish grape, and another with a leaf closely resembling that of the cultivated varieties, and with dark or purple fruit—have large seeds, which are strongly astringent and render it a disagreeable fruit. The natives eat all the varieties; and I tasted vinegar made by a Portuguese from these grapes. Probably a country which yields the wild vines so very abundantly, might be a fit one for the cultivated species. At this part of the journey so many of the vines had run across the little footpath we followed, that one had to be constantly on the watch to avoid being tripped. The ground was covered with rounded shingle, which was not easily seen among the grass. Pedestrianism may be all very well for those whose obesity requires much exercise, but for one who was becoming as thin as a lath, through the constant perspiration caused by marching day after day in the hot sun, the only good I saw in it was, that it gave an honest sort of man a vivid idea of the treadmill.

Although the rains were not quite over, great numbers of pools were drying up, and the ground was in many parts covered with small, green, cryptogamous plants, which gave it a mouldy appearance and a strong smell. As we sometimes pushed aside the masses of rank vegetation which hung over our path, we felt a sort of hot blast on our faces. Everything looked unwholesome, but we had no fever. The Ue flows between high banks of a soft red sandstone streaked with white and pieces of tufa. The crumbling sandstone is evidently alluvial, and is cut into, 12 feet deep. In this region, too, we met with pot-holes, six feet deep and three or four in diameter. In some cases they form convenient wells; in others they are full of earth; and in others still, the people have made them into graves for their chiefs.

On the 20th we came to Monína's village (close to the same river Tangwe, lat. 16° 13′ 38″ S., long. 32° 32′ E.). This man is very popular among the tribes on account of his liberality. Boróma, Nyampúngo, Monína, Jira, Katolósa (Monomotápa), and Súsa, all acknowledge the supremacy of one called Nyatéwe, who is reported to decide all disputes respecting land. The confederation is exactly similar to what we observed in Londa and other parts of Africa. Katolósa is "the Emperor Monomotapa" of history, but he is a chief of no great power, and acknowledges the supremacy of Nyatéwe. The Portuguese formerly honoured Monomotapa with a guard, to fire off numbers of guns on the occasion of any funeral, and he was also partially subsidized. The only evidence of greatness possessed by his successor, is his having about a hundred wives. When he died

disputed succession and much fighting are expected. In ference to the term Monomotapa, it is to be remembered that ono, Moéne, Mona, Mana, or Moréna, mean simply *chief*, and nsiderable confusion has arisen from naming different people making a plural of the chief's name. The names Monomoizes, elt also Monemuíges and Monomuízes, and Monomotápistas, hen applied to these tribes are exactly the same as if we should ll the Scotch the Lord Douglases. Motápe was the chief of he Bambíri, a tribe of the Banyai, and is now represented in he person of Katolósa. He was probably a man of greater nergy than his successor, yet only an insignificant chief. Monomoizes was formed from Moiza or Muiza, the singular of he word Babísa or Aiza, the proper name of a large tribe to the orth. In the transformation of this name the same error has een committed as in the others; and mistakes have occurred many other names by inattention to the meaning, and pre- lection for the letter *r*. The river Loangwa, for instance, has een termed Arroangoa; and the Luenya, the Ruanha. The azizúlu, or Mashóna, are spoken of as the Morurúrus.

The government of the Banyai is rather peculiar, being a sort f feudal republicanism. The chief is elected, and they choose he son of the deceased chief's sister in preference to his own ffspring. When dissatisfied with one candidate, they even go o a distant tribe for a successor, who is usually of the family of he late chief, a brother, or a sister's son, but never his own son r daughter. When first spoken to on the subject, he answers s if he thought himself unequal to the task and unworthy of he honour, but, having accepted it, all the wives, goods, and hildren of his predecessor belong to him, and he takes care to eep them in a dependent position. When any one of them be- omes tired of this state of vassalage and sets up his own village, t is not unusual for the elected chief to send a number of the oung men, who congregate about himself, to visit him. If he oes not receive them with the usual amount of clapping of ands and humility, they, in obedience to orders, at once burn is village. The children of the chief have fewer privileges than ommon free men. They may not be sold, but, rather than hoose any one of them for a chief at any future time, the free hen would prefer to elect one of themselves who bore only a very istant relationship to the family. These free men are a distinct lass who can never be sold; and under them there is a class of laves whose appearance, as well as position, is very degraded. Monina had a great number of young men about him from twelve o fifteen years of age. These were all sons of free men, and ands of young lads like them in the different districts leave heir parents about the age of puberty, and live with such men

as Monina for the sake of instruction. When I asked the natur of the instruction I was told "Bonyái," which I suppose may b understood as indicating manhood, for it sounds as if we shoul say, "to teach an American, Americanism," or "an English man to be English." While here they are kept in subjectio to rather stringent regulations. They must salute carefull by clapping their hands on approaching a superior, and whe any cooked food is brought, the young men may not approac the dish, but an elder divides a portion to each. They remai unmarried until a fresh set of youths is ready to occupy thei place under the same instruction. The parents send servant with their sons to cultivate gardens to supply them with food and also tusks to Monina to purchase clothing for them. Whe the lads return to the village of their parents, a case is submitte to them for adjudication, and if they speak well on the point, th parents are highly gratified.

When we told Monina that we had nothing to present bu some hoes, he replied that he was not in need of those article and that he had absolute power over the country in front, an if he prevented us from proceeding, no one would say anythin to him. His little boy Borómo having come to the encampmen to look at us, I gave him a knife, and he went off and brough a pint of honey for me. The father came soon afterwards, an I offered him a shirt. He remarked to his councillors, "It evident that this man has nothing, for, if he had, his peop would be buying provisions, but we don't see them going abo for that purpose." His council did not agree in this. The evidently believed that we had goods, but kept them hid, ar we felt it rather hard to be suspected of falsehood. It w probably at their suggestion that in the evening a war-dan was got up, about a hundred yards from our encampment, as to put us in fear and force us to bring forth presents. Some Monina's young men had guns, but most were armed with lar bows, arrows, and spears. They beat their drums furiously, ar occasionally fired off a gun. As this sort of dance is never g up unless there is an intention to attack, my men expected assault. We sat and looked at them for some time, and the as it became dark, lay down, all ready to give them a warm r ception. But an hour or two after dark the dance ceased, an as we then saw no one approaching us, we went to sleep. Du ing the night, one of my head-men, Monahin, was seen to g up, look towards the village, and say to one who was half awa "Don't you hear what these people are saying? Go and listen He then walked off in the opposite direction and never returne We had no guard set, but every one lay with his spear in h hand. The man to whom he spoke appears to have been in

eamy condition, for it did not strike him that he ought to give
e alarm. Next morning I found to my sorrow that Monahin
s gone, and not a trace of him could be discovered. He had
attack of pleuritis some weeks before, and had recovered, but
tterly complained a little of his head. I observed him in good
irits on the way hither, and in crossing some of the streams
I was careful not to wet my feet, he aided me, and several
nes joked at my becoming so light. In the evening he sat
side my tent until it was dark, and did not manifest any great
rm. It was probably either a sudden fit of insanity, or,
ving gone a little way out from the camp, he may have been
rried off by a lion, as this part of the country is full of them.
incline to the former opinion, because sudden insanity occurs
nen there is any unusual strain upon their minds. Monahin
s in command of the Batoka of Mokwiné in my party, and he
s looked upon with great dislike by all that chief's subjects.
e only difficulties I had with them arose in consequence of
ing obliged to give orders through him. They said Mokwine
reported to have been killed by the Makololo, but Monahin is
e individual who put forth his hand and slew him. When
e of these people kills in battle, he seems to have no com-
nction afterwards; but when he makes a foray on his own re-
onsibility, and kills a man of note, the common people make
marks to each other, which are reported to him, and bring the
fair perpetually to his remembrance. This iteration on the
nscience causes insanity, and when one runs away in a wide
untry like this, the fugitive is never heard of. Monahin had
tely become afraid of his own party from overhearing their re-
arks, and said more than once to me, "They want to kill me."
believe if he ran to any village they would take care of him.
felt his loss greatly, and spent three days in searching for him.
e was a sensible and most obliging man. I sent in the morn-
g to inform Monina of this sad event, and he at once sent to
l the gardens around, desiring the people to look for him, and,
ould he come near, to bring him home. He evidently sympa-
ised with us in our sorrow, and, afraid lest we might suspect
m, added, "We never catch nor kidnap people here. It is not
r custom. It is considered as guilt among all the tribes." I
ve him credit for truthfulness, and he allowed us to move on
ithout further molestation.

After leaving his village we marched in the bed of a sand-
ver a quarter of a mile broad, called Tangwe. Walking on this
nd is as fatiguing as walking on snow. The country is flat,
d covered with low trees, but we see high hills in the distance.
little to the south we have those of the Lobole. This region
very much infested by lions, and men never go any distance

into the woods alone. Having turned aside on one occasion at midday, and gone a short distance among grass a little taller than myself, an animal sprung away from me which was certainly not an antelope, but I could not distinguish whether it was a lion or a hyæna. This abundance of carnivora made us lose all hope of Monahin. We saw footprints of many black rhinoceroses, buffaloes, and zebras.

After a few hours we reached the village of Nyakóba. Two men, who accompanied us from Monina to Nyakoba's, would not believe us when we said that we had no beads. It is very trying to have one's veracity doubted, but, on opening the boxes and showing them that all I had was perfectly useless to them, they consented to receive some beads off Sekwebu's waist, and promised to send four yards of calico from Tete. As we came away from Monina's village, a witch-doctor, who had been sent for, arrived, and all Monina's wives went forth into the field that morning fasting. There they would be compelled to drink an infusion of a plant named "goho," which is used as an ordeal. This ceremony is called "muavi," and is performed in this way. When a man suspects that any of his wives have bewitched him, he sends for the witch-doctor, and all the wives go forth into the field, and remain fasting till that person has made an infusion of the plant. They all drink it, each one holding up her hand to heaven in attestation of her innocency. Those who vomit are considered innocent, while those whom it purges are pronounced guilty, and put to death by burning. The innocent return to their homes, and slaughter a cock as a thank-offering to their guardian spirits. The practice of ordeal is common among all the negro nations north of the Zambesi. This summary procedure excited my surprise, for my intercourse with the natives here had led me to believe that the women were held in so much estimation that the men would not dare to get rid of them thus. But the explanation I received was this. The slightest imputation makes them eagerly desire the test; they are conscious of being innocent, and have the fullest faith in the muavi detecting the guilty alone; hence they go willingly, and even eagerly, to drink it. When in Angola, a half-caste was pointed out to me, who is one of the most successful merchants in that country; and the mother of this gentleman, who was perfectly free, went of her own accord, all the way from Ambaca to Cassange, to be killed by the ordeal, her rich sons making no objection. The same custom prevails among the Barotse, Bashubia, and Batoka, but with slight variations. The Barotse, for instance, pour the medicine down the throat of a cock or of a dog, and judge of the innocence or guilt of the person accused, according to the vomiting or purging of the animal.

l. I happened to mention to my own men the water-test for tches formerly in use in Scotland: the supposed witch, being nd hand and foot, was thrown into a pond; if she floated, she s considered guilty, taken out, and burned; but if she sank d was drowned, she was pronounced innocent. The wisdom my ancestors excited as much wonder in their minds, as their stom did in mine.

The person whom Nyakoba appointed to be our guide, having formed us of the decision, came and bargained that his services ould be rewarded with a hoe. I had no objection to give it, d showed him the article; he was delighted with it, and went to show it to his wife. He soon afterwards returned, and d that, though he was perfectly willing to go, his wife would t let him. I said, "Then bring back the hoe;" but he re- ed, "I want it." "Well, go with us, and you shall have it." But my wife won't let me." I remarked to my men, "Did u ever hear such a fool?" They answered, "Oh, that is the cus- n of these parts; the wives are the masters." And Sekwebu formed me that he had gone to this man's house, and heard n saying to his wife, "Do you think that I would ever leave u?" then, turning to Sekwebu, he asked, "Do you think I uld leave this pretty woman? Is she not pretty?" Sek- bu had been making inquiries among the people, and had nd that the women indeed possessed a great deal of influence. e questioned the guide whom we finally got from Nyakoba, an elligent young man, who had much of the Arab features, and nd the statements confirmed. When a young man takes a ing to a girl of another village, and the parents have no ection to the match, he is obliged to come and live at their llage. He has to perform certain services for the mother-in- v, such as keeping her well supplied with firewood; and when comes into her presence he is obliged to sit with his knees in pent position, as putting out his feet towards the old lady uld give her great offence. If he becomes tired of living in s state of vassalage, and wishes to return to his own family, is obliged to leave all his children behind—they belong to the fe. This is only a more stringent enforcement of the law m which emanates the practice which prevails so very exten- ely in Africa, known to Europeans as "buying wives." Such tually it is, but it does not appear quite in that light to the ors. So many head of cattle or goats are given to the parents the girl, "to give her up," as it is termed, *i.e.* to forego all im on her offspring, and allow an entire transference of her d her seed into another family. If nothing is given, the hily from which she has come can claim the children as part itself: the payment is made to sever this bond. In the case

supposed, the young man has not been able to advance anythi
for that purpose; and, from the temptations placed here bef
my men, I have no doubt that some prefer to have th
daughters married in that way, as it leads to the incre
of their own village. My men excited the admiration of t
Bambiri, who took them for a superior breed on account
their bravery in elephant-hunting, and wished to get them
sons-in-law on the conditions named; but none yielded to t
temptation.

We were informed that there is a child belonging to a ha
caste Portuguese in one of these tribes, and the father h
tried in vain to get him from the mother's parents. We s
several things to confirm the impression of the higher positi
which women hold here; and, being anxious to discover if
were not mistaken, when we came amongst the Portugues
inquired of them, and was told that they had ascertained t
same thing; and that, if they wished a man to perform a
service for them, he would reply, "Well, I shall go and a
my wife." If she consented, he would go and perform
duty faithfully; but no amount of coaxing or bribery wo
induce him to do it if she refused. The Portuguese prai
the appearance of the Banyai, and they certainly are a f
race.

We got on better with Nyakoba than we expected. He
been so much affected by the sesenda that he is quite decre
and requires to be fed. I at once showed his messenger t
we had nothing whatever to give. Nyakoba was offended w
him for not believing me, and he immediately sent a baske
maize and another of corn, saying that he believed my st
ment, and would send men with me to Tete who would not
me to any other village.

The birds here sing very sweetly, and I thought I heard
canary, as in Londa. We had a heavy shower of rain, a
observed that the thermometer sank 14° in one hour afterwa
From the beginning of February we experienced a sen
diminution of temperature. In January the lowest was
and that at sunrise; the average at the same hour (sun
being 79°; at 3 p.m., 90°; and at sunset, 82°. In Febr
it fell as low as 70° in the course of the night, and the ave
height was 88°. Only once did it rise to 94°, and a thu
storm followed this; yet the sensation of heat was gr
now than it had been at much higher temperatures on
elevated lands.

We passed several villages by going roundabout ways thr
the forest. We saw the remains of a lion that had been
by a buffalo, and the horns of a putokwane (black antelope

est I had ever seen, which had met its death by a lion. The ms beating all night in one village near which we slept, showed t some person in it had finished his course. On the occasion of death of a chief, a trader is liable to be robbed, for the ple consider themselves not amenable to law until a new is elected. We continued a very winding course, in order avoid the chief Katolósa, who is said to levy large sums on those who fall into his hands. One of our guides was a e tall young man, the very image of Ben-Habib the Arab. ey were carrying dried buffalo's meat to the market at Tete, a private speculation.

A great many of the Banyai are of a light coffee-and-milk our, and indeed this colour is considered handsome through- the whole country—a fair complexion being as much a t of beauty with them as with us. As they draw out their ir into small cords a foot in length, and entwine the inner rk of a certain tree round each separate cord, and dye this bstance of a reddish colour, many of them put me in mind of ancient Egyptians. The great mass of dressed hair which y possess reaches to the shoulders, but, when they intend to vel, they draw it up to a bunch, and tie it on the top of the ad. They are cleanly in their habits.

As we did not come near human habitations, and could only e short stages on account of the illness of one of my men, I d an opportunity of observing the expedients my party re- ted to in order to supply their wants. Large white edible shrooms are found on the anthills, and are very good. The kúri, a tuber which abounds in the Mopane country, they scovered by percussing the ground with stones; and another ber, about the size of a turnip, called "bonga," is found in the me situations. It does not determine to the joints like the kuri, and in winter has a sensible amount of salt in it. A it called "ndongo" by the Makololo, "dongolo" by the mbiri, resembles in appearance a small plum, which becomes ack when ripe, and is good food, as the seeds are small. Many es are known by tradition, and one receives curious bits of formation in asking about different fruits that are met with. tree named "shekabakádzi" is superior to all others for aking fire by friction. As its name implies, women may even adily make fire by it when benighted.

The country here is covered over with well-rounded shingle d gravel of granite, gneiss, with much talc in it, mica schist, d other rocks which we saw *in situ* between the Kafue and angwa. There are great mounds of soft red sand slightly herent, which crumble in the hand with ease. The gravel d the sand drain away the water so effectually that the trees

are exposed to the heat during a portion of the year, witho any moisture; hence they are not large, like those on t Zambesi, and are often scrubby. The rivers are all of the sand kind, and we pass over large patches between this and Te in which, in the dry season, no water is to be found. Close our south, the hills of Lokóle rise to a considerable height, a beyond them flows the Mazóe with its golden sands. The gre numbers of pot-holes on the sides of sandstone ridges, wh viewed in connection with the large banks of rolled shingle a washed sand which are met with on this side of the easte ridge, may indicate that the sea in former times rolled its wa along its flanks. Many of the hills between the Kafue a Loangwa have their sides of the form seen in mud banks l by the tide. The pot-holes appear most abundant on low gr sandstone ridges here; and as the shingle is composed of t same rocks as the hills west of Zumbo, it looks as if a curre had dashed along from the south-east in the line in which t pot-holes now appear, and if the current was deflected, by the hills, towards the Maravi country, north of Tete, it may ha hollowed the rounded water-worn caverns, in which these peo store their corn, and also hide themselves from their enemi I could detect no terraces on the land, but, if I am right in supposition, the form of this part of the continent must on have resembled the curves or indentations seen on the southe extremity of the American continent. In the indentation the S.E., S., S.W., and W. of this, lie the principal gold-was ings; and the line of the current, supposing it to have stru against the hills of Mburuma, shows the washings in the and N.E. of Tete.

We were tolerably successful in avoiding the villages, a slept one night on the flanks of the hill Zimika, where a gre number of deep pot-holes afforded an abundant supply of go rain-water. Here, for the first time, we saw hills with ba smooth, rocky tops, and we crossed over broad dykes of gne and syenitic porphyry: the directions in which they lay we N. and S. As we were now near to Tete, we were congrat lating ourselves on having avoided those who would only ha plagued us; but next morning some men saw us, and ran off inform the neighbouring villages of our passing. A party i mediately pursued us, and, as they knew we were within call Katolósa (Monomotápa), they threatened to send information that chief of our offence, in passing through the country wi out leave. We were obliged to give them two small tusks, had they told Katolosa of our supposed offence, we should in probability have lost the whole. We then went through a ve rough stony country without any path. Being pretty well ti

in the evening of the 2nd of March, I remained at about
t miles' distance from Téte, Tétte, or Nyungwé. My men
d me to go on; I felt too fatigued to proceed, but sent for-
d to the Commandant the letters of recommendation with
ch I had been favoured in Angola by the Bishop and others,
lay down to rest. Our food having been exhausted, my
had been subsisting for some time on roots and honey.
ut two o'clock in the morning of the 3rd we were aroused by
officers and a company of soldiers, who had been sent with
materials for a civilized breakfast and a "masheela" to
g me to Tete. (Commandant's house: lat. 16° 9′ 3″ S., long.
28′ E.) My companions thought that we were captured by
armed men, and called me in alarm. When I understood
errand on which they had come, and had partaken of a good
kfast, though I had just before been too tired to sleep, all
fatigue vanished. It was the most refreshing breakfast I
partook of, and I walked the last eight miles without the
t feeling of weariness, although the path was so rough that
of the officers remarked to me, "This is enough to tear a
's life out of him." The pleasure experienced in partaking
hat breakfast was only equalled by the enjoyment of Mr.
briel's bed on my arrival at Loanda. It was also enhanced
the news that Sebastopol had fallen, and the war was
shed.

OTE.—Having neglected, in referring to the footprints of the rhinoceros, to
tion what may be interesting to naturalists, I add it here in a note: that
ever the footprints are seen, there are also marks of the animal having
ghed up the ground and bushes with his horn. This has been supposed to
cate that he is subject to "fits of ungovernable rage"; but when seen, he ap-
s rather to be rejoicing in his strength. He acts as a bull sometimes does
n he gores the earth with his horns. The rhinoceros, in addition to this,
ds on a clump of bushes, bends his back down, and scrapes the ground with
ect, throwing it out backwards, as if to stretch and clean his toes, in the
e way that a dog may be seen to do on a little grass: this is certainly not
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CHAPTER XXXI

Kind reception from the Commandant—His generosity to my me
The village of Tete—The population—Distilled spirits—The for
Cause of the decadence of Portuguese power—Former trade—Sla
employed in gold-washing—Slave-trade drained the country
labourers—The rebel Nyaude's stockade—He burns Tete—Kisal
revolt and ravages — Extensive field of sugar-cane — The C
mandant's good reputation among the natives — Provident
guidance—Seams of coal—A hot spring—Picturesque countr
Water-carriage to the coal-fields—Workmen's wages—Export
Price of provisions—Visit gold-washings—The process of obtain
the precious metal—Coal within a gold-field—Present from Ma
Sicard—Natives raise wheat, etc.—Liberality of the Command
—Geographical information from Senhor Candido—Earthqua
—Native ideas of a Supreme Being—Also of the immortality
transmigration of souls—Fondness for display at funerals—Tr
restrictions—Former Jesuit establishment—State of religion
education at Tete—Inundation of the Zambesi—Cotton cultiva
—The fibrous plants congé and buaze—Detained by fever—
Kumbanzo bark—Native medicines—Iron, its quality—Hear
famine at Kilimane—Death of a Portuguese lady—The funer
Disinterested kindness of the Portuguese.

I WAS most kindly received by the Commandant Tito Augu
d'Araujo Sicard, who did everything in his power to restore
from my emaciated condition; and as this was still the unheal
period at Kilimane, he advised me to remain with him until
following month. He also generously presented my men w
abundant provisions of millet; and by giving them lodging
a house of his own, until they could erect their own huts
preserved them from the bite of the tampans, here nam
Carapatos.[1] We had heard frightful accounts of this in
while among the Banyai, and Major Sicard assured me tha
strangers its bite is more especially dangerous, as it someti
causes fatal fever. It may please our homœopathic friend

[1] Another insect, resembling a maggot, burrows into the feet of the n
and sucks their blood. Mr. Westwood says, "The tampan is a large spe
mite, closely allied to the poisonous bug (as it is called) of Persia, *Arg
flexus*, respecting which such marvellous accounts have been recorded
which the statement respecting the carapato or tampan would partially corr
Mr. W. also thinks that the poison-yielding larva called N'gwa is a "spe
chrysomelidæ. The larvæ of the British species of that family exude a
yellow thickish fluid when alarmed, but he has not heard that any of the
at all poisonous."

r that, in curing the bite of the tampan, the natives admin-
r one of the insects bruised in the medicine employed.

he village of Tete is built on a long slope down to the river,
fort being close to the water. The rock beneath is grey
lstone, and has the appearance of being crushed away from
river: the strata have thus a crumpled form. The hollow
ween each crease is a street, the houses being built upon the
ecting fold. The rocks at the top of the slope are much
her than the fort, and of course completely command it.
re is then a large valley, and beyond that, an oblong hill
ed Karueira. The whole of the adjacent country is rocky
broken, but every available spot is under cultivation. The
e houses in Tete are cemented with mud instead of lime, and
ched with reeds and grass. The rains, having washed out
mud between the stones, give all the houses a rough untidy
earance. No lime was known to be found nearer than
ambique; some used in making seats in the verandahs had
ally been brought all that distance. The Portuguese,
ently, knew nothing of the pink and white marbles, which
und at the Mbai, and another rivulet, named the Unguesi,
it, and of which I brought home specimens; nor yet of the
mite which lies so near to Zumbo; they might have burned
marble into lime without going so far as Mozambique.
re are about thirty European houses; the rest are native,
of wattle and daub. A wall about ten feet high is in-
ded to enclose the village, but most of the native inhabitants
er to live on different spots outside. There are about 1,200
s in all, which with European households would give a
ulation of about 4,500 souls. Only a small proportion of
se, however, live on the spot; the majority are engaged in
cultural operations in the adjacent country. Generally
e are not more than 2,000 people resident, for, compared
h what it was, Tete is now a ruin. The number of Portu-
se is very small; if we exclude the military, it is under
nty. Lately, however, 105 soldiers were sent from Portugal
enna, where in one year twenty-five were cut off by fever.
y were then removed to Tete, and here they enjoy much
er health, though, from the abundance of spirits distilled from
ous plants, wild fruits, and grain, in which pernicious
erage they largely indulge, besides partaking chiefly of un-
lesome native food, better health could scarcely have been
ected. The natives here understand the method of distilla-
by means of gun-barrels, and a succession of earthen pots
d with water to keep them cool. The general report of the
r here is that, while at Kilimane the fever is continuous, at
a man recovers in about three days. The mildest remedies

only are used at first, and, if that period be passed, then more severe.

The fort of Tete has been the salvation of the Portugu power in this quarter. It is a sm ll square building, wit thatched apartment for the residence of the troops; and tho there are but few guns, they are in a much better state t those of any fort in the interior of Angola. The cause of decadence of the Portuguese power in this region is sim this. In former times considerable quantities of grain, wheat, millet, and maize, were exported, also coffee, sugar, and indigo, besides gold-dust and ivory. The cultivatior grain was carried on by means of slaves, of whom the Po guese possessed a large number. The gold-dust was procu by washing at various points on the north, south, and wes Tete. A merchant took all his slaves with him to the washi carrying as much calico and other goods as he could mus On arriving at the washing-place he made a present to chief, of the value of about a pound sterling. The slaves v then divided into parties, each headed by a confidential serv who not only had the supervision of his squad while the w ing went on, but bought dust from the inhabitants, and ma weekly return to his master. When several masters unite one spot, it was called a "Bara," and they then erected a porary church, in which a priest from one of the missions formed mass. Both chiefs and people were favourable to t visits, because the traders purchased grain for the susten of the slaves with the goods they had brought. They conti at this labour until the whole of the goods were expended, by this means about 130 lbs. of gold were annually prod Probably more than this was actually obtained, but, as it wa article easily secreted, this alone was submitted to the autho for taxation. At present the whole amount of gold obt annually by the Portuguese is from 8 to 10 lbs. only. W the slave-trade began, it seemed to many of the mercha more speedy mode of becoming rich, to sell off the slaves, to pursue the slow mode of gold-washing and agriculture they continued to export them, until they had neither han labour nor to fight for them. It was just the story of the and the golden egg. The coffee and sugar plantations and washings were abandoned, because the labour had bee ported to the Brazils. Many of the Portuguese then fol their slaves, and the Government was obliged to pass a to prevent further emigration, which, had it gone on, have depopulated the Portuguese possessions altogethe clever man of Asiatic (Goa) and Portuguese extraction, Nyaude, now built a stockade at the confluence of the L

Zambesi; and when the Commandant of Tete sent an officer
n his company to summon him to his presence, Nyaude asked
nission of the officer to dress himself, which being granted,
ent into an inner apartment, and the officer ordered his
to pile their arms. A drum of war began to beat a note
ch is well known to the inhabitants. Some of the soldiers
the alarm on hearing this note, but the officer, disregarding
r warning, was, with his whole party, in a few minutes dis-
ed and bound hand and foot. The Commandant of Tete
armed the whole body of slaves and marched against the
kade of Nyaude, but when they came near to it, there was
Luenya still to cross. As they did not effect this speedily,
ude despatched a strong party under his son Bonga across
river below the stockade, and up the left bank of the Zam-
until they came near to Tete. They then attacked Tete,
ch was totally undefended save by a few soldiers in the fort,
dered and burned the whole town except the house of the
mandant and a few others, with the church and fort. The
en and children fled into the church, and it is a remarkable
that none of the natives of this region will ever attack a
rch. Having rendered Tete a ruin, Bonga carried off all
cattle and plunder to his father. News of this having
brought to the army before the stockade, a sudden panic
ersed the whole; and as the fugitives took roundabout ways
heir flight, Katolosa, who had hitherto pretended to be
ndly with the Portuguese, sent out his men to capture as
y of them as they could. They killed many for the sake of
r arms. This is the account which both natives and Portu-
se give of the affair.

nother half-caste from Macao, called Kisaka or Choutama, on
opposite bank of the river, likewise rebelled. His father
ing died, he imagined that he had been bewitched by the
uguese, and he therefore plundered and burnt all the planta-
s of the rich merchants of Tete on the north bank. As
ve before remarked, that bank is the most fertile, and there
Portuguese had their villas and plantations to which they
y retired from Tete. When these were destroyed, the
people were completely impoverished. An attempt was
e to punish this rebel, but it also was unsuccessful, and he
lately been pardoned by the home Government. One point
he narrative of this expedition is interesting. They came to
ld of sugar-cane so large that 4,000 men eating it dur-
two days did not finish the whole. The Portuguese were
placed between two enemies, Nyaude on the right bank and
ka on the left, and not only so, but Nyaude, having placed
stockade on the point of land on the right banks of both the

Luenya and Zambesi, and washed by both these rivers, c
prevent intercourse with the sea. The Luenya rushes
the Zambesi with great force, when the latter is low, an
coming up the Zambesi boats must cross it and the Lue
separately, even going a little way up that river, so as not t
driven away by its current in the bed of the Zambesi,
dashed on the rock which stands on the opposite shore.
coming up to the Luenya for this purpose, all boats and ca
came close to the stockade to be robbed. Nyaude kept the
tuguese shut up in their fort at Tete during two years, and
could only get goods sufficient to buy food, by sending to
mane, by an overland route along the north bank of the Zam
The mother country did not in these "Caffre wars" pay
bills, so no one either became rich or blamed the missionari

The merchants were unable to engage in trade; and comme
which the slave-trade had rendered stagnant, was now comple
obstructed. The present Commandant of Tete, Major Sic
having great influence among the natives from his good charac
put a stop to the war more than once by his mere presenc
the spot. We heard of him among the Banyai as a man
whom they would never fight, because "he had a good hea
Had I come down to this coast instead of going to Loand
1853, I should have come among the belligerents while
war was still raging, and should probably have been cut
My present approach was just at the conclusion of the pe
and when the Portuguese authorities here were infor
through the kind offices of Lord Clarendon and Count de La
dio, that I was expected to come this way, they all decl
that such was the existing state of affairs that no Euro
could possibly pass through the tribes. Some natives at
came down the river to Tete, and said, alluding to the sex
and artificial horizon, that "the Son of God had come," and th
was "able to take the sun down from the heavens and pla
under his arm!" Major Sicard then felt sure that this wa
man mentioned in Lord Clarendon's despatch.

On mentioning to the Commandant that I had discov
a small seam of coal, he stated that the Portuguese were alr
aware of nine such seams, and that five of them were on
opposite bank of the river. As soon as I had recovered
my fatigue I went to examine them. We proceeded in a bo
the mouth of the Lofúbu or Revúbu, which is about two
below Tete, and on the opposite or northern bank. Ascen
this about four miles against a strong current of beauti
clear water, we landed near a small cataract, and walked a
two miles through very fertile gardens to the seam, whic
found to be in one of the feeders of the Lofubu, called Mu

Motize. The seam is in the perpendicular bank, and dips into rivulet, or in a northerly direction. There is, first of all, a m ten inches in diameter, then some shale, below which there nother seam, fifty-eight inches of which are seen, and, as the tom touches the water of the Muatize, it may be more. This t of the seam is about thirty yards long. There is then ult. About one hundred yards higher up the stream, black icular trap is seen, penetrating in thin veins the clay shale the country, converting it into porcellanite, and partially stallizing the coal with which it came into contact. On the ht bank of the Lofubu there is another feeder entering that er near its confluence with the Muatize, which is called the rongózi, in which there is another and still larger bed coal exposed. Further up the Lofubu, there are other seams the rivulets Inyavu and Makare; also several spots in the ravi country have the coal cropping out. This has evidently n brought to the surface by volcanic action at a later period n the coal formation.

also went up the Zambesi and visited a hot spring called amborónda, situated in the bed of a small rivulet named ondo, which shows that igneous action is not yet extinct. landed at a small rivulet called Mokorozi, then went a mile two to the eastward, where we found a hot fountain at bottom of a high hill. A little spring bubbles up on one side he rivulet Nyaondo, and a great quantity of acrid steam rises from the ground adjacent, about twelve feet square of which o hot that my companions could not stand on it with their e feet. There are several little holes from which the water kles, but the principal spring is in a hole a foot in diameter, about the same in depth. Numbers of bubbles are con- ntly rising. The steam feels acrid in the throat, but is inflammable, as it did not burn when I held a bunch of ted grass over the bubbles. The mercury rises to 158° when thermometer is put into the water in the hole, but after w seconds it stands steadily at 160°. Even when flowing r the stones, the water is too hot for the hand. Little frequently leap out of the stream in the bed of which fountain rises, into the hot water, and get scalded to death. e saw a frog which had performed that experiment, and s now cooked. The stones over which the water flows are rusted with a white salt, and the water has a saline taste. e ground has been dug out near the fountain by the natives, order to extract the salt it contains. It is situated among ks of syenitic porphyry in broad dykes, and gneiss tilted on ge, and having a strike to the N.E. There are many specimens half-formed pumice, with greenstone and lava. Some of the

sandstone strata are dislocated by a hornblende rock and by basa
the sandstone nearest to the basalt being converted into quar

The country around, as indeed all the district lying N. a
N.W. of Tete, is hilly, and, the hills being covered with tre
the scenery is very picturesque. The soil of the valleys is ve
fruitful and well cultivated. There would not be much difficu
in working the coal. The Lofubu is about sixty yards broa
it flows perennially, and at its very lowest period, which is af
September, there is water about eighteen inches deep, whi
could be navigated in flat-bottomed boats. At the time of
visit it was full, and the current was very strong. If the sm
cataract referred to were to be avoided, the land-carriage beyo
would only be about two miles. The other seams further up t
river may, after passing the cataract, be approached more eas
than that in the Muatize; as the seam, however, dips down into t
stream, no drainage of the mine would be required, for if wa
were come to, it would run into the stream. I did not visit t
others, but I was informed that there are seams in the indepe
dent native territory, as well as in that of the Portuguese. Th
in the Nake is in the Banyai country, and indeed I have
doubt but that the whole country between Zumbo and Lupata
a coal-field of at least 2½° of latitude in breadth, having ma
faults, made during the time of the igneous action. The gr
sandstone rock having silicified trees lying on it, is of th
dimensions. The plantation in which the seam of coal exi
would be valued among the Portuguese at about 60 dollars
12*l*., but much more would probably be asked if a wealt
purchaser appeared. They could not, however, raise the pr
very much higher, because estates containing coal might be h
from the native owners at a much cheaper rate. The wages
free labourers, when employed in such work as gold-washi
agriculture, or digging coal, is two yards of unbleached calico
day. They might be got to work cheaper if engaged by the mo
or for about sixteen yards per month. For masons and carpe
ters even, the ordinary rate is two yards per day. This is call
one braça. Tradesmen from Kilimane demand four braças,
eight yards, per day. English or American unbleached calic
the only currency used. The carriage of goods up the river to Te
adds about 10 per cent. to their cost. The usual conveyance is
means of very large canoes and launches built at Senna.

The amount of merchandise brought up during the
months of peace previous to my visit, was of the value of 30,0
dollars, or about 6,000*l*. The annual supply of goods for tra
is about 15,000*l*., being calico, thick brass-wire, beads, gu
powder, and guns. The quantity of the latter is, however, sm
as the Government of Mozambique made that article contraba

er the commencement of the war. Goods, when traded with the tribes around the Portuguese, produce a profit of only about per cent., the articles traded in being ivory and gold-dust. little oil and wheat are exported, but nothing else. Trade th the tribes beyond the exclusive ones is much better. Thirty ass rings cost 10*s.* at Senna, 1*l.* at Tete, and 2*l.* beyond the bes in the vicinity of Tete; these are a good price for a pen- of gold-dust of the value of 2*l.* The plantations of coffee, hich, previous to the commencement of the slave-trade, yielded e material for exportation, are now deserted, and it is difficult find a single tree. The indigo (*Indigofera argentea*, the mmon wild indigo of Africa) is found growing everywhere, and rge quantities of the senna-plant grow in the village of Tete d other parts; but neither indigo nor senna is collected. lumba-root, which is found in abundance in some parts farther wn the river, is bought by the Americans, it is said, to use as lye-stuff. A kind of sarsaparilla, or a plant which is believed the Portuguese to be such, is found from Londa to Senna, but s never been exported.

The price of provisions is low, but very much higher than evious to the commencement of the war. Two yards of calico e demanded for six fowls; this is considered very dear, because, fore the war, the same quantity of calico was worth twenty- ur fowls. Grain is sold in little bags made from the leaves of e palmyra, like those in which we receive sugar. They are lled panjas, and each panja weighs between thirty and forty unds. The panja of wheat at Tete is worth a dollar, or 5*s.*; t the native grain may be obtained among the islands below pata at the rate of three panjas for two yards of calico. The ghest articles of consumption are tea and coffee—the tea being en as high as 15*s.* a pound. Food is cheaper down the river low Lupata, and, previous to the war, the islands which stud e Zambesi were all inhabited, and, the soil being exceedingly tile, grain and fowls could be got to any amount. The habitants disappeared before their enemies the Landeens, but e beginning to return since the peace. They have no cattle, e only place where we found no tsetse being the district of te itself: and the cattle in the possession of the Portuguese e a mere remnant of what they formerly owned.

When visiting the hot fountain, I examined what were merly the gold-washings in the rivulet Mokoroze, which nearly on the sixteenth parallel of latitude. The banks are ered with large groves of fine mango-trees, among which the rtuguese lived while superintending the washing for the cious metal. The process of washing is very laborious and lious. A quantity of sand is put into a wooden bowl with

water; a half-rotatory motion is given to the dish, which caus the coarser particles of sand to collect on one side of the bottor These are carefully removed with the hand, and the proce of rotation renewed until the whole of the sand is taken awa and the gold alone remains. It is found in very minute scale and, unless I had been assured to the contrary, I should hav taken it to be mica, for, knowing the gold to be of great specific gravity than the sand, I imagined that a stream of wat would remove the latter and leave the former; but here th practice is to remove the whole of the sand by the hand. Th process was, no doubt, a profitable one to the Portuguese, ar it is probable that, with the improved plan by means of mercur the sands would be lucrative. I had an opportunity of examin ing the gold-dust from different parts to the east and north-ea of Tete. There are six well-known washing-places. These a called Mashinga, Shindúndo, Missála, Kapáta, Máno, and Jáw From the description of the rock I received, I suppose go is found both in clay-shale and quartz. At the range Mashin to the N.N.W. the rock is said to be so soft that the wom pound it into powder in wooden mortars previous to washing.

Round towards the westward, the old Portuguese indicate station which was near to Zumbo on the river Panyáme, a called Dambarári, near which much gold was found. Farth west lay the now unknown kingdom of Abútua, which w formerly famous for the metal; and then, coming round towar the east, we have the gold-washings of the Mashóna, or Bazizi and farther east that of Manica, where gold is found mu more abundantly than in any other part, and which has be supposed by some to be the Ophir of King Solomon. I saw gold from this quarter as large as grains of wheat, that fou in the rivers which run into the coal-field being in very minu scales. If we place one leg of the compasses at Tete, and tend the other three and a half degrees, bringing it round fr the north-east of Tete by west, and then to the south-e we nearly touch or include all the known gold-produc country. As the gold on this circumference is found in coar grains than in the streams running towards the centre, or Te I imagine that the real gold-field lies round about the coal-fie and, if I am right in the conjecture, then we have coal encirc by a gold-field, and abundance of wood, water, and provision a combination not often met with in the world. The inhabita are not unfavourable to washings conducted on the princi formerly mentioned. At present they wash only when in w of a little calico. They know the value of gold perfectly w for they bring it for sale in goose-quills, and demand 24 ye of calico for one penful. When the rivers in the distric

nica and other gold-washing places have been flooded, they ve a coating of mud on the banks. The natives observe the ts which dry soonest, and commence digging there, in firm ief that gold lies beneath. They are said not to dig deeper n their chins, believing that if they did so the ground would in and kill them. When they find a *piece* or flake of gold, y bury it again, from the superstitious idea that this is the d of the gold, and, though they know the value of it well, y prefer losing it rather than the whole future crop. This duct seemed to me so very unlikely in men who bring the t in quills, and even put in a few seeds of a certain plant as harm to prevent their losing any of it in the way, that I bted the authority of my informant; but I found the report fied by all the Portuguese who know the native language mode of thinking, and give the statement for what it is th. If it is really practised, the custom may have been roduced by some knowing one who wished to defraud the fs of their due; for we are informed in Portuguese history t in former times these pieces or flakes of gold were con- red the perquisites of the chiefs.

Major Sicard, the Commandant, whose kindness to me and people was unbounded, presented a rosary made of the gold the country, the workmanship of a native of Tete, to my le daughter; also specimens of the gold-dust of three different es, which, with the coal of Muatize and Morongoze, are osited in the Museum of Practical Geology, Jermyn-street, don.

ll the cultivation is carried on with hoes in the native ner, and considerable quantities of *Holcus sorghum*, maize, *nisetum typhoideum*, or lotsa of the Balonda, millet, rice, wheat, are raised, as also several kinds of beans—one of ch, called "litloo" by the Bechuanas, yields under-ground, well as the *Arachis hypogœa*, or ground-nut; with cucum- s, pumpkins, and melons. The wheat is sown in low-lying es which are annually flooded by the Zambesi. When the ers retire, the women drop a few grains in a hole made with oe, then push back the soil with the foot. One weeding e is required before the grain comes to maturity. This ple process represents all our subsoil-ploughing, liming, uring, and harrowing, for in four months after planting, a d crop is ready for the sickle, and has been known to yield a dred-fold. It flourished still more at Zumbo. No irrigation required, because here there are gentle rains, almost like t, in winter, which go by the name of "wheat-showers," are unknown in the interior, where no winter rain ever s. The rains at Tete come from the east, though the pre-

vailing winds come from the S.S.E. The finest portion of t flour does not make bread nearly so white as the seconds, a here the boyaloa (pombe), or native beer, is employed to m with the flour instead of yeast. It makes excellent bread. Kilimane, where the cocoa-nut palm abounds, the toddy from called "sura," is used for the same purpose, and makes t bread still lighter.

As it was necessary to leave most of my men at this pla Major Sicard gave them a portion of land on which to cultiva their own food, generously supplying them with corn in t meantime. He also said that my young men might go and hu elephants in company with his servants, and purchase goo with both the ivory and dried meat, in order that they mig have something to take with them on their return to Sekele The men were delighted with his liberality, and soon sixty seventy of them set off to engage in this enterprise. There w no calico to be had at this time in Tete, but the Command handsomely furnished my men with clothing. I was in a st of want myself, and, though I pressed him to take payment ivory for both myself and men, he refused all recompense. shall ever remember his kindness with deep gratitude. He written me, since my arrival in England, that my men killed four elephants in the course of two months after departure.

On the day of my arrival I was visited by all the gentle of the village, both white and coloured, including the pa Not one of them had any idea as to where the source of Zambesi lay. They sent for the best travelled natives, but n of them knew the river even as far as Kansála. The fathe one of the rebels who had been fighting against them had a great traveller to the south-west, and had even heard of visit to Lake Ngami; but he was equally ignorant with all others that the Zambesi flowed in the centre of the cou They had, however, more knowledge of the country to the n of Tete than I had. One man, who had gone to Cazembe Major Monteiro, stated that he had seen the Luapúra or Lon flowing past the town of that chieftain into the Luamé Lecambye, but imagined that it found its way, somehow or o into Angola. The fact that sometimes rivers were seen to like this towards the centre of the country led geographe the supposition that inner Africa was composed of elevated s plains, into which rivers ran and were lost. One of the ge men present, Senhor Candido, had visited a lake 45 da the N.N.W. of Tete, which is probably the Lake Mara geographers, as in going thither they pass through the pe that name. The inhabitants of its southern coast are n

va; those on the north, Mujao; and they call the lake anja or Nyanje, which simply means a large water, or bed of arge river. A high mountain stands in the middle of it, ed Murómbo or Murombola, which is inhabited by people o have much cattle. He stated that he crossed the Nyanja a narrow part, and was 36 hours in the passage. The canoes e punted the whole way, and, if we take the rate about two es per hour, it may be sixty or seventy miles in breadth. The ntry all round was composed of level plains covered with ss, and, indeed, in going thither they travelled seven or eight s without wood, and cooked their food with grass and stalks native corn alone. The people sold their cattle at a very ap rate. From the southern extremity of the lake, two rivers e forth: one, named after itself, the Nyanja, which passes o the sea on the east coast under another name; and the re, which flows into the Zambesi a little below Senna. The re is named Shirwa at its point of departure from the lake, Senhor Candido was informed, when there, that the lake s simply an expansion of the river Nyanja, which comes from north and encircles the mountain Murombo, the meaning of ich is junction or union, in reference to the water having ted at its northern extremity, and united again at its thern. The Shire flows through a low, flat, marshy country, abounding in population, and they are said to be brave. Portuguese are unable to navigate the Shire up to the lake anja, because of the great abundance of a water-plant which uires no soil, and which they name "alfacinya" (*Pistia atiotes*), from its resemblance to a lettuce. This completely tructs the progress of canoes. In confirmation of this I may e that, when I passed the mouth of the Shire, great quantities this same plant were floating from it into the Zambesi, and ny parts of the banks below were covered with the dead plants. enhor Candido stated that slight earthquakes have happened eral times in the country of the Maravi, and at no great tance from Tete. The motion seems to come from the east- rd, and never to have lasted more than a few seconds. They named in the Maravi tongue "shiwo," and in that of the ple of Tete "shitakotéko," or "*shivering*." This agrees ctly with what has taken place in the coast of Mozambique few slight shocks of short duration, and all appearing to e from the east. At Senna, too, a single shock has been several times, which shook the doors and windows and le the glasses jingle. Both Tete and Senna have hot springs heir vicinity, but the shocks seemed to come not from them, from the east and proceed to the west. They are probably nected with the active volcanoes in the island of Bourbon.

As Senhor Candido holds the office of judge in all the disput of the natives and knows their language perfectly, his stat ment may be relied on that all the natives of this region ha a clear idea of a Supreme Being, the maker and governor all things. He is named "Morimo," "Molungo," "Reza "Mpámbe," in the different dialects spoken. The Barotse nan him "Nyámpi," and the Balonda "Zámbi." All prompt acknowledge him as the ruler over all. They also fully belie in the soul's continued existence apart from the body, and vis the graves of relatives, making offerings of food, beer, e When undergoing the ordeal, they hold up their hands to t Ruler of Heaven, as if appealing to him to assert their in cence. When they escape, or recover from sickness, or a delivered from any danger, they offer a sacrifice of a fowl a sheep, pouring out the blood as a libation to the soul of so departed relative. They believe in the transmigration of sou and also that while persons are still living they may en into lions and alligators, and then return again to their o bodies.

While still at Tete the son of Monomotapa paid the C mandant a visit. He is named Mozungo, or "White Ma has a narrow tapering head, and probably none of the abi or energy his father possessed. He was the favourite of father, who hoped that he would occupy his place. A str party, however, in the tribe placed Katalosa in the chiefta ship, and the son became, as they say, a child of this r The Portuguese have repeatedly received offers of territor they would only attend the interment of the departed c with troops, fire off many rounds of cartridges over the gr and then give éclat to the instalment of the new chief. T presence would probably influence the election, for many w vote on the side of power, and a candidate might feel it w while to grant a good piece of land, if thereby he could se the chieftainship to himself. When the Portuguese tra wish to pass into the country beyond Katalosa, they pr him with about thirty-two yards of calico and some other g and he then gives them leave to pass in whatever dire they choose to go. They must, however, give certain quant of cloth to a number of inferior chiefs beside, and they subject to the game-laws. They have thus a body of excl tribes around them, preventing direct intercourse between and the population beyond. It is strange that, when they the power, they did not insist on the free navigation Zambesi. I can only account for this in the same w which I accounted for a similar state of things in the All the traders have been in the hands of slaves, and

nted that moral courage which a free man, with free servants whom he can depend, usually possesses. If the English had n here, they would have insisted on the free navigation of s pathway as an indispensable condition of friendship. The sent system is a serious difficulty in the way of developing resources of the country, and might prove fatal to an un- ned expedition. If this desirable and most fertile field of erprise is ever to be opened up, men must proceed on a ferent plan from that which has been followed, and I do not prehend there would be much difficulty in commencing a new tem, if those who undertook it insisted that it is not our tom to pay for a highway which has not been made by man. e natives themselves would not deny that the river is free those who do not trade in slaves. If, in addition to an open nk explanation, a small subsidy were given to the paramount ef, the willing consent of all the subordinates would soon secured.

On the 1st of April I went to see the site of a former establish- nt of the Jesuits, called Micombo, about ten miles S.E. of te. Like all their settlements I have seen, both judgment d taste had been employed in the selection of the site. A tle stream of mineral water had been collected in a tank and nducted to their house, before which was a little garden for sing vegetables at times of the year when no rain falls. It now buried in a deep shady grove of mango-trees. I was companied by Captain Nunes, whose great-grandfather, also a ptain in the time of the Marquis of Pombal, received sealed ers, to be opened only on a certain day. When that day rived, he found the command to go with his company, seize all e Jesuits of this establishment, and march them as prisoners the coast. The riches of the fraternity, which were immense, re taken possession of by the state. Large quantities of gold d often been sent to their superiors at Goa, enclosed in images. he Jesuits here do not seem to have possessed the sympathies the people as their brethren in Angola did. They were keen aders in ivory and gold-dust. All praise their industry. Whatever they did, they did it with all their might, and obably their successful labours in securing the chief part of e trade to themselves had excited the envy of the laity. one of the natives here can read; and though the Jesuits are id to have translated some of the prayers into the language of e country, I was unable to obtain a copy. The only religious achers now in this part of the country are two gentlemen of lour, natives of Goa. The one who officiates at Tete, named dro Antonio d'Araujo, is a graduate in Dogmatic Theology d Moral Philosophy. There is but a single school in Tete,

and it is attended only by the native Portuguese children, w are taught to read and write. The black population is total uncared for. The soldiers are marched every Sunday to he mass, and but few others attend church. During the period my stay, a kind of theatrical representation of our Saviou passion and resurrection was performed. The images and oth paraphernalia used were of great value, but the present rich of the church are nothing to what it once possessed. T Commandant is obliged to lock up all the gold and silver in t fort for safety, though not from any apprehension of its bei stolen by the people, for they have a dread of sacrilege.

The state of religion and education is, I am sorry to say, low as that of commerce; but the European Portuguese val education highly, and send their children to Goa and elsewhe for instruction in the higher branches. There is not a sing bookseller's shop, however, in either Eastern or Western Afric Even Loanda, with its 12,000 or 14,000 souls, cannot boast one store for the sale of food for the mind.

On the 2nd the Zambesi suddenly rose several feet height. Three such floods are expected annually, but this ye there were four. This last was accompanied by discoloratio and must have been caused by another great fall of rain east the ridge. We had observed a flood of discoloured water whe we reached the river at the Kafue; it then fell two feet, an from subsequent rains again rose so high that we were oblig to leave it when opposite the hill Pinkwe. About the 10th March the river rose several feet with comparatively cle water, and it continued to rise until the 21st, with but a ve slight discoloration. This gradual rise was the greatest, ar was probably caused by the water of inundation in the interio The sudden rise which happened on the 2nd, being deeply di coloured, showed again the effect of rains at a comparative short distance. The fact of the river rising three or four tim annually, and the one flood of inundation being mixed with t others, may account for the Portuguese not recognising t phenomenon of the periodical inundation, so well known the central country.

The independent natives cultivate a little cotton, but it is n at all equal, either in quantity or quality, to what we found Angola. The pile is short, and it clings to the seed so m that they use an iron roller to detach it. The soil, however equal to the production of any tropical plant or fruit. T natives have never been encouraged to cultivate cotton for sa nor has any new variety been introduced. We saw no palm trees, the oil which is occasionally exported being from t ground-nut. One of the merchants of Tete had a mill of t

dest construction for grinding this nut, which was driven by nkeys. It was the only specimen of a machine I could exhibit my men. A very superior kind of salad-oil is obtained from e seeds of cucumbers, and is much used in native cookery.

An offer, said to have been made by the 'Times,' having cited attention even in this distant part, I asked the Comndant if he knew of any plant fit for the production of paper. procured specimens of the fibrous tissue of a species of aloe, med Congé, and some also from the root of a wild date, and, tly, of a plant named Buáze, the fibres of which, though eless for the manufacture of paper, are probably a suitable bstitute for flax. I submitted a small quantity of these fibres Messrs. Pye Brothers, of London, who have invented a perior mode for the preparation of such tissues for the manuturer. They most politely undertook the examination, and ve given a favourable opinion of the Buaze, as may be seen in e note below.[1]

I was unable to procure either the flowers or fruit of the plant, t, as it is not recognised at sight by that accomplished botanand eminent traveller, Dr. J. D. Hooker, it may safely be conuded that it is quite unknown to botanists. It is stated by the rtuguese to grow in large quantities in the Maravi country rth of the Zambesi, but it is not cultivated, and the only

[1] 80, *Lombard Street*, 20*th March*, 1857.

Dear Sir,—We have now the pleasure to return you the specimens of fibrous nts from the Zambesi river, on which you were desirous to see the effects of r treatment; we therefore enclose you,

No. 1. Buaze, in the state received from you.
1 A. Do. as prepared by us.
1 B. The tow which has come from it in hackling.

No. 2. Conge, as received from you.
2 A. Do. as prepared by us.

With regard to both these fibres, we must state that the *very minute quantity* each specimen has prevented our subjecting them to anything like the full atment of our process, and we can therefore only give you an *approximate* a of their value.

The Buaze evidently possesses a very strong and fine fibre, assimilating to flax its character, but we believe, when treated *in quantity* by our process, it uld show both a stronger and finer fibre than flax; but being unable to apply e rolling or pressing processes with any efficiency to so very small a quantity, e gums are not yet so perfectly extracted as they would be, nor the fibre ened out to so fine a quality as it would then exhibit.

This is even yet more the case with the Conge, which, being naturally a harsh re, full of gums, wants exactly that powerful treatment which our process is culated to give it, but which cannot be applied to such miniature specimens. e do not therefore consider this as more than half treated, its fibre conquently remaining yet harsh, and coarse, and stiff, as compared with what it uld be if treated *in quantity*.

Judging that it would be satisfactory to you to be in possession of the best actical opinion to be obtained on such a subject, we took the liberty of

known use it has been put to is in making threads on whi the natives string their beads. Elsewhere the split tendons animals are employed for this purpose. This seems to be equal strength, for a firm thread of it feels like catgut in t hand, and would rather cut the fingers than break.

Having waited a month for the commencement of the healt season at Kilimane, I would have started at the beginning April, but tarried a few days in order that the moon might ma her appearance, and enable me to take lunar observations on r way down the river. A sudden change of temperature happeni on the 4th, simultaneously with the appearance of the ne moon, the Commandant and myself, with nearly every person the house, were laid up with a severe attack of fever. I so recovered by the use of my wonted remedies, but Major Sica and his little boy were confined much longer. There was general fall of 4° of temperature from the middle of March, 8 at 9 a.m. and 87° at 9 p.m.; the greatest heat being 90° at mi day, and the lowest 81° at sunrise. It afforded me pleasure attend the invalids in their sickness, though I was unable show a tithe of the gratitude I felt for the Commandan increasing kindness. My quinine and other remedies we nearly all expended, and no fresh supply was to be found he there being no doctors at Tete, and only one apothecary with t troops, whose stock of medicine was also small. The Portugue however, informed me that they had the cinchona bark growi in their country—that there was a little of it to be found Tete—whole forests of it at Senna and near the delta Kilimane. It seems quite a providential arrangement that t remedy for fever should be found in the greatest abundan where it is most needed. On seeing the leaves, I stated that was not the *Cinchona longifolia*, from which it is supposed t quinine of commerce is extracted, but the name and propert of this bark made me imagine that it was a cinchonaceous tr I could not get the flower, but when I went to Senna I tried bring away a few small living trees with earth in a box. The

forwarding your little specimens to Messrs. Marshall, of Leeds, who have kin favoured us with the following observations on them :—

"We have examined the samples you sent us yesterday, and think the Co or aloe fibre would be of no use to us, but the Buaze fibre appears to resem flax, and as prepared by you will be equal to flax worth 50*l.* or 60*l.* per ton. we could hardly speak positively to the value unless we had 1 cwt. or 2 cwt. try on our machinery. However, we think the result is promising, and we h further inquiry will be made as to the probable supply of the material."

We are, dear Sir,

Your very obedient servants,

PYE BROTHERS.

The Rev. Dr. Livingstone.

ver, all died when we came to Kilimane. Failing in this of testing the point, I submitted a few leaves and seed-ls to my friend, Dr. Hooker, who kindly informs me that belong "apparently to an apocyneous plant, very nearly l to the Malouetia Heudlotii (of Decaisne), a native of gambia." Dr. H. adds, "Various plants of this natural are reputed powerful febrifuges, and some of them are to equal the cinchona in their effects." It is called in native tongue Kumbanzo.

he flowers are reported to be white. The pods are in pairs, t or fifteen inches in length, and contain a groove on their r sides. The thick soft bark of the root is the part used by natives; the Portuguese use that of the tree itself. I ediately began to use a decoction of the bark of the root, my men found it so efficacious that they collected small ntities of it for themselves, and kept it in little bags for re use. Some of them said that they knew it in their own ntry, but I never happened to observe it. The decoction is n after the first paroxysm of the complaint is over. The tuguese believe it to have the same effects as the quinine, it may prove a substitute for that invaluable medicine.

here are numbers of other medicines in use among the ves, but I have always been obliged to regret want of time scertain which were useful and which of no value. We a medicine in use by a tribe in one part of the country, and same plant employed by a tribe a thousand miles distant. s surely must arise from some inherent virtue in the plant. Boers under Potgeiter visited Delagoa Bay for the first time it ten years ago, in order to secure a port on the east coast their republic. They had come from a part of the interior re the disease called croup occasionally prevails. There was appearance of the disease amongst them at the period of r visit, but the Portuguese inhabitants of that bay found they had left it among them, and several adults were cut by a form of the complaint called *Laryngismus stridulus*, disease of which the great Washington died. Similar cases e occurred in the South Sea Islands. Ships have left ases, from which no one on board was suffering at the time heir visit. Many of the inhabitants here were cut down, ally in three days from their first attack, until a native or adopted the plan of scratching the root of the tongue ly with a certain root, and giving a piece of it to be chewed. cure may have been effected by the scarification only, the Portuguese have the strongest faith in the virtues of root, and always keep some of it within reach.

here are also other plants which the natives use in the

treatment of fever, and some of them produce diaphoresis i short space of time. It is certain that we have got the kn ledge of the most potent febrifuge in our pharmacopœia f the natives of another country. We have no cure for chol and some other diseases. It might be worth the investigat of those who visit Africa to try and find other remedies i somewhat similar way to that in which we found the quinine

The only other metal, besides gold, we have in abundance this region is iron, and that is of excellent quality. In s places it is obtained from what is called the specular iron ore, also from black oxide. The latter has been well roasted in operations of nature, and contains a large proportion of metal. It occurs generally in tears or rounded lumps, an but slightly magnetic. When found in the beds of rivers, natives know of its existence by the quantity of oxide on surface, and they find no difficulty in digging it with poin

[1] I add the native names of a few of their remedies in order to assist inquirer:—Mupanda pandu: this is used in fever for producing perspirat the leaves are named Chirussa; the roots dye red and are very astring Goho or Goö: this is the ordeal medicine; it is both purgative and em Mutuva or Mutumbue: this plant contains so much oil that it serves as light Londa; it is an emollient drink for the cure of coughs, and the pounded lo answer as soap to wash the head. Nyamuen uen has a curious softening e on old dry grain. Mussakasi is believed to remove the effects of the Mudama is a stringent vermifuge. Mapubuza dyes a red colour. Mus yields an oil. Shinkondo: a virulent poison; the Maravi use it in their ord and it is very fatal. Kanunka utare is said to expel serpents and rats b pungent smell, which is not at all disagreeable to man; this is probably a of *Zanthoxylon*, perhaps the Z. melancantha of Western Africa, as it is use expel rats and serpents there. Mussonzoa dyes cloth black. Mussio: the b of this also dye black. Kangome, with flowers and fruit like Mocha coffee; leaves are much like those of the sloe, and the seeds are used as coffee or e as beans. Kanembe-embe: the pounded leaves used as an extemporaneous for mending broken vessels. Katunguru is used for killing fish. Mut Nyerere: an active caustic. Mudiacoro: also an external caustic, and internally. Kapande: another ordeal plant, but used to produce diaphor Karungasura: also diaphoretic. Munyazi yields an oil, and is one of ingredients for curing the wounds of poisoned arrows. Uombue: a large employed in killing fish. Kakumate: used in intermittents. Mushet applied to ulcers; and the infusion also internally in amenorrhœa. Inyi yánya: this is seen in small dark-coloured crooked roots of pleasant arom smell and slightly bitter taste, and is highly extolled in the treatment of fe it is found in Manica. Eskinencia: used in croup and sore throat. Ita Itaka: for diaphoresis in fever; this root is brought as an article of barte the Arabs to Kilimane; the natives purchase it eagerly. Mukundukund decoction used as a febrifuge in the same way as quinine; it grows plenti at Shupanga, and the wood is used as masts for launches. I may here add recipe of Brother Pedro of Zumbo for the cure of poisoned wounds, in orde show the similarity of practice among the natives of the Zambesi, from wh all probability he acquired his knowledge, and the Bushmen of the Kala It consists of equal parts of the roots of the Calumba, Musheteko, Ab Batatinya, Paregekanto, Itaka, or Kapande, put into a bottle and covered common castor-oil. As I have before observed, I believe the oily ingredie the effectual one, and ought to be tried by any one who has the misfortu get wounded by a Bushman's or Banyai arrow.

ks. They consider English iron as "rotten"; and I have , when a javelin of their own iron lighted on the cranium of ppopotamus, it curled up like the proboscis of a butterfly, the owner would prepare it for future use by straightening *old* with two stones. I brought home some of the hoes ch Sekeletu gave me to purchase a canoe, also some others ined in Kilimane, and they have been found of such good ity that a friend of mine in Birmingham has made an eld rifle of them.

he iron ore exists in great abundance, but I did not find any stone in its immediate vicinity. So far as I could learn, e is neither copper nor silver. Malachite is worked by the le of Cazembe, but, as I did not see it, nor any other metal, n say nothing about it. A few precious stones are met with, some parts are quite covered with agates. The mineralogy he district, however, has not been explored by any one com- nt to the task.

When my friend the Commandant was fairly recovered, and lyself felt strong again, I prepared to descend the Zambesi. umber of my men were out elephant-hunting, and others established a brisk trade in firewood, as their countrymen at Loanda. I chose sixteen of those who could manage es to convey me down the river. Many more would have e, but we were informed that there had been a failure of the s at Kilimane from the rains not coming at the proper time, thousands had died of hunger. I did not hear of a single t having been made to relieve the famishing by sending n food down the river. Those who perished were mostly es, and others seemed to think that their masters ought to for their relief. The sufferers were chiefly among those ves who inhabit the delta, and who are subject to the tuguese. They are in a state of slavery, but are kept on ns and mildly treated. Many yield a certain rental of grain to their owners, and are otherwise free. Eight thousand said to have perished. Major Sicard lent me a boat which been built on the river, and sent also Lieutenant Miranda onduct me to the coast.

Portuguese lady who had come with her brother from bon, having been suffering for some days from a severe ck of fever, died about 3 o'clock in the morning of the 20th pril. The heat of the body having continued unabated till clock, I was called in, and found her bosom quite as warm I ever did in a living case of fever. This continued for e hours more. As I had never seen a case in which fever- t continued so long after death, I delayed the funeral until istakable symptoms of dissolution occurred. She was a

widow, only twenty-two years of age, and had been ten yea in Africa. I attended the funeral in the evening, and w struck by the custom of the country. A number of slaves pr ceded us, and fired off many rounds of gunpowder in front the body. When a person of much popularity is buried, all t surrounding chiefs send deputations to fire over the grave. O one occasion at Tete, more than thirty barrels of gunpowd were expended. Early in the morning of the 21st the slaves the deceased lady's brother went round the village making lamentation, and drums were beaten all day, as they are at su times among the heathen.

The Commandant provided for the journey most abundantl and gave orders to Lieutenant Miranda that I should not allowed to pay for anything all the way to the coast, and se messages to his friends Senhors Ferrao, Isidore, Asevedo, a Nunes, to treat me as they would himself. From every one these gentlemen I am happy to acknowledge that I receiv most disinterested kindness, and I ought to speak well ever of Portuguese hospitality. I have noted each little of civility received, because somehow or other we have come hold the Portuguese character in rather a low estimation. Th may have arisen partly from the pertinacity with which so of them have pursued the slave-trade, and partly from the co trast which they now offer to their illustrious ancestors—t foremost navigators of the world. If my specification of th kindnesses will tend to engender a more respectful feeling the nation, I shall consider myself well rewarded. We h three large canoes in the company which had lately come with goods from Senna. They are made very large and str much larger than any we ever saw in the interior, and mig strike with great force against a rock and not be broken. T men sit at the stern when paddling, and there is usually a lit shed made over a part of the canoe to shade the passengers fr the sun. The boat in which I went was furnished with such covering, so I sat quite comfortably.

CHAPTER XXXII

ve Tete and proceed down the river—Pass the stockade of Bonga—Gorge of Lupata—"Spine of the world"—Width of river—Islands—War drum at Shiramba—Canoe navigation—Reach Senna—Its ruinous state — Landeens levy fines upon the inhabitants — Cowardice of native militia—State of the revenue—No direct trade with Portugal—Attempts to revive the trade of Eastern Africa—Country round Senna—Gorongozo, a Jesuit station—Manica, the best gold region in Eastern Africa—Boatbuilding at Senna—Our departure—Capture of a rebel stockade—Plants Alfacinya and Njefu at the confluence of the Shire—Landeen opinion of the whites — Mazaro, the point reached by Captain Parker — His opinion respecting the navigation of the river from this to the ocean—Lieut. Hoskins' remarks on the same subject—Fever; its effects — Kindly received into the house of Colonel Nunes at Kilimane—Forethought of Captain Nolloth and Dr. Walsh—Joy embittered—Deep obligations to the Earl of Clarendon, etc.—On developing resources of the interior—Desirableness of Missionary Societies selecting healthy stations—Arrangements on leaving my men—Retrospect—Probable influence of the discoveries on slavery — Supply of cotton, sugar, etc., by free labour — Commercial stations—Development of the resources of Africa a work of time —Site of Kilimane—Unhealthiness—Death of a shipwrecked crew from fever—The Captain saved by quinine—Arrival of H.M. brig "Frolic"—Anxiety of one of my men to go to England—Rough passage in the boats to the ship — Sekwebu's alarm—Sail for Mauritius — Sekwebu on board; he becomes insane; drowns himself—Kindness of Major-General C. M. Hay—Escape shipwreck—Reach home.

e left Tete at noon on the 22nd, and in the afternoon arrived the garden of Senhor A. Manoel de Gomes, son-in-law and hew of Bonga. The Commandant of Tete had sent a letter the rebel Bonga, stating that he ought to treat me kindly, l he had deputed his son-in-law to be my host. Bonga is not all equal to his father Nyaude, who was a man of great lity. He is also in bad odour with the Portuguese, because receives all runaway slaves and criminals. He does not st the Portuguese, and is reported to be excessively superious. I found his son-in-law, Manoel, extremely friendly, able to converse in a very intelligent manner. He was in garden when we arrived, but soon dressed himself respectly, and gave us a good tea and dinner. After a breakfast of roasted eggs, and biscuits next morning, he presented six ls and three goats as provisions for the journey. When we

parted from him we passed the stockade of Bonga at the co fluence of the Luenya, but did not go near it, as he is said to very suspicious. The Portuguese advised me not to take a observation, as the instruments might awaken fears in Bonga mind, but Manoel said I might do so if I wished; his garde however, being above the confluence, could not avail as a ge graphical point. There are some good houses in the stockad The trees of which it is composed seemed to me to be livin and could not be burned. It was strange to see a stocka menacing the whole commerce of the river in a situati where the guns of a vessel would have full play on it, but it a formidable affair for those who have only muskets. On o occasion, when Nyaude was attacked by Kisaka, they foug for weeks; and though Nyaude was reduced to cutting up h copper anklets for balls, his enemies were not able to enter t stockade.

On the 24th we sailed only about three hours, as we had do the day before; but having come to a small island at t western entrance of the gorge of Lupata, where Dr. Lacerda said to have taken an astronomical observation, and called the island of Mozambique, because it was believed to be in t same latitude, or 15° 1′, I wished to verify his position, and r mained over night; my informants must have been mistake for I found the island of Mozambique here to be—lat. 16° 34′ S., long. 33° 51′ E.

Respecting this range, to which the gorge has given a nam some Portuguese writers have stated it to be so high that sn lies on it during the whole year, and that it is composed marble. It is not so high in appearance as the Campsie Hi when seen from the Vale of Clyde. The western side is t most abrupt, and gives the idea of the greatest height, as rises up perpendicularly from the water six or seven hundr feet. As seen from this little island, it is certainly no high than Arthur's Seat appears from Princes Street, Edinburg The rock is compact siliceous schist of a slightly reddish colo and in thin strata; the island on which we slept looks as torn off from the opposite side of the gorge, for the strata a twisted and torn in every direction. The eastern side of t range is much more sloping than the western, covered w trees, and does not give the idea of altitude so much as t western. It extends a considerable way into the Maga country in the north, and then bends round towards the ri again, and ends in the lofty mountain Morumbala, oppo Senna. On the other or southern side it is straighter, but said to end in Gorongozo, a mountain west of the same p The person who called this Lupata "the spine of the worl

vidently did not mean to say that it was a translation of the ord, for it means a defile or gorge having perpendicular walls. his range does not deserve the name of either Cordillera or pine, unless we are willing to believe that the world has a very mall, and very crooked "back-bone."

We passed through the gorge in two hours, and found it ather tortuous, and between 200 and 300 yards wide. The iver is said to be here always excessively deep; it seemed to ne that a steamer could pass through it at full speed. At the astern entrance of Lupata stand two conical hills; they are mposed of porphyry, having large square crystals therein. hese hills are called Moenda en Goma, which means a foot- rint of a wild beast. Another conical hill on the opposite bank named Kasisi (priest), from having a bald top. We sailed n quickly with the current of the river, and found that it pread out to more than two miles in breadth: it is, however, ull of islands, which are generally covered with reeds, and hich, previous to the war, were inhabited, and yielded vast uantities of grain. We usually landed to cook breakfast, and hen went on quickly. The breadth of water between the slands was now quite sufficient for a sailing-vessel to tack, and ork her sails in; the prevailing winds would blow her up the tream; but I regretted that I had not come when the river as at its lowest rather than at its highest. The testimony, owever, of Captain Parker and Lieutenant Hoskins, hereafter o be noticed, may be considered conclusive as to the capabilities f this river for commercial purposes. The Portuguese state hat there is high water during five months of the year, and hen it is low there is always a channel of deep water. But his is very winding; and as the river wears away some of the slands and forms others, the course of the channel is often ltered. I suppose that an accurate chart of it made in one ear would not be very reliable the next; but I believe, from ll that I can learn, that the river could be navigated in a small lat-bottomed steamer during the whole year as far as Tete. At this time, a steamer of large size could have floated easily. The river was measured at the latter place by the Portuguese, nd found by them to be 1,050 yards broad. The body of water lowing past when I was there was very great, and the breadth t occupied when amongst the islands had a most imposing ffect. I could not get a glimpse of either shore. All the right ank beyond Lupata is low and flat: on the north, the ranges f hills and dark lines below them are seen, but from the boat t is impossible to see the shore. I only guess the breadth of he river to be two miles, it is probably more. Next day we anded at Shiramba for breakfast, having sailed 8½ hours

from Lupata. This was once the residence of a Portuguese brigadier, who spent large sums of money in embellishing his house and gardens: these we found in entire ruin, as his half-caste son had destroyed all and then rebelled against the Portuguese, but with less success than either Nyaude or Kisaka for he had been seized and sent a prisoner to Mozambique a short time before our visit. All the southern shore has been ravaged by the Caffres, who are here named Landeens, and most of the inhabitants who remain acknowledge the authority of Bonga and not of the Portuguese. When at breakfast, the people of Shiramba commenced beating the drum of war Lieutenant Miranda, who was well acquainted with the custom of the country, immediately started to his feet, and got all the soldiers of our party under arms: he then demanded of the natives why the drum was beaten while we were there. They gave an evasive reply; and as they employ this means of collecting their neighbours when they intend to rob canoes, our watchfulness may have prevented their proceeding further.

We spent the night of the 26th on the island called Nkuesa opposite a remarkable saddle-shaped mountain, and found that we were just on the 17th parallel of latitude. The sail down the river was very fine; the temperature becoming low, it was pleasant to the feelings; but the shores being flat and far from us, the scenery was uninteresting. We breakfasted on the 27th at Pita, and found some half-caste Portuguese had established themselves there, after fleeing from the opposite bank to escape Kisaka's people, who were now ravaging all the Magan country. On the afternoon of the 27th we arrived at Senna (Commandant Isidore's house, 300 yards S.W. of the mud fort on the banks of the river: lat. 17° 27′ 1″ S., long. 35° 10′ E. We found Senna to be twenty-three and a half hours' sail from Tete. We had the current entirely in our favour, but many various parties in large canoes toiling laboriously against it. They use long ropes and pull the boats from the shore. They usually take about twenty days to ascend the distance we had descended in about four. The wages paid to boatmen are considered high. Part of the men who had accompanied me gladly accepted employment from Lieutenant Miranda, to take a load of goods in a canoe from Senna to Tete.

I thought the state of Tete quite lamentable, but that of Senna was ten times worse. At Tete there is some life; but everything is in a state of stagnation and ruin. The fort, built of sun-dried bricks, has the grass growing over the walls, which have been patched in some places by paling. The Landeens visit the village periodically, and levy fines upon the inhabi-

ants, as they consider the Portuguese a conquered tribe, and very rarely does a native come to trade. Senhor Isidore, the Commandant, a man of considerable energy, had proposed to surround the whole village with palisades as a protection against the Landeens, and the villagers were to begin this work the day after I left. It was sad to look at the ruin manifest in every building, but the half-castes appear to be in league with the rebels and Landeens; for when any attempt is made by the Portuguese to coerce the enemy or defend themselves, information is conveyed at once to the Landeen camp, and, though the Commandant prohibits the payment of tribute to the Landeens, on their approach the half-castes eagerly ransom themselves. When I was there, a party of Kisaka's people were ravaging the fine country on the opposite shore. They came down with the prisoners they had captured, and forthwith the half-castes of Senna went over to buy slaves. Encouraged by this, Kisaka's people came over into Senna fully armed and beating their drums, and were received into the house of a native Portuguese. They had the village at their mercy, yet could have been driven off by half a dozen policemen. The Commandant could only look on with bitter sorrow. He had soldiers, it is true, but it is notorious that the native militia of both Senna and Kilimane never think of standing to fight, but invariably run away, and leave their officers to be killed. They are brave only among the peaceable inhabitants. One of them, sent from Kilimane with a packet of letters or expresses, arrived while I was at Senna. He had been charged to deliver them with all speed, but Senhor Isidore had in the mean time gone to Kilimane, remained there a fortnight, and reached Senna again before the courier came. He could not punish him. We gave him a passage in our boat, but he left us in the way to visit his wife, and, "on urgent private business," probably gave up the service altogether, as he did not come to Kilimane all the time I was there. It is impossible to describe the miserable state of decay into which the Portuguese possessions here have sunk. The revenues are not equal to the expenses, and every officer I met told the same tale, that he had not received one farthing of pay for the last four years. They are all forced to engage in trade for the support of their families. Senhor Miranda had been actually engaged against the enemy during these four years, and had been highly lauded in the Commandant's despatches to the Home Government; but when he applied to the Governor of Kilimane for part of his four years' pay, he offered him twenty dollars only. Miranda resigned his commission in consequence. The common soldiers sent out from Portugal received some pay in calico. They all marry native women, and

the soil being very fertile, the wives find but little difficulty in supporting their husbands. There is no direct trade with Portugal. A considerable number of Banians, or natives of India, come annually in small vessels with cargoes of English and Indian goods from Bombay. It is not to be wondered at then, that there have been attempts made of late years by speculative Portuguese in Lisbon, to revive the trade of Eastern Africa by means of mercantile companies. One was formally proposed, which was modelled on the plan of our East India Company; and it was actually imagined that all the forts, harbours, lands, etc., might be delivered over to a company, which would bind itself to develop the resources of the country, build schools, make roads, improve harbours, etc., and after all leave the Portuguese the option of resuming possession.

Another effort has been made to attract commercial enterprise to this region by offering any mining company permission to search for the ores and work them. Such a company, however, would gain but little in the way of protection or aid from the government of Mozambique, as that can but barely maintain a hold on its own small possessions; the condition affixed of importing at the company's own cost a certain number of Portuguese from the island of Madeira or the Azores, in order to increase the Portuguese population in Africa, is impolitic. Taxes would also be levied on the minerals exported. It is noticeable that all the companies which have been proposed in Portugal have this put prominently in the preamble, "and for the abolition of the inhuman slave-trade." This shows either that the statesmen in Portugal are enlightened and philanthropic, or it may be meant as a trap for English capitalists; I incline to believe the former. If the Portuguese really wish to develop the resources of the rich country beyond their possessions, they ought to invite the co-operation of other nations on equal terms with themselves. Let the pathway into the interior be free to all; and, instead of wretched forts, with scarcely an acre of land around them which can be called their own, let real colonies be made. If, instead of military establishments, we had civil ones, and saw emigrants going out with their wives, ploughs, and seeds, rather than military convicts with bugles and kettle drums, we might hope for a return of prosperity to Eastern Africa.

The village of Senna stands on the right bank of the Zambesi. There are many reedy islands in front of it, and there is much bush in the country adjacent. The soil is fertile; but the village, being in a state of ruin, and having several pools of stagnant water, is very unhealthy. The bottom rock is the akose of Brongniart, or granitic grit, and several conical hills of

trap have burst through it. One standing about half a mile west of the village is called Baramuana, which has another behind it; hence the name, which means "carry a child on the back." It is 300 or 400 feet high, and on the top lie two dismounted cannon, which were used to frighten away the Landeens, who in one attack upon Senna killed 150 of the inhabitants. The prospect from Baramuana is very fine; below, on the eastward, lies the Zambesi, with the village of Senna; and some twenty or thirty miles beyond stands the lofty mountain Morumbála, probably 3,000 or 4,000 feet high. It is of an oblong shape, and from its physiognomy, which can be distinctly seen when the sun is in the west, is evidently igneous. On the northern end there is a hot sulphurous fountain, which my Portuguese friends refused to allow me to visit, because the mountain is well peopled, and the mountaineers are at present not friendly with the Portuguese. They have plenty of garden-ground and running water on its summit. My friends at Senna declined the responsibility of taking me into danger. To the north of Morumbala we have a fine view of the mountains of the Maganja; they here come close to the river and terminate in Morumbala. Many of them are conical, and the Shíre is reported to flow amongst them, and to run on the Senna side of Morumbala, before joining the Zambesi. On seeing the confluence afterwards, close to a low range of hills beyond Morumbala, I felt inclined to doubt the report, as the Shire must then flow parallel with the Zambesi, from which Morumbala seems distant only twenty or thirty miles. All around to the south-east the country is flat, and covered with forest, but near Senna a number of little abrupt conical hills diversify the scenery. To the west and north the country is also flat forest, which gives it a sombre appearance; but just in the haze of the horizon south-west by south, there rises a mountain range equal in height to Morumbala, and called Nyamónga. In a clear day, another range beyond this may be seen, which is Gorongózo, once a station of the Jesuits. Gorongozo is famed for its clear cold waters and healthiness, and there are some inscriptions engraved on large square slabs on the top of the mountain, which have probably been the work of the fathers. As this lies in the direction of a district between Manica and Sofála, which has been conjectured to be the Ophir of King Solomon, the idea that first sprang up in my mind was that these monuments might be more ancient than the Portuguese; but on questioning some persons who had seen them, I found that they were in Roman characters, and did not deserve a journey of six days to see them.

Manica lies three days north-west of Gorongozo, and is the best gold country known in Eastern Africa. The only evidence

the Portuguese have of its being the ancient Ophir is, that at Sofala, its nearest port, pieces of wrought gold have been dug up near the fort, and in the gardens. They also report the existence of hewn stones in the neighbourhood, but these cannot have been abundant, for all the stones of the fort of Sofala are said to have been brought from Portugal. Natives whom I met in the country of Sekeletu, from Manica, or Manoa, as they call it, state that there are several caves in the country, and walls of hewn stone, which they believe to have been made by their ancestors; and there is, according to the Portuguese, a small tribe of Arabs there, who have become completely like the other natives. Two rivers, the Motirikwe and Sabia, or Sabe, run through their country into the sea. The Portuguese were driven out of the country by the Landeens, but now talk of re-occupying Manica.

The most pleasant sight I witnessed at Senna was the negroes of Senhor Isidore building boats, after the European model, without any one to superintend their operations. They had been instructed by a European master, but now go into the forest and cut down the motondo-trees, lay down the keel, fit in the ribs, and make very neat boats and launches, valued at from £20 to £100. Senhor Isidore had some of them instructed also in carpentry at Rio Janeiro, and they constructed for him the handsomest house in Kilimane, the woodwork being all of country trees, some of which are capable of a fine polish, and very durable. A medical opinion having been asked by the Commandant respecting a better site for the village, which, lying on the low bank of the Zambesi, is very unhealthy, I recommended imitation of the Jesuits, who had chosen the high healthy mountain of Gorongozo, and to select a new site on Morumbala, which is perfectly healthy, well watered, and where the Shire is deep enough for the purpose of navigation at its base. As the next resource, I proposed removal to the harbour of Mitilone, which is at one of the mouths of the Zambesi, a much better port than Kilimane, and where, if they must have the fever, they would be in the way of doing more good to themselves and the country than they can do in their present situation. Had the Portuguese possessed this territory as a real colony, this important point would not have been left unoccupied; as it is, there is not even a native village placed at the entrance of this splendid river to show the way in.

On the 9th of May sixteen of my men were employed to carry government goods in canoes up to Tete. They were much pleased at getting this work. On the 11th the whole of the inhabitants of Senna, with the Commandant, accompanied us to the boats. A venerable old man, son of a judge, said they were

ch sorrow on account of the miserable state of decay into they had sunk, and of the insolent conduct of the people saka, now in the village. We were abundantly supplied provisions by the Commandant and Senhor Ferrão, and pleasantly down the broad river. About thirty miles Senna, we passed the mouth of the river Zangwe on our which farther up goes by the name of Pungwe; and about iles farther on our left, close to the end of a low range into Morumbala merges, we crossed the mouth of the Shire, seemed to be about 200 yards broad. A little inland he confluence there is another rebel stockade, which was ed by Ensign Rebeiro with three European soldiers, and ed; they disarmed the rebels and threw the guns into the

This Ensign and Miranda volunteered to disperse the of Kisaka, who were riding roughshod over the inhabit- f Senna; but the offer was declined, the few real Portu- fearing the disloyal half-castes among whom they dwelt. y and immorality have here done their work; nowhere es the European name stand at so low an ebb; but what e expected? Few Portuguese women are ever taken to lonies, and here I did not observe that honourable regard e offspring which I noticed in Angola. The son of a late nor of Tete was pointed out to me in the condition and of a slave. There is neither priest nor school at Senna, n there are ruins of churches and convents.

passing the Shire, we observed great quantities of the Alfacinya, already mentioned, floating down into the Zam- It is probably the *Pistia stratiotes*, a gigantic "duck- " It was mixed with quantities of another aquatic plant, the Barotse named "Njéfu," containing in the petiole of f a pleasant-tasted nut. This was so esteemed by Sebitu- hat he made it part of his tribute from the subjected tribes. ooker kindly informs me that the njefu "is probably a s of *Trapa*, the nuts of which are eaten in the south of e and in India. Government derives a large revenue from n Kashmir, amounting to £12,000 per annum for 128,000 ds! The ancient Thracians are said to have eaten them y. In the south of France they are called water-chestnuts." istence of these plants in such abundance in the Shire how that it flows from large collections of still water. und them growing in all the still branches and lagoons Leeambye in the far north, and there also we met tiful little floating plant, the *Azolla nilotica*, which is in the upper Nile. They are seldom seen in flowing s.

w miles beyond the Shire we left the hills entirely, and

sailed between extensive flats. The banks seen in the dist
are covered with trees. We slept on a large inhabited isl
and then came to the entrance of the river Mutu (lat. 18° 3
S., long. 35° 46′ E.): the point of departure is called Mazár
"mouth of the Mutu." The people who live on the north
called Baróro, and their country Bororo. The whole of the r
bank is in subjection to the Landeens, who, it was imagi
would levy a tribute upon us, for this they are accustomed
to passengers. I regret that we did not meet them, for, th
they are named Caffres, I am not sure whether they are o
Zulu family or of the Mashona. I should have liked to
their acquaintance, and to learn what they really think of v
men. I understood from Sekwebu, and from one of Cha
mera's people who lives at Linyanti, and was present at
attack on Senna, that they consider the whites as a conqu
tribe.

The Zambesi at Mazaro is a magnificent river, more
half a mile wide and without islands. The opposite ba
covered with forests of fine timber; but the delta which b
here is only an immense flat covered with high coarse
and reeds, with here and there a few mango and coco
trees. This was the point which was reached by the
lamented Captain Parker, who fell at the Suliua mouth
Danube. I had a strong desire to follow the Zambesi fu
and ascertain where this enormous body of water found its
into the sea; but, on hearing from the Portuguese that h
ascended to this point, and had been highly pleased wit
capabilities of the river, I felt sure that his valuable o
must be in possession of the Admiralty. On my arri
England I applied to Captain Washington, Hydrographer
Admiralty, and he promptly furnished the document for
lication by the Royal Geographical Society.

The river between Mazaro and the sea must, therefo
judged of from the testimony of one more competent to
on its merits than a mere landsman like myself.

On the Quilimane and Zambesi Rivers. From the Jour
the late Captain HYDE PARKER, R.N., H.M. Brig "Pant

"THE Lúabo is the main outlet of the Great Zambesi.
rainy season—January and February principally—the
country is overflowed, and the water escapes by the d
rivers as far up as Quilimane; but in the dry season
Quilimane nor Olinda communicates with it. The posi
the river is rather incorrect in the Admiralty chart, be
miles too much to the southward, and also considerably

ward. Indeed, the coast from here up to Tongamiara seems
r to the westward. The entrance to the Luabo river is
two miles broad, and is easily distinguishable, when
st of it, by a bluff (if I may so term it) of high straight
very close together, on the western side of the entrance.
bar may be said to be formed by two series of sandbanks,—
running from the eastern point runs diagonally across
site?) the entrance and nearly across it. Its western
nity is about two miles outside the west point.
he bank running out from the west point projects to the
ward three miles and a half, passing not one quarter of a
from the eastern or cross bank. This narrow passage is
ar passage. It breaks completely across at low water,
t under very extraordinary circumstances. At this time—
vater—a great portion of the banks are uncovered; in some
s they are seven or eight feet above water.
n these banks there is a break at all times, but in fine
her, at high water, a boat may cross near the east point.
is very little water, and, in places, a nasty race and
e, so that caution is requisite. The best directions for
in over the regular bar passage, according to my experi-
are as follows:—Steer down well to the eastward of the
assage, so as to avoid the outer part of the western shoals,
hich there is usually a bad sea. When you get near the
bar, keep along it till the bluff of trees on the west side
entrance bears N.E.; you may then steer straight for it.
will clear the end of the *cross-bar*, and, directly you are
n that, the water is smooth. The worst sea is generally
without the bar passage.
Within the points the river widens at first and then con-
again. About three miles from the Tree Bluff is an
; the passage up the river is the right-hand side of it,
eep. The plan will best explain it. The rise and fall
tide at the entrance of the river being at springs twenty
any vessel can get in at that time, but, with all these
niences for traffic, there is none here at present. The
in the river is fresh down to the bar with the ebb-tide,
n the rainy season it is fresh at the surface quite outside.
e rainy season, at the full and change of the moon, the
esi frequently overflows its banks, making the country
immense distance one great lake, with only a few small
nces above the water. On the banks of the river the
are built on piles, and at these times the communication
y in canoes; but the waters do not remain up more than
or four days at a time. The first village is about eight
up the river, on the western bank, and is opposite to

another branch of the river called 'Musélo,' which discha itself into the sea about five miles to the eastward.

"The village is extensive, and about it there is a very l quantity of land in cultivation; calavances, or beans, of ferent sorts, rice, and pumpkins, are the principal things saw also about here some wild cotton, apparently of very quality, but none is cultivated. The land is so fertile a produce almost any (thing?) without much trouble.

"At this village is a very large house, mud-built, wi courtyard. I believe it to have been used as a barra for slaves, several large cargoes having been exported this river. I proceeded up the river as far as its junc with the Quilimane river, called 'Boca do Rio,' by my putation between 70 and 80 miles from the entrance. influence of the tides is felt about 25 or 30 miles up the r Above that, the stream, in the dry season, runs from 1½ t miles an hour, but in the rains much stronger. The b of the river, for the first 30 miles, are generally thi clothed with trees, with occasional open glades. There many huts and villages on both sides, and a great de cultivation. At one village, about 17 miles up on the ea bank, and distinguished by being surrounded by an imm number of bananas and plantain-trees, a great quantit excellent peas are cultivated, also cabbages, tomatos, on etc. Above this there are not many inhabitants on the or west bank, although it is much the finest country, b higher, and abounding in cocoa-nut palms: the eastern being sandy and barren. The reason is, that some years the Landeens, or Caffres, ravaged all this country, killing men and taking the women as slaves, but they have r crossed the river; hence the natives are afraid to set the west bank, and the Portuguese owners of the dif 'prasos' have virtually lost them. The banks of the continue mostly sandy, with few trees, except some coco palms, until the southern end of the large plantati Nyangué, formed by the river about 20 miles from Ma Here the country is more populous and better cultivate natives a finer race, and the huts larger and better constr Maruru belongs to Señor Asevédo, of Quilimane, well k to all English officers on the east coast for his hospitality.

"The climate here is much cooler than nearer the se Asevedo has successfully cultivated most European as w tropical vegetables. The sugar-cane thrives, as also coff cotton, and indigo is a weed. Cattle here are beautif some of them might show with credit in England. The n are intelligent, and under a good government this fine c

ht become very valuable. Three miles from Maruru is an, a very pretty village among palm and mango trees. re is here a good house belonging to a Señor Ferrão; close s the canal (Mútu) of communication between the Quili- e and Zambesi rivers, which in the rainy season is gable (?). I visited it in the month of October, which out the dryest time of the year; it was then a dry canal, t 30 or 40 yards wide, overgrown with trees and grass, at the bottom, at least 16 or 17 feet above the level of Zambesi, which was running beneath. In the rains, by marks I saw, the entrance rise of the river must be very ly 30 feet, and the volume of water discharged by it (the besi) enormous.

Above Maruru the country begins to become more hilly, the high mountains of Boruru are in sight; the first view hese is obtained below Nyangue, and they must be of iderable height, as from this they are distant above 40 s. They are reported to contain great mineral wealth; and copper being found in the range, as also *coal* (?). The ves (Landeens) are a bold, independent race, who do not owledge the Portuguese authority, and even make them for leave to pass unmolested. Throughout the whole course he river, hippopotami were very abundant, and at one ge a chase by the natives was witnessed. They harpoon animal with a barbed lance, to which is attached, by a 3 or 4 fathoms long, an inflated bladder. The natives w in their canoes, and look out to fix more harpoons as the al rises to blow, and, when exhausted, despatch him with lances. It is, in fact, nearly similar to a whale-hunt. hants and lions are also abundant on the western side; latter destroy many of the blacks annually, and are much d by them. Alligators are said to be numerous, but I did see any.

The voyage up to Maruru occupied seven days, as I did work the men at the oar, but it might be done in four; eturned to the bar in two and a half days.

There is another mouth of the Zambesi, seven miles to the ward of Luabo, which was visited by the 'Castor's' pin- ; and I was assured by Lieutenant Hoskins that the bar better than the one I visited."

e conclusions of Captain Parker are strengthened by those ieutenant A. H. Hoskins, who was on the coast at the time, and also visited this spot. Having applied to my d for his deliberate opinion on the subject, he promptly shed the following note in January last:—

"The Zambesi appears to have five principal mouths, which the Luabo is the most southern and most navigab Cumana, and two whose names I do not know, not havi myself visited it, lying between it and the Quilimane, and t rise and fall at spring-tides on the bar of the Luabo is feet; and as, in the passage, there is NEVER less than fe feet (I having crossed it at dead low-water—springs), this wou give an average depth sufficient for any commercial purpos The rise and fall is six feet greater, the passages narrower a more defined, consequently deeper and more easily found th that of the Quilimane river. The river above the bar is v tortuous, but deep; and it is observable that the influence the tide is felt much higher in this branch than in the othe for whereas in the Catrina and Cumana I have obtained dri able water a very short distance from the mouth, in the Lu I have ascended 70 miles without finding the saltness perc tibly diminished. This would facilitate navigation, and I h no hesitation in saying that little difficulty would be experien in conveying a steam-vessel of the size and capabilities of gunboat I lately commanded as high as the branching off the Quilimane river (Mazáro), which, in the dry season observed many yards above the Luabo (main stream); tho I have been told by the Portuguese that the freshes wh come down in December and March fill it temporarily. Th freshes deepen the river considerably at that time of the y and freshen the water many miles from the coast. The p lation of the delta, except in the immediate neighbourhoo the Portuguese, appeared to be very sparse. Antelopes hippopotami were plentiful; the former tame and easily s I inquired frequently of both natives and Portuguese, if sla were in the habit of entering there to ship their cargoes, could not ascertain that they have ever done so in any ex the Quilimane. With common precaution the rivers are unhealthy; for, during the whole time I was employed in t (off and on during eighteen months), in open boats and a times of the year, frequently absent from the ship for a p or six weeks at a time, I had not, in my boat's crew of fou men, more than two, and those mild, cases of fever. Too t importance cannot be ascribed to the use of quinine, to w I attribute our comparative immunity, and with which judicious commander, Commodore Wyvill, kept us amply plied. I hope these few remarks may be of some little u confirming your views of the utility of that magnificent ri

"A. H. H. HOSKIN

It ought to be remembered that the testimony of

tlemen is all the more valuable, because they visited the
er when the water was at its lowest, and the surface of
Zambesi was not, as it was now, on a level with and
ving into the Mutu, but 16 feet beneath its bed. The Mutu,
the point of departure, was only 10 or 12 yards broad,
llow, and filled with aquatic plants. Trees and reeds along
bank overhang it so much, that, though we had brought
oes and a boat from Tete, we were unable to enter the Mutu
h them, and left them at Mazaro. During most of the
r, this part of the Mutu is dry, and we were even now
ged to carry all our luggage by land for about fifteen miles.
Kilimane is called, in all the Portuguese documents, the
ital of the rivers of Senna, it seemed strange to me that
capital should be built at a point where there was no
ect water conveyance to the magnificent river whose name
bore; and on inquiry, I was informed that the whole of the
tu was large in days of yore, and admitted of the free
sage of great launches from Kilimane all the year round;
that now this part of the Mutu had been filled up.

was seized by a severe tertian fever at Mazaro, but went
ng the right bank of the Mutu to the N.N.E. and E. for
ut 15 miles. We then found that it was made navigable
a river called the Pangázi, which comes into it from the
th. Another river, flowing from the same direction, called
Luáre, swells it still more; and, last of all, the Likuáre,
h the tide, make up the river of Kilimane. The Mutu at
zaro is simply a connecting link, such as is so often seen
Africa, and neither its flow nor stoppage affects the river
Kilimane. The waters of the Pangazi were quite clear
pared with those of the Zambesi.

My fever became excessively severe, in consequence of travel-
g in the hot sun, and the long grass blocking up the narrow
h, so as to exclude the air. The pulse beat with amazing
e, and felt as if thumping against the crown of the head.
stomach and spleen swelled enormously, giving me, for
first time, an appearance which I had been disposed to
gh at among the Portuguese. At Interra we met Senhor
vedo, a man who is well known by all who ever visited
imane, and who was presented with a gold chronometer
ch by the Admiralty, for his attentions to English officers.
immediately tendered his large sailing launch, which had
louse in the stern. This was greatly in my favour, for it
hored in the middle of the stream, and gave me some rest
n the mosquitoes, which in the whole of the delta are some-
ng frightful. Sailing comfortably in this commodious launch
ng the river of Kilimane, we reached that village (lat. 17°

53′ 8″ S., long. 36° 40′ E.) on the 20th of May, 1856, whi wanted only a few days of being four years since I start from Cape Town. Here I was received into the house Colonel Galdino Jose Nunes, one of the best men in the countr I had been three years without hearing from my family; lette having frequently been sent, but somehow or other, with b a single exception, they never reached me. I received, ho ever, a letter from Admiral Trotter, conveying information their welfare, and some newspapers, which were a treat indee Her Majesty's brig the "Frolic" had called to inquire for m in the November previous, and Captain Nolloth of that sh had most considerately left a case of wine; and his surgeo Dr. Jas. Walsh, divining what I should need most, left ounce of quinine. These gifts made my heart overflow. I h not tasted any liquor whatever during the time I had be in Africa; but when reduced in Angola to extreme weakne I found much benefit from a little wine, and took from Loan one bottle of brandy in my medicine-chest, intending to use if it were again required; but the boy who carried it whirl the box upside down, and smashed the bottle, so I cannot g my testimony either in favour of or against the brandy.

But my joy on reaching the east coast was sadly embitte by the news that Commander MacLune, of H. M. brigant "Dart," on coming in to Kilimane to pick me up, had, w Lieutenant Woodruffe and five men, been lost on the bar. never felt more poignant sorrow. It seemed as if it wo have been easier for me to have died for them, than that t should all be cut off from the joys of life in generously attem ing to render me a service. I would here acknowledge my d obligations to the Earl of Clarendon; to the Admiral at Cape; and others, for the kind interest they manifested in safety; even the inquiries made were very much to my adv tage. I also refer with feelings of gratitude to the Gover of Mozambique for offering me a passage in the scho "Zambesi," belonging to that province; and I shall never get the generous hospitality of Colonel Nunes and his neph with whom I remained. One of the discoveries I have m is that there are vast numbers of good people in the world, I do most devoutly tender my unfeigned thanks to that Grac One who mercifully watched over me in every position, influenced the hearts of both black and white to regard with favour.

With the united testimony of Captain Parker and Lieute Hoskins, added to my own observation, there can be no rea able doubt but that the real mouth of the Zambesi is avail for the purposes of commerce. The delta is claimed by

Portuguese, and the southern bank of the Luabo, or Cuama, as this part of the Zambesi is sometimes called, is owned by independent natives of the Caffre family. The Portuguese are thus near the main entrance to the new central region; and, as they have of late years shown, in an enlightened and liberal spirit, their desire to develop the resources of Eastern Africa by proclaiming Mozambique a free port, it is to be hoped that the same spirit will lead them to invite mercantile enterprise up the Zambesi, by offering facilities to those who may be led to push commerce into the regions lying far beyond their territory. Their wish to co-operate in the noble work of developing the resources of the rich country beyond, could not be shown better than by placing a village with Zambesian pilots at the harbour of Mitilone, and erecting a lighthouse for the guidance of seafaring men. If this were done, no nation would be a greater gainer by it than the Portuguese themselves, and assuredly no other needs a resuscitation of its commerce more. Their kindness to me personally makes me wish for a return of their ancient prosperity; and the most liberal and generous act of the enlightened young king H. M. Don Pedro, in sending out orders to support my late companions at the public expense of the province of Mozambique until my return to claim them, leads me to hope for encouragement in every measure for either the development of commerce, the elevation of the natives, or abolition of the trade in slaves.

As far as I am myself concerned, the opening of the new central country is a matter for congratulation only in so far as it opens up a prospect for the elevation of the inhabitants. As I have elsewhere remarked, I view the end of the geographical feat as the beginning of the missionary enterprise. I take the latter term in its most extended signification, and include every effort made for the amelioration of our race; the promotion of all those means by which God in His providence is working, and bringing all His dealings with man to a glorious consummation. Each man in his sphere, either knowingly or unwittingly, is performing the will of our Father in heaven. Men of science, searching after hidden truths, which when discovered will, like the electric telegraph, bind men more closely together—soldiers battling for the right against tyranny—sailors rescuing the victims of oppression from the grasp of heartless men-stealers—merchants teaching the nations lessons of mutual dependence—and many others, as well as missionaries, all work in the same direction, and all efforts are overruled for one glorious end.

If the reader has accompanied me thus far, he may perhaps be disposed to take an interest in the objects I propose to myself, should God mercifully grant me the honour of doing something

more for Africa. As the highlands on the borders of the central basin are comparatively healthy, the first object seems to be to secure a permanent path thither, in order that Europeans may pass as quickly as possible through the unhealthy region near the coast. The river has not been surveyed, but at the time I came down there was abundance of water for a large vessel, and this continues to be the case during four or five months of each year. The months of low water still admit of navigation by launches, and would permit small vessels equal to the Thames steamers to ply with ease in the deep channel. If a steamer were sent to examine the Zambesi, I would recommend one of the lightest draught, and the months of May, June, and July for passing through the delta; and this not so much for fear of want of water, as the danger of being grounded on a sand or mud bank, and the health of the crew being endangered by the delay.

In the months referred to, no obstruction would be incurred in the channel below Tete. Twenty or thirty miles above that point we have a small rapid, of which I regret my inability to speak, as (mentioned already) I did not visit it. But taking the distance below this point, we have, in round numbers, 300 miles of navigable river. Above this rapid we have another reach of 300 miles, with sand, but no mudbanks in it, which brings us to the foot of the eastern ridge. Let it not, however, be thought that a vessel by going thither would return laden with ivory and gold-dust. The Portuguese of Tete pick up all the merchandize of the tribes in their vicinity, and, though I came out by traversing the people with whom the Portuguese have been at war, it does not follow that it will be perfectly safe for others to go in whose goods may be a stronger temptation to cupidity than anything I possessed. When we get beyond the hostile population mentioned, we reach a very different race. On the latter my chief hopes at present rest. All of them, however, are willing and anxious to engage in trade, and, while eager for this, none have ever been encouraged to cultivate the raw materials of commerce. Their country is well adapted for cotton; and I venture to entertain the hope that by distributing seeds of better kinds than that which is found indigenous, and stimulating the natives to cultivate it by affording them the certainty of a market for all they may produce, we may engender a feeling of mutual dependence between them and ourselves. I have a two-fold object in view, and believe that, by guiding our missionary labours so as to benefit our own country, we shall thereby more effectually and permanently benefit the heathen. Seven years were spent at Kolobeng in instructing my friends there; but the country being incapable of raising materials for exportation

when the Boers made their murderous attack and scattered the tribe for a season, none sympathised except a few Christian friends. Had the people of Kolobeng been in the habit of raising the raw materials of English commerce, the outrage would have been felt in England; or, what is more likely to have been the case, the people would have raised themselves in the scale by barter, and have become, like the Basutos of Moshesh and people of Kuruman, possessed of fire-arms, and the Boers would never have made the attack at all. We ought to encourage the Africans to cultivate for our markets, as the most effectual means, next to the Gospel, of their elevation.

It is in the hope of working out this idea that I propose the formation of stations on the Zambesi beyond the Portuguese territory, but having communication through them with the coast. A chain of stations admitting of easy and speedy intercourse, such as might be formed along the flank of the eastern ridge, would be in a favourable position for carrying out the objects in view. The London Missionary Society has resolved to have a station among the Makololo on the north bank, and another on the south among the Matebele. The Church—Wesleyan, Baptist, and that most energetic body, the Free Church—could each find desirable locations among the Batoka and adjacent tribes. The country is so extensive there is no fear of clashing. All classes of Christians find that sectarian rancour soon dies out when they are working together among and for the real heathen. Only let the healthy locality be searched for, and fixed upon, and then there will be free scope to work in the same cause in various directions, without that loss of men which the system of missions on the unhealthy coasts entails. While respectfully submitting the plan to these influential societies, I can positively state that, when fairly in the interior, there is perfect security for life and property among a people who will at least listen and reason.

Eight of my men begged to be allowed to come as far as Kilimane, and, thinking that they would there see the ocean, I consented to their coming, though the food was so scarce in consequence of a dearth, that they were compelled to suffer some hunger. They would fain have come further; for when Sekeletu parted with them, his orders were that none of them should turn until they had reached Ma Robert and brought her back with them. On my explaining the difficulty of crossing the sea, he said, "Wherever you lead, they must follow." As I did not know well how I should get home myself, I advised them to go back to Tete, where food was abundant, and there await my return. I bought a quantity of calico and brass wire with ten of the smaller tusks which we had in our charge, and sent the

former back as clothing to those who remained at Tete. As there were still twenty tusks left, I deposited them with Colonel Nunes, that, in the event of anything happening to prevent my return, the impression might not be produced in the country, that I had made away with Sekeletu's ivory. I instructed Colonel Nunes, in case of my death, to sell the tusks and deliver the proceeds to my men; but I intended, if my life should be prolonged, to purchase the goods ordered by Sekeletu in England with my own money, and pay myself on my return out of the price of the ivory. This I explained to the men fully, and they, understanding the matter, replied, "Nay, father, you will not die; you will return to take us back to Sekeletu." They promised to wait till I came back, and, on my part, I assured them that nothing but death would prevent my return. This I said, though while waiting at Kilimane a letter came from the Directors of the London Missionary Society, stating that "they were restricted in their power of aiding plans connected only remotely with the spread of the Gospel, and that the financial circumstances of the Society were not such as to afford any ground of hope that it would be in a position, within any definite period, to enter upon untried, remote, and difficult fields of labour." This has been explained since as an effusion caused by temporary financial depression; but feeling perfect confidence in my Makololo friends, I was determined to return and trust to their generosity. The old love of independence, which I had so strongly before joining the Society, again returned. It was roused by a mistaken view of what this letter meant, for the Directors, immediately on my reaching home, saw the great importance of the opening, and entered with enlightened zeal on the work of sending the Gospel into the new field. It is to be hoped that their constituents will not only enable them to begin, but to carry out their plans; and that no material depression will ever again be permitted, nor appearance of spasmodic benevolence recur. While I hope to continue the same cordial co-operation and friendship which have always characterised our intercourse, various reasons induce me to withdraw from pecuniary dependence on any Society. I have done something for the heathen, but for an aged mother, who has still more sacred claims than they, I have been able to do nothing, and a continuance of the connection would be a perpetuation of my inability to make any provision for her declining years. In addition to "clergyman's sore throat," which partially disabled me from the work, my father's death imposed new obligations; and a fresh source of income having been opened to me without my asking, I had no hesitation in accepting what would enable me to fulfil my duty to my aged parent as well as to the heathen.

If the reader remembers the way in which I was led, while aching the Bakwains, to commence exploration, he will, I ink, recognise the hand of Providence. Anterior to that, hen Mr. Moffat began to give the Bible—the Magna Charta all the rights and privileges of modern civilization—to the echuanas, Sebituane went north, and spread the language into hich he was translating the sacred oracles, in a new region rger than France. Sebituane, at the same time, rooted out rdes of bloody savages among whom no white man could have ne without leaving his skull to ornament some village. He ened up the way for me—let us hope also for the Bible. hen, again, while I was labouring at Kolobeng, seeing only a nall arc of the cycle of Providence; I could not understand , and felt inclined to ascribe our successive and prolonged roughts to the wicked one. But when forced by these, and the oers, to become explorer, and open a new country in the north ther than set my face southwards, where missionaries are not eeded; the gracious Spirit of God influenced the minds of the eathen to regard me with favour; the Divine hand is again erceived. Then, I turned away westwards, rather than in the pposite direction, chiefly from observing that some native Por-uguese, though influenced by the hope of a reward from their overnment to cross the continent, had been obliged to return om the east without accomplishing their object. Had I gone t first in the eastern direction, which the course of the great eeambye seemed to invite, I should have come among the lligerents near Tete, when the war was raging at its height, stead of, as it happened, when all was over. And again, when abled to reach Loanda, the resolution to do my duty by going ck to Linyanti, probably saved me from the fate of my papers the "Forerunner." And then, last of all, this new country partially opened to the sympathies of Christendom, and I nd that Sechele himself has, though unbidden by man, been aching his own people. In fact, he has been doing all that was prevented from doing, and I have been employed in ex-loring—a work I had no previous intention of performing. I hink that I see the operation of the unseen hand in all this, nd I humbly hope that it will still guide me to do good in my ay and generation in Africa.

Viewing the success awarded to opening up the new country, s a development of Divine Providence in relation to the African mily, the mind naturally turns to the probable influence it ay have on negro slavery; and more especially on the practice it by a large portion of our own race. We now demand in-reased supplies of cotton and sugar, and then reprobate the eans our American brethren adopt to supply our wants. We

claim a right to speak about this evil, and also to act in refer ence to its removal, the more especially because we are of on blood. It is on the Anglo-American race that the hopes of th world for liberty and progress rest. Now it is very grievous t find one portion of this race practising the gigantic evil, and th other aiding, by increased demands for the produce of slave labour, in perpetuating the enormous wrong. The Mauritius, mere speck on the ocean, yields sugar, by means of guano, im proved machinery, and free labour, equal in amount to one-fourt part of the entire consumption of Great Britain. On that island land is excessively dear, and far from rich: no crop can b raised except by means of guano, and labour has to be brough all the way from India. But in Africa the land is cheap, the so good, and free labour is to be found on the spot. Our chief hope rest with the natives themselves; and if the point to which have given prominence, of healthy inland commercial station be realized, where all the produce raised may be collected, ther is little doubt but that slavery among our kinsmen across th Atlantic will, in the course of some years, cease to assume th form of a necessity to even the slaveholders themselves Natives alone can collect produce from the more distant hamlets and bring it to the stations contemplated. This is the syste pursued so successfully in Angola. If England had possesse that strip of land, by civilly declining to enrich her "Frontie colonists" by "Caffre wars," the inborn energy of Englis colonists would have developed its resources, and the export would not have been £100,000, as now, but one million at leas The establishment of the necessary agency must be a work o time, and greater difficulty will be experienced on the eastern than on the western side of the continent, because in the ol region we have a people who know none but slave-traders, whi in the other we have tribes who have felt the influence o the coast missionaries, and of the great Niger expedition; or invaluable benefit it conferred was the dissemination of th knowledge of English love of commerce and English hatred o slavery, and it therefore was no failure. But on the east, the is a river which may become a good pathway to a central popu lation who are friendly to the English; and if we can conciliat the less amicable people on the river, and introduce commerc an effectual blow will be struck at the slave-trade in th quarter. By linking the Africans there to ourselves, in th manner proposed, it is hoped that their elevation will eventual be the result. In this hope and proposed effort, I am joined b my brother Charles, who has come from America, after seventee years' separation, for the purpose. We expect success throug the influence of that Spirit who already aided the efforts

en the country, and who has since turned the public mind wards it. A failure may be experienced by sudden rash eculation, over-stocking the markets there, and raising the ices against ourselves. But I propose to spend some more ars of labour, and shall be thankful if I see the system fairly gun in an open pathway which will eventually benefit both rica and England.

The village of Kilimane stands on a great mud bank, and is rrounded by extensive swamps and rice-grounds. The banks the river are lined with mangrove-bushes, the roots of which, d the slimy banks on which they grow, are alternately exsed to the tide and sun. The houses are well built of brick d lime: the latter from Mozambique. If one digs down two three feet in any part of the site of the village, he comes to ter: hence the walls built on this mud bank gradually suble; pieces are sometimes sawn off the doors below, because the alls in which they are fixed have descended into the ground, as to leave the floors higher than the bottom of the doors. It almost needless to say that Kilimane is very unhealthy. A an of plethoric temperament is sure to get fever; and, conrning a stout person, one may hear the remark, "Ah! he will t live long, he is sure to die."

A Hamburgh vessel was lost near the bar before we came wn. The men were much more regular in their habits than nglish sailors, so I had an opportunity of observing the fever, ting as a slow poison. They felt "out of sorts" only, but adually became pale, bloodless, and emaciated, then weaker d weaker, till at last they sank more like oxen bitten by etse than any disease I ever saw. The captain, a strong robust ung man, remained in perfect health for about three months, t was at last knocked down suddenly, and made as helpless as child, by this terrible disease. He had imbibed a foolish predice against quinine, our sheet-anchor in the complaint. This rather a professional subject, but I introduce it here, in order protest against the prejudice as almost entirely unfounded. uinine is invaluable in fever, and never produces any unleasant effects in any stage of the disease, *if exhibited in combination with an aperient*. The captain was saved by it, ithout his knowledge, and I was thankful that the mode of eatment so efficacious among natives, promised so fair among uropeans.

After waiting about six weeks at this unhealthy spot, in hich, however, by the kind attentions of Colonel Nunes and s nephew, I partially recovered from my tertian, H. M. brig Frolic" arrived off Kilimane. As the village is twelve miles om the bar, and the weather was rough, she was at anchor

ten days before we knew of her presence, about seven miles from the entrance to the port. She brought abundant supplies for all my need; and £150 to pay my passage home, from my kind friend Mr. Thompson, the Society's agent at the Cape. The Admiral at the Cape kindly sent an offer of a passage to the Mauritius, which I thankfully accepted. Sekwebu and one attendant alone remained with me now. He was very intelligent, and had been of the greatest service to me; indeed, but for his good sense, tact, and command of the language of the tribes through which we passed, I believe we should scarcely have succeeded in reaching the coast. I naturally felt grateful to him; and as his chief wished *all* my companions to go to England with me, and would probably be disappointed if none went, I thought it would be beneficial for him to see the effects of civilization, and report them to his countrymen; I wished also to make some return for his very important services. Others had petitioned to come, but I explained the danger of a change of climate and food, and with difficulty restrained them. The only one who now remained begged so hard to come on board ship, that I greatly regretted, that the expense prevented my acceding to his wish to visit England. I said to him, "You will die if you go to such a cold country as mine." "That is nothing," he reiterated; "let me die at your feet."

When we parted from our friends at Kilimane, the sea on the bar was frightful even to the seamen. This was the first time Sekwebu had seen the sea. Captain Peyton had sent two boats in case of accident. The waves were so high that, when the cutter was in one trough, and we in the pinnace in another, her mast was hid. We then mounted to the crest of the wave, rushed down the slope, and struck the water again with a blow which felt as if she had struck the bottom. Boats must be singularly well constructed to be able to stand these shocks. The breakers swept over us. The men lift up their oars, and a wave comes sweeping over all, giving the impression that the boat is going down, but she only goes beneath the top of the wave, comes out on the other side, and swings down the slope, and the man bales out the water with a bucket. Poor Sekwebu looked at me when these terrible seas broke over, and said, "Is this the way you go? Is this the way you go?" I smiled, and said, "Yes; don't you see it is?" and tried to encourage him. He was well acquainted with canoes, but never had seen anything like this. When we reached the ship—a fine, large brig of sixteen guns and a crew of one hundred and thirty—she was rolling so, that we could see a part of her bottom. It was quite impossible for landsmen to catch the ropes and climb up, so a chair was sent down, and we were hoisted in as ladies usually are, a

eceived so hearty an English welcome from Captain Peyton nd all on board, that I felt myself at once at home in everyhing, except my own mother-tongue. I seemed to know the anguage perfectly, but the words I wanted would not come at ny call. When I left England I had no intention of returning, nd directed my attention earnestly to the languages of Africa, aying none to English composition. With the exception of short interval in Angola, I had been three and a half years ithout speaking English, and this, with thirteen years of preious partial disuse of my native tongue, made me feel sadly at loss on board the "Frolic."

We left Kilimane on the 12th of July, and reached the Mauritius on the 12th of August, 1856. Sekwebu was picking p English, and becoming a favourite with both men and officers. le seemed a little bewildered, everything on board a man-of-war eing so new and strange; but he remarked to me several times, Your countrymen are very agreeable," and "What a strange ountry this is—all water together." He also said, that he now nderstood why I used the sextant. When we reached the Mauritius a steamer came out to tow us into the harbour. The onstant strain on his untutored mind seemed now to reach a limax, for during the night he became insane. I thought at rst that he was intoxicated. He had descended into a boat, nd, when I attempted to go down and bring him into the ship, e ran to the stern, and said, "No! no! it is enough that I die lone. You must not perish; if you come I shall throw myself nto the water." Perceiving that his mind was affected, I said, Now, Sekwebu, we are going to Ma Robert." This struck a hord in his bosom, and he said, "O yes; where is she, and vhere is Robert?" and he seemed to recover. The officers proosed to secure him by putting him in irons, but, being a gentleman in his own country, I objected, knowing that the nsane often retain an impression of ill-treatment, and I could ot bear to have it said in Sekeletu's country that I had chained ne of his principal men, as they had seen slaves treated. I ried to get him on shore by day, but he refused. In the evening fresh accession of insanity occurred—he tried to spear one of he crew, then leaped overboard, and, though he could swim vell, pulled himself down hand under hand, by the chain able. We never found the body of poor Sekwebu.

At the Mauritius I was most hospitably received by Major-General C. M. Hay, and he generously constrained me to remain with him till, by the influence of the good climate and quiet English comfort, I got rid of an enlarged spleen from African fever. In November I came up the Red Sea; escaped the danger of shipwreck through the admirable management of

Captain Powell, of the Peninsular and Oriental Steam Company's ship "Candia"; and on the 12th of December was once more in dear old England. The Company most liberally refunded my passage-money. I have not mentioned half the favours bestowed, but I may just add that no one has cause for more abundant gratitude to his fellow-men and to his Maker than I have; and may God grant that the effect on my mind be such that I may be more humbly devoted to the service of the Author of all our mercies!

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